

ISLAMIC EDUCATION TEACHERS' STRATEGIES IN STRENGTHENING STUDENTS' UKHUWAH ISLAMIYAH

Muhammad Arif, Fatkhur Rohman

Universitas Islam Negeri Sumatera Utara Medan

Jl. Williem Iskandar Pasar V Medan Estate, Deli Serdang, Sumatera Utara

Email: arif0301191054@uinsu.ac.id, fatkhurrohman@uinsu.ac.id

Abstract: This study aims to analyze Islamic Religious Education teachers' strategies in strengthening students' *ukhuwah Islamiyah* at SMA Muhammadiyah 18 Sunggal. The study employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. Data were analyzed using the Miles and Huberman model through data reduction, data display, and conclusion drawing. The findings indicate that teachers strengthen *ukhuwah Islamiyah* through an integrative strategy involving planning, guidance, habituation, exemplary conduct, motivation, supervision, and positive reinforcement. These strategies are implemented through Friday donation activities, social assistance for members of the school community experiencing hardship, and the habituation of smiling, greeting, showing respect, politeness, and courtesy. The implementation contributes to students' empathy, solidarity, social concern, cooperation, and mutual respect. However, teacher involvement in planning and coordination remains uneven, resulting in some dependence on individual teachers. The study highlights the importance of collaborative teacher involvement and systematic program management in transforming *ukhuwah Islamiyah* from a religious concept into a lived social practice within the school environment.

Keywords: Islamic Religious Education, Teacher Strategies, Ukhuwah Islamiyah

Abstrak: Penelitian ini bertujuan menganalisis strategi guru Pendidikan Agama Islam dalam menguatkan *ukhuwah Islamiyah* peserta didik di SMA Muhammadiyah 18 Sunggal. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa guru menguatkan *ukhuwah Islamiyah* melalui strategi integratif yang meliputi perencanaan, pembimbingan, pembiasaan, keteladanan, motivasi, pengawasan, dan penguatan positif. Strategi tersebut diwujudkan melalui kegiatan infak Jumat, bantuan sosial bagi warga sekolah yang mengalami musibah, serta pembiasaan senyum, salam, sapa, sopan, dan santun. Pelaksanaannya berkontribusi terhadap peningkatan empati, solidaritas, kepedulian sosial, kerja sama, dan sikap saling menghormati peserta didik. Namun, keterlibatan guru dalam perencanaan dan koordinasi belum merata sehingga masih terdapat ketergantungan pada guru tertentu. Penelitian ini menegaskan pentingnya kolaborasi guru dan pengelolaan program secara sistematis untuk mentransformasikan *ukhuwah Islamiyah* dari konsep keagamaan menjadi praktik sosial dalam kehidupan sekolah.

Kata Kunci: Pendidikan Agama Islam, Strategi Guru, *Ukhuwah Islamiyah*

INTRODUCTION

Cooperation is an essential component of educational practice because the achievement of educational goals requires interaction among various actors, particularly school leaders, teachers, and students. Among these relationships, interaction and cooperation between teachers and students occupy a central position because they directly shape the learning process and students' social and moral development (Islamiyah & Reksiana, 2020). Education itself is inseparable from human life and constitutes a continuous process through which individuals develop their intellectual, spiritual, social, and moral capacities (Arlina et al., 2023). In accordance with Law No. 20 of 2003 on the National Education System, education is a conscious and planned effort to create a learning environment and learning process that enables students to actively develop their potential, including spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society (Soetjipto Kusumo Cokro Aminoto, 2006). This formulation indicates that education is not merely oriented toward cognitive achievement but also toward the formation of individuals capable of living harmoniously and responsibly within society.

Education is conducted continuously, gradually, and sustainably throughout human life (Arlina et al., 2023), beginning from birth and continuing until death (Yusuf et al., 2020). The concept of lifelong education consequently extends beyond formal schooling because educational processes also occur within the family and community. These three educational environments are interconnected and cannot be separated from efforts to achieve educational objectives. Effective educational development therefore requires cooperation among schools, families, and communities (Yuliani, 2024).

