



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

Institutionalising Islamic Pedagogical Ethos through Professional Learning Communities: A Case Study at SDIT Ibadurrahman Srengat Blitar

Sifa'ul Afidah¹, Bagus Jamroji²

¹Institut Ahmad Dahlan Probolinggo, Indonesia

²STIT Muhammadiyah Kediri, Indonesia

Corresponding author-email: sifaulafidah94@gmail.com

Abstract

This study analyses how teachers' Islamic pedagogical ethos is institutionalised and how it contributes to the development of students' adab in an Islamic primary school. It addresses the persistent gap between the normative ideals of Islamic education and their practical implementation. Unlike prior studies that view pedagogical ethos as an individual attribute, this research conceptualises it as a collective, institutional construct embedded within school culture. A qualitative case study was conducted at SDIT Ibadurrahman Srengat, Blitar. Data were collected through in-depth semi-structured interviews with the principal, teachers, and students. The data were analysed using interpretative thematic analysis, with triangulation employed to enhance credibility and validity. The study reveals a structured, multi-layered model of Islamic pedagogical ethos aligned with the Professional Learning Community (PLC) framework. This model operates across institutional, pedagogical, and daily praxis levels, showing that Islamic pedagogical ethos is systematically developed through cycles of value internalisation, collaborative engagement, and reflective practice. The process fosters sustained cultivation of students' adab within the school environment. By integrating PLC principles with Islamic value internalisation, this study provides a novel, operational, and sustainable framework for character education in Islamic schooling. The findings offer practical guidance for educational leaders and teachers seeking to institutionalise Islamic pedagogical values and support the holistic development of students.

Keywords: Islamic Pedagogical Ethos, Adab, Professional Learning Community, Islamic Education, Character Formation



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

1. Introduction

Islamic education in Indonesia is fundamentally oriented towards cultivating learners who are civilised, faithful, and of noble character through a holistic pedagogical process that integrates knowledge, values, and exemplary conduct. Within the context of Islamic primary education, *adab* constitutes the foundational dimension of students' character formation, inseparable from the role of teachers as *murabbī* (educators) and *mu'addib* (cultivators of ethical discipline) (Hadi et al., 2021; Rosyidin, 2021). In this regard, the pedagogical ethos embodied by teachers is not merely a professional attribute but a central determinant in actualising the normative aims of Islamic education.

However, empirical evidence in the Indonesian context indicates that the weakening of students' *adab* remains a persistent concern in Islamic primary schools, despite the incorporation of religious and character-based values within formal curricula (Rafliyanto & Mukhlis, 2023; Yuhanis et al., 2020). This condition reflects a critical disjunction between the philosophical ideals of Islamic education and the realities of pedagogical practice. The integration of Islamic values at the curricular level has not been consistently accompanied by a systematic and sustained cultivation of teachers' pedagogical ethos in everyday educational interactions.

Existing scholarship acknowledges that teachers' pedagogical and professional competencies significantly influence students' character development (Aeni et al., 2023; Mutaqin et al., 2021). Nevertheless, such studies predominantly conceptualise pedagogical ethos as an individual attribute, thereby overlooking its collective and institutional dimensions. In contrast, emerging research highlights that the formation of students' *adab* is deeply embedded within a shared pedagogical culture that is collectively constructed and reproduced within the school environment (Shiddiq et al., 2024). This perspective suggests that the effectiveness of *adab* education cannot be fully understood without examining the institutional mechanisms that sustain teachers' ethical and pedagogical orientations.

Furthermore, research on character education in Islamic primary schools in Indonesia has largely approached character formation as a set of programmes or discrete activities, rather than as the manifestation of an internalised Islamic pedagogical ethos that permeates teachers' daily practices (Solehah et al., 2025; Supadi, 2025). Consequently, *adab* education often remains normative, fragmented, and insufficiently sustained over time. Despite the growing body of literature, there remains a lack of research that conceptualises Islamic pedagogical ethos as a structured, institutional, and sustainable mechanism that systematically shapes students' *adab*.

