

Dynamics of Student Religious Character Formation through Islamic Religious Education Learning

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ABSTRACT: *Islamic Religious Education plays a significant role in cultivating students' religious character by integrating Islamic values into learning activities and school culture. This study aims to analyse the strategies used to develop students' religious character, identify the supporting and inhibiting factors, and examine the process of internalising religious values through classroom learning and school-based religious programs. A qualitative case study design was employed to gain an in-depth understanding of the phenomenon within its real-life educational context. Data were collected through non-participant observations, semi-structured interviews with the curriculum coordinator, Islamic Religious Education teachers, and students, as well as document analysis of instructional materials, school regulations, and religious activity programs. Primary data consisted of observation records and interview transcripts, while secondary data were obtained from school documents and relevant literature. Data were analysed through data reduction, data display, and conclusion drawing, with credibility ensured through source triangulation. The findings reveal that students' religious character is fostered through habituation, moral guidance, mentoring, and structured religious programs integrated into the school culture. These efforts are supported by strong institutional commitment, teacher consistency, and a conducive school environment. However, challenges remain, including students' personal characteristics, limited parental involvement, and insufficient collaboration between schools and families. Although limited to a single school setting, this study offers practical implications for developing sustainable Islamic values-based character education programs.*

Pendidikan Agama Islam (PAI) berperan penting dalam membentuk karakter religius peserta didik melalui proses pembelajaran yang terintegrasi dengan budaya sekolah. Penelitian ini bertujuan untuk menganalisis strategi pembentukan karakter religius, mengidentifikasi faktor pendukung dan penghambat, serta mengkaji proses internalisasi nilai-nilai religius dalam kegiatan pembelajaran dan program keagamaan di sekolah. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus untuk memperoleh pemahaman mendalam mengenai fenomena yang terjadi dalam konteks nyata. Data dikumpulkan melalui observasi nonpartisipan, wawancara semi-terstruktur dengan wakil kepala sekolah bidang kurikulum, guru PAI, dan peserta didik, serta analisis dokumen berupa perangkat pembelajaran, tata tertib sekolah, dan program keagamaan. Data primer diperoleh dari hasil observasi dan wawancara, sedangkan data sekunder berasal dari dokumen sekolah dan literatur pendukung. Analisis data

dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan dengan uji keabsahan menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa karakter religius dibentuk melalui pembiasaan, pembinaan akhlak, pendampingan, dan program keagamaan yang terintegrasi dalam budaya sekolah. Keberhasilan didukung oleh komitmen sekolah, konsistensi guru, dan lingkungan yang kondusif, sedangkan hambatan meliputi karakteristik peserta didik, keterlibatan orang tua yang terbatas, serta kolaborasi sekolah dan keluarga yang belum optimal. Penelitian ini terbatas pada satu sekolah, namun memberikan implikasi bagi pengembangan program pendidikan karakter berbasis nilai-nilai Islam.

Keywords: *Islamic Religious Education, Religious Character, Character Education, Value Internalisation, Religious Habituation, School Culture, Islamic Values.*

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I. INTRODUCTION

Character education has become a strategic priority in many educational systems because it contributes not only to students' academic achievement but also to their moral, social, and spiritual development (Humairah & Fasli, 2025). In Indonesia, strengthening character education has been institutionalised through the National Education System and the Strengthening Character Education (*Penguatan Pendidikan Karakter*) policy, which identifies religious values as one of the fundamental dimensions of student development. However, various educational reports and previous studies continue to reveal challenges such as bullying, juvenile delinquency, violence, intolerance, and unethical behaviour among adolescents, indicating that the development of students' religious character remains a significant concern (Zainuddin et al., 2025). These conditions demonstrate that cognitive achievement alone is insufficient to prepare students to become responsible citizens with strong moral integrity. Consequently, educational institutions are expected to integrate character education into both formal learning and the broader school culture.

