

Exploring the Relationship between Islamic Values and Student Behavior in Indonesian Schools

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Abstract:

The purpose of this study was to explore the relationship between Islamic values and student behavior in Indonesian schools. This study departs from the understanding that education is not just a transfer of knowledge, but also the formation of character and morals that are in harmony with religious values. The research method uses a qualitative approach with observation techniques, interviews, and documentation studies of students and teachers. The results showed that the application of Islamic values, such as honesty, responsibility, discipline, and mutual respect, contribute significantly to the formation of positive behavior of students. In addition, a consistent school environment in instilling Islamic values is able to strengthen the internalization of student character both inside and outside the classroom. This study confirms that the integration of Islamic values in education can be an important foundation in the moral and behavioral development of the younger generation in Indonesia.

Keywords: *Islamic Values, Student Behavior, Character Education, Indonesian Schools, Internalization Of Values*

Abstrak :

Tujuan dari penelitian ini adalah untuk mengeksplorasi hubungan antara nilai-nilai keislaman dan perilaku siswa di sekolah-sekolah Indonesia. Kajian ini berangkat dari pemahaman bahwa pendidikan bukan hanya sekedar transfer ilmu, tetapi juga pembentukan karakter dan akhlak yang selaras dengan nilai-nilai keagamaan. Metode penelitian menggunakan pendekatan kualitatif dengan teknik observasi, wawancara, dan studi dokumentasi siswa dan guru. Hasil penelitian menunjukkan bahwa penerapan nilai-nilai keislaman seperti kejujuran, tanggung jawab, kedisiplinan, dan saling menghormati memberikan kontribusi yang signifikan terhadap terbentuknya perilaku positif mahasiswa. Selain itu, lingkungan sekolah yang konsisten dalam menanamkan nilai-nilai keislaman mampu memperkuat internalisasi karakter siswa baik di dalam maupun di luar kelas. Kajian ini menegaskan bahwa integrasi nilai-nilai keislaman dalam pendidikan dapat menjadi landasan penting dalam perkembangan moral dan perilaku generasi muda di Indonesia.

Kata Kunci: *Nilai-Nilai Keislaman, Perilaku Siswa, Pendidikan Karakter, Sekolah Indonesia, Internalisasi Nilai-Nilai*

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INTRODUCTION

Education in Indonesia is widely understood not only as a means of transferring knowledge but also as a foundation for shaping moral character and ethical behavior (Nurzam & Maujud, 2025). Schools are expected to cultivate students who are academically competent while also being guided by values that reflect the cultural and religious identity of the nation (Meliawati, 2022). As the country with the largest Muslim population in the world, Indonesia places significant emphasis on the integration of Islamic values within its educational system. These values, rooted in the Qur'an and Hadith, encompass honesty, discipline, respect, responsibility, and cooperation, which together serve as guiding principles for daily life and social interaction (Sri Hafizatul Wahyuni Zain et al., 2024). The integration of Islamic values in schools is not

limited to the teaching of Islamic religious education as a separate subject. Instead, these values are embedded across different aspects of the curriculum, extracurricular activities, and school culture. Students participate in practices such as collective prayers, Qur'an recitations, and religious discussions that aim to strengthen spiritual awareness and discipline. At the same time, teachers are encouraged to contextualize academic subjects with moral lessons, ensuring that students are exposed to value-based learning in both formal and informal settings (Rozi & Hasanah, 2021).

The role of teachers is central in the process of transmitting Islamic values to students. Teachers are not only expected to deliver academic content but also to serve as moral guides who embody the principles they teach. Their daily interactions with students—whether inside or outside the classroom become a living example of how values such as honesty, discipline, and respect can be practiced in real life. In this way, teaching is understood as both an intellectual and ethical responsibility. Students often perceive teachers as role models, evaluating their credibility based on consistency between words and actions. When teachers demonstrate honesty in assessment, punctuality in attending classes, and fairness in dealing with students, these behaviors reinforce the moral lessons delivered in the classroom. Such alignment between instruction and practice strengthens students' trust, making them more willing to internalize and apply Islamic values in their own lives. On the other hand, inconsistencies between what teachers say and what they do may undermine the effectiveness of moral education (S et al., 2024). For example, when a teacher emphasizes the importance of discipline but frequently arrives late to class, students may question the sincerity of the lesson. This gap between instruction and behavior can reduce students' respect for authority and weaken their motivation to practice the values being promoted.