Addressing this gap, the present study seeks to develop a model of teachers' Islamic pedagogical ethos and to analyse its implications for the formation of students' *adab* in an integrated Islamic primary school context. Focusing on SDIT Ibadurrahman, this study advances the conceptualisation of pedagogical ethos from an individual competence to an institutionalised framework embedded within school culture. The novelty of this research lies in its formulation of Islamic pedagogical ethos as a coherent and sustainable institutional



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

mechanism, thereby contributing a new perspective to the discourse on character education and Islamic pedagogy in Indonesia.

2. Research Method

This study employs a qualitative approach with a case study design to obtain an in-depth and contextualised understanding of the development of Islamic pedagogical ethos among teachers at SDIT Ibadurrahman. The data are qualitative in nature, comprising verbal and textual information derived from participants' experiences, perspectives, and interactions within the educational setting. The sources of data include the principal, teachers, and students of SDIT Ibadurrahman, who were selected purposively. This approach is selected for its capacity to explore the meanings, values, and pedagogical practices embedded within the school's natural setting and institutional culture, thereby enabling a holistic analysis of educational phenomena (Creswell & Poth, 2016; Yuhanis et al., 2020).

Data collection was conducted through in-depth semi-structured interviews using the researcher as the primary instrument, supported by interview guides designed to elicit comprehensive responses. The principal served as the key informant on policy and pedagogical leadership, teachers as the primary informants on the practice of pedagogical ethos, and students as supporting informants providing insights into the internalisation of *adab* (Kholiq, 2022; Merriam & Tisdell, 2015). This study is grounded in the theoretical framework of Islamic pedagogical ethos and the concept of *adab*, which guide the interpretation of teachers' practices and values.

Data analysis was conducted inductively using interpretative thematic analysis, encompassing data reduction, categorisation, and meaning-making. The credibility of the data was ensured through source triangulation and sustained researcher engagement, thereby enhancing the trustworthiness as well as the theoretical and practical relevance of the findings for the advancement of *adab*-based education in Islamic schools (Braun & Clarke, 2006; Rafliyanto & Mukhlis, 2023; Shiddiq et al., 2024).

3. Result

3.1 The Model for the Development of Teachers' Islamic Pedagogical Ethos at SDIT Ibadurrahman

The findings of this study indicate that the development of teachers' Islamic pedagogical ethos at SDIT Ibadurrahman is constructed through a structured, multi-layered, and sustainable institutional model. Islamic pedagogical ethos is not conceptualised merely as an individual teacher's personal disposition; rather, it is framed as an institutional value system that is deliberately embedded within the school's culture and governance. This model is designed to ensure that the value of *adab* does not remain



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

at a normative level, but is consistently internalised within pedagogical practices and the educational relationships between teachers and students.

Theoretically, these findings are aligned with the concept of Islamic education, which positions the school as a social system that constructs values through collective practices and institutional culture (Raihani, 2020). Furthermore, the development of a value-based pedagogical ethos is closely associated with the role of school leadership in fostering teachers' pedagogical and professional competencies (Ansori & Sulisworo, 2021). Accordingly, Islamic pedagogical ethos may be understood as a socio-institutional construct shaped through the dynamic interaction of values, leadership, and pedagogical practices.

Moreover, the model for developing teachers' Islamic pedagogical ethos at SDIT Ibadurrahman can be more comprehensively understood through the framework of a Professional Learning Community (PLC), particularly in relation to the three levels of development identified in this study: the institutional level (monthly), the pedagogical level (weekly), and the level of daily praxis. Within the PLC perspective, teacher professional development occurs through a continuous cycle encompassing collective reflection, collaboration, and the consistent implementation of instructional practices. Thus, these three levels may be positioned as a concrete operationalisation of PLC principles within the context of Islamic education.

At the institutional (monthly) level, developmental activities involving school leadership and the foundation reflect the PLC dimension of shared vision and values. At this stage, the school community establishes a collective understanding of educational goals, the value of *adab*, and the intended pedagogical direction. Research indicates that the effectiveness of a PLC is largely determined by the presence of a collectively agreed and continuously reinforced vision within the school organisation (Stoll et al., 2006). In this context, the monthly forum functions as a strategic space for consolidating Islamic values as the foundation of pedagogical ethos, thereby ensuring that all educational practices are oriented towards the cultivation of students' *adab*.