Religious character refers to an individual's ability to understand, internalise, and consistently practice religious values in everyday life. According to Munawarsyah and Fakhurridha (2024), character education comprises three interconnected dimensions, namely moral knowing, moral feeling, and moral action, indicating that good character develops through the integration of knowledge, attitudes, and behaviour. From the perspective of Islamic education, religious character is cultivated through the internalisation of Islamic values derived from the Qur'an and Sunnah, enabling students to demonstrate honesty, discipline, responsibility, respect, tolerance, and social responsibility (Kamaluddin et al., 2024). As emphasised in Surah Al-Qalam (68:4), the Prophet Muhammad is described as possessing noble character, highlighting morality as the ultimate objective of Islamic education. Therefore, character formation in Islamic education extends beyond cognitive mastery of religious knowledge toward the development of ethical behaviour that is reflected in students' daily lives (Qomar, 2025).

Islamic Religious Education (PAI) is therefore expected to function not merely as a subject that conveys religious concepts but also as an educational process that facilitates the internalisation of Islamic values. Muzaki et al. (2025) emphasise that effective

Islamic Religious Education should combine classroom instruction with habituation, teacher role modelling, mentoring, and the creation of a religious school culture. Such integration enables students to transform religious knowledge into attitudes and behaviours that are consistently practiced in everyday life. Previous studies have reported that structured religious activities contribute positively to students' religious awareness and discipline. Nevertheless, many schools still encounter difficulties in ensuring that religious learning produces sustainable behavioural changes among students (Rosadi et al., 2025)

Hanif et al. (2025) emphasise educational outcomes rather than explaining the process through which religious values are internalised in everyday school life. Moreover, only a limited number of studies simultaneously examine the interaction between classroom learning, school culture, teacher commitment, and stakeholder involvement in shaping students' religious character using a qualitative case study approach. This gap indicates the need for more comprehensive research that explains religious character formation as an integrated educational process rather than as the result of isolated religious activities.

The process of religious character formation can also be explained through the theory of value internalisation, which argues that values become part of an individual's personality through continuous interaction, experience, and habituation rather than through verbal instruction alone (Lestari et al., 2026). In educational settings, value internalisation occurs when students repeatedly experience religious values through classroom learning, teacher exemplification, peer interaction, and school culture. This perspective is reinforced by Social Learning Theory, which explains that students learn values by observing and imitating significant role models within their environment. Therefore, Islamic Religious Education should provide meaningful learning experiences that enable students not only to understand religious teachings but also to transform them into personal convictions and habitual behaviour (Anwar, 2023). The effectiveness of this process depends on the consistency between learning activities, institutional policies, and the educational environment that supports students in practicing Islamic values both inside and outside the classroom.

Furthermore, Sumar et al. (2025) emphasise that successful character education requires active collaboration among schools, teachers, parents, and the wider community because students' character develops through multiple social environments. Although many educational institutions have introduced various religious programs, empirical evidence regarding how these stakeholders collectively facilitate the internalisation of religious values remains limited, particularly in qualitative studies that explore the educational process comprehensively.

Preliminary field observations conducted by the researcher revealed that the selected senior high school has systematically integrated Islamic values into classroom instruction, daily habituation, mentoring activities, and structured religious programs as part of its character education policy. Religious practices such as congregational prayers, Qur'an recitation, religious mentoring, and annual Islamic programs have been incorporated into students' daily and periodic school activities. Nevertheless, differences in students' religious attitudes and behaviours remain evident, suggesting that various institutional, social, and individual factors influence the implementation of these programs. This phenomenon indicates that strengthening religious character is not solely

determined by the availability of religious programs but also by the effectiveness of value internalisation throughout the educational process.

Based on the identified research gap and the findings of the preliminary field observations, this study offers a novel perspective by examining religious character formation through the integration of three interconnected dimensions, namely Islamic Religious Education learning, school culture, and stakeholder involvement, within a qualitative case study framework. Unlike previous studies, this research explores the dynamic process through which religious values are internalised into students' daily lives. Therefore, this study aims to analyse the strategies employed in Islamic Religious Education to cultivate students' religious character. *Second*, identify the supporting and inhibiting factors influencing the process. *Third*, examine how religious values are internalised through classroom learning and school-based religious activities. The findings are expected to contribute theoretically to the development of Islamic character education literature while providing practical recommendations for educators, school leaders, and policymakers in designing sustainable religious character education programs.