Within this broader framework, Islamic education occupies an important position for Muslim students because it provides not only religious knowledge but also guidance for developing attitudes and behaviors consistent with Islamic teachings. Marimba, as cited by Syafaruddin, defines Islamic education as physical and spiritual guidance based on Islamic religious laws toward the formation of an ideal personality according to Islamic standards (Syafaruddin, 2016: 38).

The ultimate orientation of Islamic education is the development of individuals who possess faith, piety, and noble character. The attainment of these qualities requires knowledge, particularly knowledge derived from the Qur'an, which contains extensive guidance and virtues (Safi'i & Mahariah, 2023). Knowledge in the Islamic educational tradition should produce greater humility, piety, and social responsibility rather than merely intellectual superiority. This principle is reflected in Qur'an Surah Al-Mujadalah verse 11, which states that Allah elevates the degrees of those who believe and those who are granted knowledge. The verse emphasizes the relationship between faith, knowledge, respect for others, and proper conduct within communal settings. According to Tafsir Al-Wajiz by Shaykh Prof. Dr. Wahbah az-Zuhaili, the verse explains that Allah elevates the status of believers and scholars because of the integration of knowledge and righteous action. Thus, Islamic education should be understood as a comprehensive process of developing the whole personality, encompassing intellectual, spiritual, moral, and social dimensions. Its objective is to form knowledgeable individuals with Muslim character who are oriented toward success in this world and salvation in the hereafter.

Islamic education takes place in various educational institutions, including pesantren, madrasah, and formal schools. Although Islamic Religious Education (PAI) in general schools may not possess the breadth and depth of religious instruction found in pesantren and madrasah, it remains strategically important in shaping students' religious attitudes and character. Schools are formal educational institutions in which learning is systematically organized through curriculum, teachers, instructional activities, and allocated learning time. Within this system, teachers occupy a strategic position as the main actors who translate educational objectives into learning experiences and character-building practices. Law No. 14 of 2005 on Teachers and Lecturers, Chapter 1 Article 1, defines teachers as professional educators whose primary responsibilities include educating, teaching, guiding, directing, assessing, and evaluating students at various levels of formal education (Depdiknas, 2006: 4). Consequently, the responsibility of Islamic Religious Education teachers extends beyond the transmission of religious knowledge to the formation of students' attitudes and social behavior.

In this context, Islamic Religious Education teachers have an important responsibility for students' affective development, particularly the internalization of religious values in everyday social interactions (Mustapsiroh & Warsiyah, 2024). One of the important values requiring continuous strengthening is *ukhuwah Islamiyah*, understood as brotherhood and solidarity among Muslims based on faith and devotion to Allah. It encompasses mutual love, respect, assistance, empathy, and willingness to share burdens among fellow believers. Hasan (2005) explains that *ukhuwah Islamiyah* encompasses relationships among Muslims across different

levels, from family and local communities to broader national and international relationships. Its development requires attitudes such as patience, openness, tolerance, acceptance of truth regardless of its source, avoidance of unnecessary uniformity, recognition that differences of opinion do not necessarily constitute hostility, and prioritization of common ground over differences. Therefore, *ukhuwah Islamiyah* should not remain a conceptual religious value but must be translated into observable patterns of interaction and social behavior among students.

The urgency of strengthening *ukhuwah Islamiyah* becomes increasingly evident during adolescence, a developmental period characterized by significant emotional and social transitions. According to Hurlock, as cited by Mardianto, adolescence generally occurs between approximately 13 or 14 and 18 years of age (Mardianto, 2017: 27). At this stage, students are still developing emotional maturity and may be vulnerable to interpersonal conflict, peer influence, and difficulties in managing social relationships. These challenges are further intensified by contemporary technological developments that can encourage individualistic behavior, reduce direct interpersonal interaction, and shift students' attention toward digital devices. Preliminary observations at SMA Muhammadiyah 18 Sunggal indicated that some students still demonstrated behaviors inconsistent with the values of *ukhuwah Islamiyah*, including insufficient respect toward peers and the use of harsh language. Such conditions demonstrate that strengthening Islamic brotherhood requires more than the delivery of religious concepts; it requires systematic strategies that connect Islamic knowledge with habituation,

exemplary behavior, social interaction, and continuous guidance.