At the pedagogical (weekly) level, teacher discourse reflects the core practices of PLC, namely collaborative learning and reflective dialogue. Teachers actively engage in discussions concerning instructional strategies, student dynamics, and value-based pedagogical approaches. Such activities facilitate knowledge exchange and collective reflection, thereby enhancing teachers' pedagogical competence. Empirical studies suggest that collaborative interactions within PLCs can improve instructional quality and strengthen the consistency of pedagogical practices among teachers (Vescio et al., 2008). Accordingly, weekly discourse serves not only as a technical forum but also as a mechanism for the collective internalisation of *adab* within pedagogical practice (Rafliyanto & Mukhlis, 2023).

At the level of daily praxis, the implementation of values through role modelling, habituation, and teachers' self-reflection represents the PLC dimension of continuous



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

improvement. At this stage, the outcomes of reflection and collective agreements developed at previous levels are translated into concrete actions within the teaching and learning process. Teachers consistently integrate the value of *adab* into everyday educational interactions while simultaneously engaging in self-evaluation of their practices. Research emphasises that effective PLCs extend beyond discourse and must result in tangible changes in teaching practices and teachers' professional behaviour (Vescio et al., 2008).

Thus, these three levels constitute an integrated and sustainable PLC cycle: (1) the internalisation of values at the institutional level; (2) reflection and collaboration at the pedagogical level; and (3) implementation and habituation at the level of daily praxis.

This cycle demonstrates that Islamic pedagogical ethos develops through a systematic social process in which values are not merely normatively prescribed, but are collectively constructed, reflected upon, and enacted within the teacher community. Therefore, this developmental model may be positioned as a contextual adaptation of PLC within Islamic education, emphasising the integration of teacher professionalism and the internalisation of *adab*.

3.2 Implications of the Development of Islamic Pedagogical Ethos for the Cultivation of Students' *Adab*

The implications of developing an Islamic pedagogical ethos at SDIT Ibadurrahman for the cultivation of students' *adab* cannot be separated from the institutional model based on the Professional Learning Community (PLC) framework described earlier. Within this framework, the formation of students' *adab* is understood as the outcome of a systemic process involving the internalisation of values at the institutional level, collective reflection at the pedagogical level, and consistent implementation at the level of daily praxis. Accordingly, students' *adab* is not formed incidentally, but rather emerges through a structured and sustainable pedagogical ecosystem.

Theoretically, these findings are consistent with the concept of *ta'dib* in the thought of (Al-Attas, 1980), which emphasises that the primary aim of Islamic education is the formation of a civilised human being through the internalisation of proper values within the individual. In this context, the Islamic pedagogical ethos developed by teachers functions as a medium for the transmission of *adab* values, occurring consciously, purposefully, and collectively within the school system. Moreover, this approach aligns with the theory of the hidden curriculum in the Sociology of Education, which posits that values and norms are more effectively instilled through everyday practices and institutional culture than through formal instruction alone.

The dialogic and educative approach adopted by teachers represents a concrete manifestation of the praxis level within the PLC cycle. Teachers guide students' behaviour by emphasising moral awareness, responsibility, and value comprehension rather than



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

employing repressive methods. This pattern positions students as active moral agents, enabling the formation of *adab* through both cognitive and affective engagement. This is consistent with Lawrence Kohlberg's theory of moral development, which asserts that higher stages of moral reasoning are achieved through dialogue, reflection, and ethical reasoning rather than mere compliance with rules.

Furthermore, the cultivation of *adab* through value reflection and ethical consequences demonstrates the integration of pedagogical practice with reflective practice. Teachers do not merely enforce rules but encourage students to understand the moral significance underlying their actions. This approach strengthens value internalisation, as students' compliance is grounded in intrinsic awareness. From the perspective of Islamic education, this is closely related to the concept of *muhasabah*, which functions as a mechanism for fostering self-awareness (self-regulation) and personal responsibility.