II. METHOD

This study employed a qualitative case study design to obtain an in-depth understanding of the process of cultivating students' religious character through Islamic Religious Education within its real-life educational context. A qualitative case study was selected because it enables researchers to explore complex social phenomena holistically by focusing on a bounded system, allowing for a comprehensive understanding of interactions among learning activities, school culture, and stakeholder involvement. The research was conducted over three months, from February to April 2025. During this period, the researcher served as the primary research instrument and was directly involved in collecting, interpreting, and analysing the data. The researcher's presence in the field was essential to capture participants' experiences and understand the phenomenon naturally without manipulating the research setting.

Data were collected using non-participant observation, semi-structured interviews, and document analysis. Non-participant observation was conducted during classroom learning, religious habituation activities, congregational prayers, and other school religious programs, allowing the researcher to observe participants' behaviours without actively participating in the activities. Semi-structured interviews were conducted with the vice principal for curriculum affairs, Islamic Religious Education teachers, and students using flexible interview guidelines that enabled participants to explain their experiences in depth. Document analysis involved examining public institutional documents, including lesson plans, teaching modules, school regulations, schedules of religious activities, and other official documents related to character education programs (Sugiyono, 2015).

The study utilised both primary and secondary data. Primary data consisted of field observation notes and interview transcripts collected directly from the participants. Secondary data included school documents, curriculum guidelines, institutional reports, government regulations, and relevant scholarly literature supporting the research topic. Data were analysed using the interactive model of Miles et al. (2014), consisting of four stages: data collection, data condensation, data display, and conclusion drawing and verification. To ensure the trustworthiness of the findings, the study employed source

triangulation by comparing information obtained from different participants, technique triangulation by comparing observation, interview, and documentation data, and member checking, in which interview results were confirmed with participants to ensure the accuracy and credibility of the interpretations.

III. RESULT AND DISCUSSION

Strategies for Cultivating Students' Religious Character through Islamic Religious Education

Field findings indicate that the cultivation of students' religious character is implemented through a systematic integration of Islamic Religious Education (PAI) learning and school culture. Based on classroom observations and interviews with curriculum coordinators, Islamic Religious Education teachers, and students, religious character formation is not limited to classroom instruction but is embedded in students' daily activities through structured habituation, teacher guidance, mentoring, and religious programs. These activities are designed to encourage students to internalise Islamic values gradually and consistently in their daily lives. The implementation also accommodates students from different religious backgrounds by respecting religious diversity while ensuring that Muslim students actively participate in Islamic religious activities. These findings demonstrate that religious character formation is viewed as a continuous educational process rather than an isolated instructional activity.

The field findings further reveal that religious habituation constitutes the primary strategy for cultivating students' religious character. Every school day begins with collective prayers broadcast through the school's public address system, followed by the recitation of short chapters of the Qur'an before classroom learning commences. Students also participate in congregational Dhuha and Dhuhr prayers, regular infaq activities, and commemorations of Islamic holy days. In addition, teachers provide continuous guidance to students who still experience difficulties in Qur'anic recitation and prayer practices. Such repeated activities enable students to transform religious practices into daily habits rather than merely fulfilling academic requirements. According to Resmini and Nuryani (2025), habituation represents an essential component of character education because repeated moral actions gradually become stable personal dispositions. Similarly, Rosmizi et al (2025) emphasised that consistent practice of virtuous deeds strengthens moral consciousness and nurtures spiritual development. These findings are also consistent with previous studies reporting that routine religious activities contribute significantly to strengthening students' religious awareness and discipline.