SMA Muhammadiyah 18 Sunggal provides a relevant context for examining this issue because, despite not being a madrasah or Islamic integrated school, the institution demonstrates serious attention to strengthening Islamic values through its regulations, school environment, and available facilities. Its accredited status also reflects institutional commitment to educational quality. Nevertheless, the presence of students in the adolescent developmental phase means that religious values must continually be translated into concrete social practices. In this regard, Islamic Religious Education teachers are expected to develop strategies that strengthen students' capacity to respect, care for, assist, and maintain positive relationships with their peers.

Previous studies have examined related themes. Wahyu Abdi (2021), for example, investigated the role of Islamic Religious Education teachers in implementing *ukhuwah Islamiyah* among students at Ar-Rahman Junior High School in Percut, Deli Serdang Regency, while Pipit Akti Anggundia (2017) examined the implementation of faith and piety in developing *ukhuwah Islamiyah* at Nahdlatul Ulama Senior High School in Palembang. Although these studies provide important foundations, the present study seeks to move beyond a general discussion of teachers' roles by specifically examining the strategies employed by Islamic Religious Education teachers to strengthen *ukhuwah Islamiyah*, including how such strategies are planned, implemented, habituated, and reflected in students' social behavior. The novelty of this study therefore lies in its analytical focus on the strategic process through which Islamic Religious Education teachers connect religious instruction with everyday practices of solidarity, empathy,

respect, and social care within the school environment. By examining this process at SMA Muhammadiyah 18 Sunggal, the study contributes empirically to the discussion of Islamic character education by demonstrating how *ukhuwah Islamiyah* can be transformed from a religious ideal into a lived social practice among students. Accordingly, this research aims to identify and analyze Islamic Religious Education teachers' strategies in strengthening students' *ukhuwah Islamiyah*.

METHOD

This study employed a qualitative descriptive approach to examine the strategies implemented by Islamic Religious Education teachers in strengthening *ukhuwah Islamiyah* among students at SMA Muhammadiyah 18 Sunggal. The approach was selected because the study focused on understanding educational practices, habituation processes, teacher guidance, and student interactions within their natural school setting. The research was conducted at SMA Muhammadiyah 18 Sunggal, located at Jalan Sei Mencirim No. 60, Deli Serdang Regency, Sunggal.

Research informants were selected purposively based on their direct involvement in Islamic character development and the strengthening of *ukhuwah Islamiyah*. They consisted of the school principal, Islamic Religious Education teachers, homeroom teachers, and students. Data were collected through observation, semi-structured interviews, and documentation. Observation focused on teacher strategies and students' observable behaviors, including mutual

respect, greetings, cooperation, empathy, helping peers, social concern, and responses to interpersonal differences and conflicts. Interviews explored the planning and implementation of teacher strategies, religious habituation activities, teacher guidance and exemplary conduct, student responses, perceived behavioral changes, and implementation challenges. Documentation included school activity records, religious program schedules, photographs, school regulations, and documents related to activities supporting *ukhuwah Islamiyah*.

Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting and organizing information according to the research focus. The reduced data were then presented thematically to identify patterns related to teacher strategies, habituation practices, exemplary conduct, student responses, and implementation challenges. Conclusions were drawn and continuously verified throughout the research process. Data credibility was strengthened through triangulation by comparing information obtained from observations, interviews, and documentation. This analytical procedure enabled the study to provide an empirically grounded account of how Islamic Religious Education teachers plan and implement strategies for strengthening *ukhuwah Islamiyah* and how these strategies are reflected in

students' social behavior within the school environment.

RESULTS AND DISCUSSION

Islamic Religious Education Teachers' Strategies in Planning the Strengthening of *Ukhuwah Islamiyah*

The findings indicate that the strategies employed by Islamic Religious Education teachers to strengthen students' *ukhuwah Islamiyah* at SMA Muhammadiyah 18 Sunggal begin with a program planning process directed toward developing social concern, solidarity, and harmonious interpersonal relationships. The planning process is conducted through school deliberation forums involving Islamic Religious Education teachers in providing guidance and considerations for programs related to students' religious development. The planned programs include routine Friday donations, fundraising for members of the school community experiencing hardship or misfortune, and the habituation of smiling, greeting, showing respect, politeness, and courteous behavior in daily interactions. These findings demonstrate that the strengthening of *ukhuwah Islamiyah* is not positioned merely as a topic within Islamic Religious Education instruction but is directed toward becoming part of the school's culture and social activities. Thus, program planning has sought to transform the value of Islamic brotherhood from a normative concept into a social experience that students can directly practice and experience.