The formation of students' *adab* is further reinforced through the habituation of values embedded within the school culture, which arises from a shared value consensus at the institutional level (shared vision in PLC). Values such as discipline, honesty, and responsibility are cultivated through teachers' role modelling as moral exemplars. In this regard, teachers function as a *living curriculum*, serving as tangible references for students. Theoretically, this aligns with (Bandura, 2009), which posits that individuals learn through observation and imitation of significant models within their environment.

A conducive pedagogical environment enables students to directly experience the practice of *adab* values in their daily social interactions. Such experiences ensure that *adab* is not merely understood normatively but is embodied as part of students' habitus. From (Bourdieu, 1990), habitus is formed through repeated and structured social practices within a particular social field. Thus, a school culture that consistently embodies *adab* values contributes directly to the long-term formation of students' moral dispositions.

Reflective practices grounded in *muhasabah*, such as end-of-day self-reflection before leaving school, represent a concrete integration of Islamic values with the principle of continuous improvement in PLC. These activities encourage students to evaluate their behaviour, recognise mistakes, and gradually develop self-regulation. From a psycho-pedagogical perspective, such practices are closely associated with the development of metacognition and self-regulated learning, whereby students learn to manage their behaviour and cognitive processes independently.

In conclusion, the implications of developing an Islamic pedagogical ethos for the cultivation of students' *adab* at SDIT Ibadurrahman demonstrate that *adab* is formed through a systemic, reflective, and contextual process. The integration of Islamic values, PLC practices, and contemporary pedagogical theories produces a model of *adab* development that is not merely normative but also operational and sustainable within everyday educational practice.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

4. Discussion

The findings of this study offer a significant contribution to the discourse on Islamic education by positioning teachers' Islamic pedagogical ethos not merely as an individual attribute, but as a systemically constructed and institutionally sustained phenomenon. This perspective extends existing literature, which has often focused on individual teacher characteristics, by demonstrating that Islamic pedagogical ethos is shaped through structured organisational processes and embedded within school culture. In line with (Raihani, 2020) conception of Islamic education as a value-based social system, this study provides empirical evidence of how values such as *adab* are operationalised through concrete institutional practices rather than remaining at a purely conceptual level.

A central novelty of this research lies in the integration of the Professional Learning Community (PLC) framework within the development of Islamic pedagogical ethos. While PLC has been widely explored in general education (Stoll et al., 2006; Vescio et al., 2008), its application in Islamic educational contexts, particularly in relation to value internalisation, remains limited. This study demonstrates that PLC can function not only as a mechanism for enhancing instructional quality but also as a structured approach to embedding moral and spiritual values within teachers' professional practices. The identification of three interconnected levels institutional, pedagogical, and daily praxis offers a concrete and operational model that extends PLC theory by incorporating a religious-ethical dimension centred on the internalisation of *adab*.

In addition, the findings highlight the pivotal role of school leadership in sustaining the coherence and continuity of value-based practices. Consistent with (Ansori & Sulisworo, 2021), leadership is shown to influence teacher development; however, this study further reveals that leadership also ensures the alignment of institutional vision, pedagogical practices, and daily interactions with Islamic values. This integrative role of leadership suggests a more comprehensive understanding of school governance in Islamic education, where managerial, pedagogical, and moral responsibilities are closely interconnected.

With regard to the cultivation of students' *adab*, this study advances a systemic and process-oriented understanding that moves beyond normative approaches. The findings indicate that students' moral development emerges from continuous interactions between institutional values, teacher practices, and everyday experiences within the school environment. This supports (Al-Attas, 1980) concept of *ta'dib*, while also extending it by providing a practical framework that illustrates how value internalisation occurs in contemporary educational settings. Furthermore, the study demonstrates that the cultivation of *adab* is reinforced through dialogic and reflective pedagogical approaches, which align with Kohlberg's theory of moral development by emphasising reasoning, reflection, and moral awareness rather than mere compliance.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