Another important strategy identified during the fieldwork is teacher role modelling. Interviews revealed that Islamic Religious Education teachers consistently demonstrate Islamic values through their daily interactions with students, including honesty, discipline, politeness, responsibility, and respect for diversity (Mukhtar, 2024). Teachers do not merely explain religious concepts theoretically but consciously exemplify ethical behaviour inside and outside the classroom. When students display inappropriate behaviour, teachers provide constructive advice and personal guidance instead of relying solely on punitive measures. Such interactions encourage students to perceive teachers as moral exemplars whose behaviours deserve imitation. This finding supports Bandura's Social Learning Theory, which explains that individuals acquire attitudes and

behaviours by observing credible role models within their social environment (Oktaria, 2024). Likewise, Muslim et al. (2025) argued that Islamic education should emphasise ta'dib, namely the cultivation of proper conduct through exemplary practice rather than the transmission of knowledge alone. Similar conclusions were reported by Hidayat (2025), who found that teachers' consistency in demonstrating Islamic values substantially influences students' moral development.

Teachers regularly provide additional mentoring sessions for students who require support in reading the Qur'an, performing prayers correctly, or understanding Islamic values. These mentoring activities extend beyond academic instruction by encouraging personal reflection and strengthening students' awareness of their religious responsibilities. Rather than focusing exclusively on correcting mistakes, teachers facilitate dialogue that enables students to understand the meaning underlying religious practices. This strategy reflects the concept of value internalisation, which emphasises that religious values become meaningful when students actively construct personal understanding through continuous interaction and reflection. Previous Fuadi and Wuryandini (2025) similarly suggest that mentoring strengthens students' emotional attachment to religious values because it provides opportunities for personal communication between teachers and learners.

Another notable finding concerns the integration of school culture into Islamic Religious Education. The implementation of religious character education is supported not only through classroom learning but also through institutional policies that reinforce religious values across the school environment (Kasim & Achruh, 2025). Daily routines, religious celebrations, collective worship, and moral reminders create a learning atmosphere in which Islamic values become visible and meaningful throughout students' educational experiences. Such integration demonstrates that character education is more effective when supported by an organisational culture that consistently reinforces desired behaviours. From the perspective of value internalisation theory, repeated exposure to value-oriented environments encourages students to adopt these values as part of their personal identity. This finding extends previous studies that primarily focused on classroom instruction by demonstrating that school culture functions as an equally important educational medium for strengthening students' religious character (Kurnianti & Arifin, 2025).

Compared with Latipah et al. (2025), the present research offers a broader understanding of how Islamic Religious Education contributes to students' religious character formation. Earlier studies generally examined religious activities, extracurricular programs, or students' behavioural outcomes separately. In contrast, the findings of this study demonstrate that religious character develops through the interaction of multiple educational components, including classroom instruction, habituation, teacher role modelling, mentoring, and school culture. This integrated perspective highlights that the effectiveness of Islamic Religious Education depends not only on curriculum content but also on the consistency of educational practices implemented throughout the school environment. Consequently, religious character formation should be understood as a holistic and sustainable educational process involving instructional, social, and cultural dimensions rather than as the outcome of isolated religious programs.