Nevertheless, the study found that the involvement of Islamic Religious Education

teachers in the planning process was not yet evenly distributed. Of the three Islamic Religious Education teachers working at SMA Muhammadiyah 18 Sunggal, only one teacher was actively involved in designing, providing guidance, supervising, and coordinating the program, while the other teachers primarily provided input or were not directly involved in the planning process. This condition constitutes an important finding because the strategy for strengthening *ukhuwah Islamiyah* essentially requires consistency in messages, exemplary conduct, and coordination among educators. Planning is a management function that determines organizational direction through a systematic process of establishing objectives, strategies, and task distribution (Hasibuan, 2024). Therefore, the involvement of all Islamic Religious Education teachers from the planning stage is necessary to ensure that the program does not depend solely on individual initiatives but becomes a shared commitment with clear direction, indicators, and implementation mechanisms.

From the perspective of Islamic education, planning for the strengthening of *ukhuwah Islamiyah* also has pedagogical and moral dimensions. The planned programs should not be limited to administrative activities but should incorporate character-building objectives that can be reflected in the development of caring, respect, mutual assistance, and cooperation among students. The concept of *ukhuwah* positions brotherhood as a

foundation of Muslim life, manifested through cooperation, mutual assistance, and the preservation of harmonious relationships among fellow Muslims (Lora, 2024). Therefore, the planning strategy developed by teachers needs to connect religious objectives with students' social developmental needs. In this context, Friday donations are not merely planned as fundraising activities but as a means of developing habits of sharing. Likewise, assistance provided to members of the school community experiencing hardship is not merely understood as a social activity but as a concrete experience for developing empathy and solidarity. The culture of smiling, greeting, showing respect, politeness, and courtesy also serves as a habituation strategy that strengthens the quality of students' social interactions.

These findings reveal a gap between the quality of implementation and the level of collaboration in planning. During implementation, teachers were actively involved in mobilizing various activities, whereas their involvement at the planning stage was not evenly distributed. This condition indicates that the strategy for strengthening *ukhuwah Islamiyah* at the school already has concrete practices but still requires institutional strengthening. Sustainable programs should involve collaborative planning, proportional distribution of responsibilities, and periodic evaluation. Accordingly, the novelty of this finding lies not merely in the forms of *ukhuwah Islamiyah* activities implemented but also in identifying the need to integrate teachers' pedagogical strategies with

collaborative mechanisms among educators. Such a strategy is important to ensure that the strengthening of *ukhuwah Islamiyah* does not depend on a particular teacher but develops into a systematic program that becomes an integral part of the school culture.

Islamic Religious Education Teachers' Strategies in Implementing and Habituating *Ukhuwah Islamiyah*

The findings indicate that the strategies employed by Islamic Religious Education teachers in implementing the strengthening of *ukhuwah Islamiyah* are manifested through guidance, mentoring, facilitation, supervision, motivation, and exemplary conduct. While teacher involvement in the planning stage was not yet fully distributed, Islamic Religious Education teachers demonstrated more active involvement during implementation. Teachers coordinated Friday donation activities, guided students in fundraising for members of the school community experiencing hardship, and developed habits of smiling, greeting, showing respect, politeness, and courtesy. These strategies demonstrate that the strengthening of *ukhuwah Islamiyah* takes place through a combination of instruction, direct experience, habituation, and exemplary conduct. Thus, the value of brotherhood is not only conveyed through instructional content but is also embedded in various aspects of school life, allowing students to practice these values in concrete situations.

Teachers' involvement in these activities demonstrates that Islamic

Religious Education teachers perform educational functions that extend beyond the transmission of religious knowledge. Teachers act as mentors who guide students in understanding the objectives of activities, facilitators who provide opportunities for students to act and interact, motivators who encourage participation, and supervisors who ensure that activities are conducted according to established values. Islamic Religious Education teachers have the responsibility to shape students' personalities through learning processes that integrate cognitive, affective, and psychomotor dimensions (maasyrifah et al., 2022). In this context, donation and social assistance activities provide spaces for affective and psychomotor learning because students not only understand the importance of sharing but also experience the processes of giving, helping, and cooperating.