Another important contribution of this research is the integration of Islamic educational concepts with contemporary theoretical perspectives. The alignment of *ta'dib* with the hidden curriculum, Bandura's social learning theory, and Bourdieu's concept of habitus illustrates that Islamic pedagogy can be understood within a broader interdisciplinary framework. This integration not only strengthens the theoretical foundation of Islamic education but also highlights its relevance in addressing modern educational challenges. In particular, the incorporation of *muhasabah* as a reflective practice adds a distinctive dimension to existing discussions on reflection and self-regulated learning, suggesting that spiritually grounded reflection may enhance students' internal motivation and moral responsibility.

Overall, this study proposes a sustainable model of value-based education in which the development of Islamic pedagogical ethos and the cultivation of students' *adab* are interconnected through continuous cycles of institutional alignment, collaborative reflection, and practical implementation. By demonstrating that value internalisation requires consistency, cultural embedding, and structured processes, this research challenges fragmented approaches to character education and offers a comprehensive framework for integrating professional development with moral formation. Consequently, the model presented in this study contributes both theoretically and practically to the advancement of Islamic education, particularly in bridging the gap between normative values and their realisation in everyday pedagogical practice.

5. Conclusion

This study concludes that the development of teachers' Islamic pedagogical ethos at SDIT Ibadurrahman is realised through a structured, multi-layered institutional model grounded in the Professional Learning Community (PLC) framework. The findings clearly demonstrate that Islamic pedagogical ethos is not merely an individual characteristic of teachers, but a socio-institutional construct that is systematically developed through the integration of shared values, collaborative practices, and continuous reflection. The three interconnected levels institutional, pedagogical, and daily praxis—function as a coherent cycle that ensures the internalisation and implementation of *adab* within teaching practices and school culture.

Furthermore, the study reveals that the cultivation of students' *adab* is the result of a sustained and systemic pedagogical process. Students' moral development emerges through the alignment of institutional values, teachers' role modelling, dialogic learning approaches, and reflective practices such as *muhasabah*. This indicates that *adab* is not formed through incidental or purely instructional means, but through a consistent and value-oriented educational environment that integrates both formal and hidden curricula.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

The findings of this research have important implications for the development of Islamic education, particularly in demonstrating that the integration of PLC with Islamic values provides an operational and sustainable model for both teacher professional development and character education. This model offers a practical framework for other Islamic schools seeking to strengthen the internalisation of *adab* in a systematic and contextually relevant manner.

However, this study is not without limitations. It is conducted within a single institutional context, which may limit the generalisability of the findings to other educational settings with different cultural, organisational, or socio-religious characteristics. In addition, the study focuses primarily on institutional processes and teacher practices, with less emphasis on measuring long-term impacts on students' behavioural outcomes.

Therefore, future research is recommended to explore the applicability of this model in diverse educational contexts, as well as to examine its long-term effectiveness in shaping students' character and behaviour. Further studies may also investigate the role of external factors, such as family and community environments, in supporting the cultivation of *adab*. Through such continued research, a more comprehensive understanding of Islamic pedagogical ethos and its impact on holistic education can be achieved.

References

- Aeni, A. N., Jenuri, J., Djuanda, D., & Abdullah, M. (2023). The Competence of Islamic Education Lecturers in the Elementary School Teacher Education Study Program. *Al Ibtida: Jurnal Pendidikan Guru MI*, 10(2), 305–325. <https://doi.org/10.24235/al.ibtida.snj.v10i2.14927>
- Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization (ISTAC).
- Ansori, A., & Sulisworo, D. (2021). School Principal's Role in Increasing Teachers' Pedagogical and Professional Competence in Elementary Schools in Indonesia.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

Jurnal Akuntabilitas Manajemen Pendidikan, 9(1), 98–112.
<https://doi.org/10.21831/jamp.v9i1.35635>

Bandura, A. (2009). Social cognitive theory of mass communication. *Media Effects: Advances in Theory and Research*, 94–124.
<https://doi.org/10.4324/9781410602428-10>

Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
<https://doi.org/10.1191/1478088706qp063oa>

Creswell, J. W., & Poth, C. N. (2016). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th, annotat ed.). SAGE Publications.