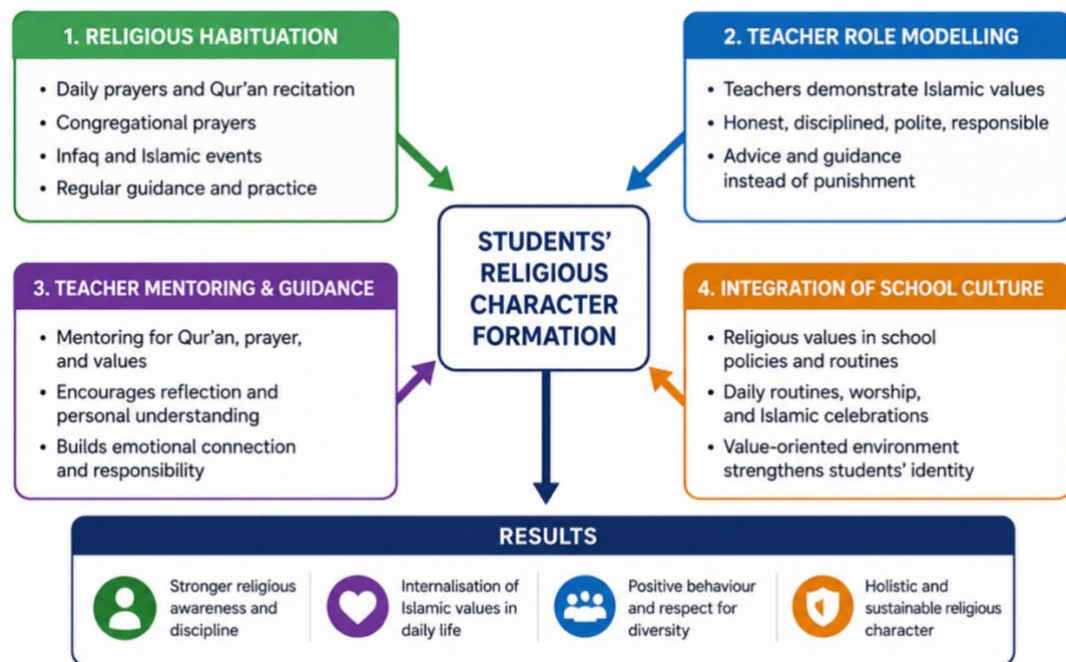


Figure 1. *Strategies for Cultivating Students' Religious Character*

Dynamics of Religious Character Formation in the School Environment

The field findings indicate that the formation of students' religious character is a dynamic process resulting from continuous interactions among teachers, students, school policies, and the broader educational environment. Classroom observations and interviews revealed that religious values are not only conveyed through Islamic Religious Education (PAI) lessons but are also reinforced through daily communication, collective worship, and routine school activities. Teachers consistently encourage students to practice Islamic values during classroom learning and extracurricular activities, while students actively participate in religious programs organised by the school. These interactions create an educational atmosphere in which religious values are continuously practiced rather than merely discussed. The findings suggest that religious character develops through sustained social experiences that encourage students to internalise religious values in their daily behaviour (Andewi et al., 2025).

One of the most significant dynamics identified in this study is the reciprocal interaction between teachers and students. Interviews with participants revealed that Islamic Religious Education teachers not only deliver instructional materials but also function as mentors who provide moral guidance and emotional support. Whenever students encounter difficulties in practicing religious obligations or display inappropriate behaviour, teachers respond by offering advice, personal mentoring, and constructive feedback rather than relying solely on disciplinary measures. This interaction strengthens students' emotional attachment to religious values and encourages voluntary behavioural change.

These findings support Firmansyah et al. (2023), who emphasise that learning occurs through observation, imitation, and interaction with significant role models. Likewise, Feliza (2025) argues that effective character education requires caring relationships between teachers and students because moral values are more readily internalised when

learners experience trust, respect, and consistent guidance. Similar conclusions were reported by Nargus (2025), who found that positive teacher-student relationships significantly influence students' religious attitudes.

Another important dynamic concerns the role of school culture in reinforcing religious values. The study found that school policies systematically integrate religious practices into students' daily routines through congregational prayers, Qur'anic recitation, religious celebrations, and moral reminders before and after classroom instruction. These activities create a shared culture in which religious behaviour becomes a collective norm rather than an individual obligation (Nambe, 2025). Consequently, students experience religious values repeatedly across different educational settings, enabling them to associate Islamic teachings with everyday school life. From the perspective of value internalisation theory, repeated exposure to consistent moral environments strengthens the transformation of external values into personal beliefs and behaviours (Eva et al., 2026). Previous Wanti and Darmawan (2024) have similarly reported that a supportive school culture positively contributes to students' character formation because it provides continuous opportunities to practice desirable values within authentic social contexts.