This strategy is also consistent with *experiential learning* theory, which positions direct experience as an important means of developing students' understanding, attitudes, and behavior (Hazazi & Zakariya, 2025). Through Friday donation activities, for example, students gain concrete experiences concerning the meaning of sharing and caring for others. When a member of the school community experiences hardship, students participate in fundraising activities and thereby understand that *ukhuwah* is not merely an emotional relationship but is manifested through concrete action when a fellow member of the community faces difficulties. This process enables students to connect

religious knowledge acquired in the classroom with social experiences encountered in their everyday school lives.

In addition to direct experience, teacher modeling constitutes an important strategy in the habituation process. Teachers demonstrate polite behavior, respect toward students, active assistance, and concern for others. Such modeling reinforces the messages conveyed through instruction because students receive behavioral examples that can be directly observed. Social learning theory explains that individuals learn through observation of the behavior of models perceived as having authority (Putra & Charles, 2023). Therefore, consistency in teachers' behavior is an important factor in the internalization of *ukhuwah Islamiyah*. Students are more likely to internalize mutual respect and assistance when they observe these values being consistently demonstrated by teachers in everyday school life.

The habituation strategy is also evident in the implementation of a culture of smiling, greeting, showing respect, politeness, and courtesy. Such habituation has pedagogical significance because it develops patterns of interaction that are repeatedly practiced until they become social habits. Character education is more effective when students are given opportunities to know a value, appreciate that value, and practice it in real-life situations (Sari & Putra, 2025). In this context, *ukhuwah Islamiyah* develops not through a single activity but through a series of social experiences conducted

consistently. However, the study also found that teacher participation was not yet evenly distributed. This condition indicates the need to strengthen coordination and task distribution so that the mentoring process does not become concentrated on particular teachers. Organizational and coordination functions are necessary to ensure that each organizational member has clear responsibilities and works toward a common goal (Menurut Fandi Tjipto, 1994). Therefore, teachers' strategies in implementing *ukhuwah Islamiyah* can be understood as an integrative strategy combining instruction, habituation, social experience, motivation, and exemplary conduct in developing students' character of Islamic brotherhood.

Outcomes of Strengthening *Ukhuwah Islamiyah* through Islamic Religious Education Teachers' Strategies

The findings indicate that the strategies implemented by Islamic Religious Education teachers contributed positively to the development of students' social and religious character at SMA Muhammadiyah 18 Sunggal. These outcomes were evident not only in increased student participation in Friday donation activities but also in the development of social concern, willingness to share, cooperation, empathy, and readiness to assist members of the school community experiencing hardship. These findings demonstrate that the *ukhuwah Islamiyah* program has moved beyond being a routine religious activity toward becoming a social practice experienced and

internalized by students. Participation in social and religious activities provides students with opportunities to develop caring attitudes and a sense of responsibility toward their social environment. Thus, the success of strengthening *ukhuwah Islamiyah* is more appropriately understood through changes in students' patterns of interaction and behavior rather than merely through the continuation of the program.

These changes cannot be separated from teachers' strategies integrating habituation, exemplary conduct, motivation, and social experience. Islamic Religious Education teachers do not merely instruct students to donate or help their peers but also participate directly in the activities and provide concrete examples. Teachers also guide students to understand that these activities constitute part of the practice of Islamic values. From the perspective of Islamic education, teachers have the responsibility to shape students' personalities through processes integrating religious knowledge, attitudes, and practices (Rohali et al., 2025). This reinforces the finding that *ukhuwah Islamiyah* values are more readily internalized when students have opportunities to experience them directly. Knowledge concerning brotherhood acquired through instruction becomes more meaningful when translated into actions such as helping, sharing, respecting, and maintaining positive relationships with others.