Hadi, S., Anwar, C., Syahidu, A., & Efendi, I. (2021). Character Education or Adab? (An Offer to the Problem of Education in Indonesia). *Tsaqafah : Jurnal Pendidikan Islam*, 17(1), 121–139. <https://doi.org/10.21111/tsaqafah.v17i1.6661>

Kholiq, A. (2022). Strengthening Anticorruption Character at Elementary Schools in Indonesia: Study on Instructional Practices by In-Service Islamic Education Teachers. *Al Ibtida: Jurnal Pendidikan Guru MI*, 9(2), 355–370.
<https://doi.org/10.24235/al.ibtida.snj.v9i2.11579>

Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative Research: A Guide to Design and Implementation* (4th ed.). John Wiley & Sons.

Mutaqin, M. Z., Saleh, A. N., & Alfarisi, A. S. (2021). Analisis Etos Kerja Guru Pendidikan Agama Islam Dalam Meningkatkan Mutu Pembelajaran di SMA Darussaadah Cimarga Kabupaten Lebak. *MENDIDIK: Jurnal Kajian Pendidikan Dan Pengajaran*, 7(2), 183–188. <https://doi.org/10.30653/003.202172.182>

Rafliyanto, M., & Mukhlis, F. (2023). Optimalisasi Kemampuan Pedagogis Pendidikan Dalam Membentuk Adab Peserta Didik Tingkat Sekolah Dasar. *AULADUNA : Jurnal Pendidikan Dasar Islam*, 10(1), 16–34.
<https://doi.org/10.24252/auladuna.v10i1a2.2023>



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 2, April 2026, pp. 16-26

- Raihani, R. (2020). A Model OF Islamic Teacher Education For Social Justice in Indonesia. *Journal of Indonesian Islam*, 14(01), 163–186. <https://doi.org/10.15642/JIIS.2020.14.1.163-186>
- Rosyidin, M. A. (2021). Akhlak dan Adab Guru Pendidikan Agama Islam Dalam Perspektif KH. M. Hasyim Asy'ari. *JRTIE: Journal of Research and Thought on Islamic Education*, 4(1), 35–65. <https://doi.org/10.24260/jrtie.v4i1.2009>
- Shiddiq, A., Ulfatin, N., Imron, A., & Imron, A. (2024). Developing Student Character Education Through Islamic Boarding School Culture in Islamic Elementary Schools. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2276–2288. <https://doi.org/10.35445/alishlah.v16i2.5260>
- Solehah, R., Aziz, C., Saputra, A. H., Nurhasanah, D., & Nurdaputri, H. R. (2025). Teachers' Strategies in Islamic Religious Education for Developing Students' Religious Character in a Vocational. *JOTTER: Journal of Teacher Training and Educational Research*, 3(1), 10–18. <https://doi.org/10.71280/jotter.v3i1.530>
- Stoll, L., Bolam, R. A. Y., McMahon, A., & Wallace, M. (2006). *Professional learning communities: a review of the literature*. <https://doi.org/10.1007/s10833-006-0001-8>
- Supadi, S. (2025). Trends and Research Patterns on Character Education in Islamic Elementary Schools: A Bibliometric Study. *Jurnal UPI: Jurnal Administrasi Pendidikan*, 22(1), 1–13. <https://doi.org/10.17509/jap.v22i1.82454>
- Vescio, V., Ross, D., & Adams, A. (2008). A review of research on the impact of professional learning communities on teaching practice and student learning. *Review of Educational Research*, 24(1), 80–91. <https://doi.org/10.1016/j.tate.2007.01.004>
- Yuhanis, Y., Arafat, Y., & Puspitasari, A. (2020). Implementation of Character Education in Fostering Elementary School Students in Indonesia. *Pedagogi: Jurnal Ilmu Pendidikan*, 20(2), 60–68. <https://doi.org/10.24036/pedagogi.v20i2.887>