The findings also demonstrate that religious character formation extends beyond classroom instruction through collaboration among teachers, school leaders, and families. School administrators establish institutional policies that support religious activities, while teachers consistently supervise students' participation in religious programs. Nevertheless, interviews revealed that parental involvement varies considerably among students. Some parents actively reinforce religious practices at home, whereas others have limited opportunities to supervise their children's religious development due to occupational and social responsibilities. This variation creates different learning experiences for students outside the school environment, influencing the consistency of religious character development. Firdausi (2025) emphasises that students achieve more sustainable character development when schools and families share educational responsibilities through continuous communication and mutual support. Therefore, the effectiveness of Islamic Religious Education depends not only on classroom instruction but also on collaborative partnerships among educational stakeholders (Niskaromah et al. 2025).

Compared with previous studies, the present research provides a broader understanding of the dynamics underlying religious character formation. Earlier studies generally examined religious programs, teacher competence, or students' religious behaviour separately. In contrast, this study demonstrates that religious character emerges from continuous interactions among instructional practices, school culture, institutional policies, and stakeholder collaboration (Nurdila & Syu'bah, 2026). Rather than viewing Islamic Religious Education as an isolated subject, the findings indicate that it functions as an integrated educational ecosystem in which every component contributes to students' moral and spiritual development (Shahid & Saufi, 2025). This holistic perspective represents the principal contribution of the present study by explaining not only what strategies are implemented but also how interactions among educational actors shape the successful internalisation of religious values. Such findings enrich the literature on Islamic Religious Education by highlighting the importance of relational and contextual dimensions in sustaining students' religious character within contemporary educational settings.

Impacts and Supporting–Inhibiting Factors in Religious Character Formation

The field findings demonstrate that the implementation of PAI has generated meaningful impacts on students' religious character. Interviews with teachers and students revealed noticeable improvements in students' religious awareness, discipline, moral responsibility, and interpersonal relationships. Classroom observations further showed that students participated more consistently in congregational prayers, Qur'anic recitation, and other religious activities as part of their daily routines. Beyond ritual practices, students also demonstrated greater respect for teachers and peers, stronger self-control, and increased tolerance toward classmates from different religious backgrounds. These findings indicate that religious character formation extends beyond cognitive understanding and is reflected in students' attitudes and everyday behaviour.

The observed behavioural changes suggest that Islamic Religious Education contributes to students' holistic development by integrating cognitive, affective, and behavioural dimensions. Students reported that religious learning encouraged them to reflect before making decisions, become more grateful, maintain discipline in worship, and develop greater concern for others. Such findings are consistent with Maharani's (2026) character education framework, which argues that effective character formation requires the integration of moral knowing, moral feeling, and moral action. Likewise, Megawati and Sulisworo (2025) emphasised that education should guide learners toward noble character by transforming knowledge into virtuous practice. Previous studies have similarly concluded that continuous religious habituation strengthens students' moral awareness and encourages ethical decision-making in everyday life (Megawati & Sulisworo, 2025).

Another important finding concerns the development of students' social attitudes through Islamic Religious Education. Although the school accommodates students from diverse religious backgrounds, observations revealed that Islamic values were implemented in ways that promoted mutual respect, empathy, and tolerance rather than exclusivity. Students learned to appreciate differences while maintaining their own religious commitments, creating a harmonious learning environment (Yaumi & Rahayu, 2024). This finding demonstrates that religious character education not only strengthens students' spiritual commitment but also contributes to social cohesion within multicultural educational settings. These results support previous studies suggesting that religious education can foster inclusive values when implemented through dialogue, respect, and collaborative school culture.

Despite these positive impacts, the effectiveness of religious character formation is strongly influenced by several supporting factors identified during the study. The first factor is institutional commitment, reflected in school management policies that systematically integrate religious values into daily school activities. Religious programs are incorporated into the academic schedule and supported through continuous evaluation, enabling character education to become an integral part of the school's educational mission (Purba & Prasetya, 2026). The second factor is teacher commitment. Interviews revealed that teachers consistently function as educators, mentors, and moral role models who provide guidance beyond classroom instruction. Such consistency enhances students' trust in teachers and encourages them to emulate positive behaviours. These findings reinforce previous research emphasising that institutional leadership and teacher professionalism are essential determinants of successful character education (Rohyani, Ahyani, & Kesumawati, 2021).