One indicator of success is the increased enthusiasm of students to

participate in donation and social assistance activities. When a student or member of the school community experiences hardship, classes seek to make their best contribution. This condition demonstrates the emergence of positive competition in performing good deeds or *fastabiqul khairat*. Such competition has pedagogical value because it encourages students to perceive social concern as a positive and meaningful practice. Repeated activities also facilitate the development of prosocial habits. Character education becomes more effective when students have opportunities to understand moral values, recognize their importance, and repeatedly practice them in real-life situations (Mustapsiroh & Warsiyah, 2024). Therefore, routine donation and social assistance activities not only provide material benefits to recipients but also offer students meaningful moral experiences as contributors.

Recognition given to students who demonstrate friendliness, willingness to help, and active participation in *ukhuwah Islamiyah* activities also constitutes part of the strategy for reinforcing positive behavior. Such recognition can be understood as a form of *reinforcement* that helps maintain prosocial behavior. From a behaviorist perspective, behavior that receives positive reinforcement tends to recur in subsequent situations (Septian et al., 2022). However, rewards should function as a supporting instrument rather than as the primary objective of character development. Teachers should continue guiding students to perform good deeds based on faith, moral responsibility, and an

intrinsic willingness to help others. In this way, external reinforcement can gradually develop into internal motivation that encourages students to practice *ukhuwah* even when no reward or recognition is provided.

The findings also reinforce the understanding that *ukhuwah Islamiyah* represents brotherhood grounded in Islamic values through mutual respect, mutual assistance, and the preservation of unity among Muslims (M. Quraish Shihab, 1995). These values are reflected in students' social relationships through practices of mutual assistance and concern for peers without allowing differences in background to become barriers to interaction. From the perspective of social learning, this process is further strengthened by students' observation of teachers' behavior as models in school life (Mardianto, 2017). When teachers consistently demonstrate caring, courteous, and helpful behavior, students receive concrete examples of how *ukhuwah Islamiyah* can be implemented in everyday life.

Nevertheless, the success of strengthening *ukhuwah Islamiyah* should not be measured solely by the amount of donations collected or the number of social activities conducted. More substantive indicators include increased empathy, concern for others, the ability to respect others, willingness to cooperate, and the development of a culture of mutual assistance within school life. Within this framework, the main finding of the study demonstrates a process of value

transformation, namely from religious knowledge to habituation, from habituation to social experience, and from social experience to *ukhuwah*-oriented behavior. This aspect strengthens the contribution of the study beyond a simple examination of religious activities in schools. However, the sustainability of these outcomes remains challenged by the uneven involvement of teachers in planning and mentoring. Therefore, stronger coordination among Islamic Religious Education teachers, periodic evaluation, and more systematic distribution of responsibilities are required to ensure that the outcomes of the mentoring process do not depend on particular individuals. Overall, this study demonstrates that the integrative strategies of Islamic Religious Education teachers through habituation, exemplary conduct, direct experience, motivation, and positive reinforcement can transform *ukhuwah Islamiyah* from a religious concept into a lived social practice in students' everyday school lives.

CONCLUSION

This study concludes that Islamic Religious Education teachers' strategies in strengthening students' *ukhuwah Islamiyah* at SMA Muhammadiyah 18 Sunggal are implemented through an integrative process encompassing planning, implementation, habituation, exemplary conduct, motivation, guidance, supervision, and positive reinforcement. The strengthening of *ukhuwah Islamiyah* is realized through Friday donation activities, social assistance for members of the school community experiencing hardship, and the habituation of smiling, greeting, showing

respect, politeness, and courtesy in daily interactions. These strategies contribute to the development of students' empathy, solidarity, social concern, cooperation, mutual respect, and willingness to help others, indicating that *ukhuwah Islamiyah* has developed beyond a religious concept into a lived social practice within the school environment. The study also identifies an important institutional challenge, namely the uneven involvement of Islamic Religious Education teachers, particularly during the planning and coordination stages, resulting in a tendency for program implementation to depend on certain individuals. Therefore, strengthening collaboration among teachers, establishing clearer task distribution, conducting periodic evaluation, and developing systematic implementation guidelines are necessary to ensure program sustainability. The study contributes to Islamic character education by demonstrating that the transformation of *ukhuwah Islamiyah* is most effective when religious instruction is integrated with direct social experience, habituation, teacher modeling, and continuous reinforcement in everyday school life.

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