The availability of adequate educational facilities and a supportive learning environment also emerged as significant enabling factors (Manuputty, 2023). The school mosque functions not only as a place of worship but also as a learning laboratory where students practice prayer, Qur'anic recitation, and other religious activities under teacher supervision. Furthermore, a conducive school climate encourages students to practice Islamic values consistently through daily interaction with teachers and peers. Outside the school environment, family support also plays an important role in reinforcing students' religious habits at home. According to Ikrom (2026), sustainable character education requires continuous collaboration between educational institutions and families because moral values are developed across multiple learning environments. Therefore, religious character formation is strengthened when school programs are complemented by positive parenting and community support.

However, the findings also identified several inhibiting factors that limit the effectiveness of Islamic Religious Education in cultivating students' religious character. The most prominent challenge is students' internal awareness. Teachers reported that although students generally comply with religious activities during school hours, not all of them demonstrate the same level of commitment outside the school environment. Some students participate in religious programs because of institutional regulations rather than intrinsic motivation, making it difficult to sustain positive behaviours independently. This finding supports Samsinar's (2020) argument that genuine character development requires students not only to understand moral values but also to develop personal commitment and self-regulation in practicing those values.

Another obstacle identified in this study is the limited collaboration among educational stakeholders. Although Islamic Religious Education teachers actively supervise students' religious development, some teachers from other subject areas still perceive character education as the sole responsibility of Islamic Religious Education teachers. Such assumptions reduce opportunities to integrate religious values across different learning contexts. In addition, interviews revealed that parental supervision varies considerably because many parents have limited time to monitor their children's religious practices at home due to occupational responsibilities. Consequently, inconsistencies sometimes arise between the values promoted at school and students' experiences within their families and communities. Similar findings have been reported by previous studies, indicating that fragmented collaboration among schools, teachers, and parents weakens the sustainability of character education programs (Mahmuddah, 2025).

Overall, the findings indicate that the impact of Islamic Religious Education on students' religious character cannot be separated from the interaction between supporting and inhibiting factors. Positive outcomes are achieved when religious learning is reinforced through institutional commitment, teacher consistency, adequate facilities, and family support. Conversely, limited student awareness and insufficient collaboration among stakeholders reduce the long-term effectiveness of character education. Compared with previous studies that primarily examined educational outcomes or individual religious programs, the present study demonstrates that the success of religious character formation depends on an integrated educational ecosystem in which instructional practices, school culture, institutional leadership, and stakeholder collaboration function simultaneously. This comprehensive perspective constitutes the principal contribution of the study by explaining that sustainable religious character formation is not merely

the result of curriculum implementation but of continuous interaction among multiple educational components.

IV. CONCLUSION

This study concludes that the cultivation of students' religious character through Islamic Religious Education (PAI) is achieved through an integrated educational process that combines religious habituation, teacher role modelling, mentoring, and school culture to facilitate the internalisation of Islamic values into students' daily behaviour. The findings reveal that the effectiveness of this process is strengthened by institutional commitment, teacher consistency, supportive learning facilities, and collaboration between schools and families. At the same time, its sustainability is challenged by students' varying levels of self-awareness, limited parental involvement, and insufficient collaboration among educational stakeholders. Unlike previous studies that primarily focused on evaluating religious programs or students' behavioural outcomes, this study demonstrates that religious character formation is a dynamic and holistic process resulting from the interaction of instructional practices, school culture, and stakeholder engagement. These findings contribute to the literature on Islamic character education by providing a comprehensive framework for understanding the process of value internalisation in secondary education and offer practical implications for school leaders, teachers, and policymakers in designing sustainable character education programs. Nevertheless, this study is limited to a single qualitative case study conducted in one senior high school, which restricts the transferability of the findings to different educational contexts. Therefore, future research is recommended to involve multiple schools with diverse socio-cultural backgrounds, employ comparative or mixed-methods approaches, and further examine the long-term effectiveness of Islamic Religious Education in strengthening students' religious character and moral development.

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