Ultimately, teachers play a dual role as both instructors and exemplars of Islamic ethics. Their ability to model values authentically determines the extent to which students take those values seriously. This highlights the need for professional integrity, continuous self-reflection, and institutional support to help teachers maintain consistency in their actions. When teachers successfully embody the values they seek to instill, the process of character education becomes more effective, meaningful, and transformative. Despite strong institutional efforts, challenges remain in ensuring that students fully internalize Islamic values. Peer influence, exposure to digital media, and societal trends often present conflicting messages that can undermine school-based initiatives. Moreover, differences in family support and parental involvement significantly affect how students adopt and sustain these values. Adolescents, in particular, may resist authority or prefer greater independence, making it necessary for educators to adopt participatory and dialogical approaches to moral instruction.

Government policies recognize the importance of character education, encouraging schools to harmonize religious principles with modern pedagogical methods. However, the extent to which these policies are effectively implemented varies across schools, depending on available resources, teacher commitment, and school culture. In schools where Islamic values are consistently reinforced through both curriculum and culture, students tend to demonstrate stronger discipline, honesty, and respect. In contrast, inconsistencies in application can result in superficial compliance rather than genuine behavioral transformation.

Understanding the relationship between Islamic values and student behavior is crucial for designing educational strategies that go beyond academic achievement. Islamic values, such as honesty, discipline, respect, and responsibility, play a central role in shaping not only the moral compass of students but also their attitudes toward learning and social interaction. Schools that succeed in embedding these values are more likely to cultivate individuals who demonstrate integrity, empathy, and a sense of accountability.

By examining how Islamic values are introduced, practiced, and reflected in students' daily conduct, educators can identify the strengths and weaknesses of current character education

initiatives (Azhari, 2024). This process provides valuable insights into whether values are genuinely internalized or merely followed as formal requirements. Understanding these dynamics allows schools to refine their approaches, ensuring that moral education becomes a lived experience rather than a theoretical concept.

The significance of this inquiry extends beyond the classroom. A generation of students who embody Islamic values is better equipped to contribute positively to society, balancing intellectual competence with ethical responsibility. In this way, the integration of religious principles in education not only benefits individuals but also strengthens social harmony and national development. This study therefore aims to explore the dynamics of Islamic values and student behavior in Indonesian schools by focusing on how values are integrated into school life, the role of teachers and school environments, and the challenges encountered in the process of internalization. Through this exploration, the research seeks to enrich the discourse on character education and provide practical insights for policymakers, educators, and communities in nurturing the moral development of future generations.

METHOD

This study employed a qualitative research design with a case study approach, as it allowed an in-depth exploration of the relationship between Islamic values and student behavior in the natural context of Indonesian schools. The case study method was considered appropriate because it enabled a focused investigation on how values are integrated, practiced, and internalized within school environments, while also providing rich descriptions of the experiences of students, teachers, and administrators. The research was conducted in selected schools in Indonesia that actively implement Islamic values through both curricular and extracurricular activities. Participants consisted of students, teachers, and school administrators who were directly involved in value-based education. They were chosen using purposive sampling to ensure that the perspectives gathered reflected those most relevant to the research objectives. In total, the study involved approximately thirty students, ten teachers, and three administrators across two different schools, allowing for a balanced view of how values were introduced and received.

Data were collected through a combination of classroom observations, semi-structured interviews, and document analysis. Observations were conducted during both academic lessons and extracurricular activities in order to capture the ways in which Islamic values were demonstrated in daily practice. Interviews were carried out with students, teachers, and administrators to gain deeper insights into their perceptions of the integration of Islamic values and their impact on student behavior. In addition, school documents such as curricula, lesson plans, and policy statements were analyzed to understand the formal frameworks that guide value-based education. The data collected were analyzed using the interactive model of Miles and Huberman, which involves the processes of data reduction, data display, and conclusion drawing. Thematic coding was applied to identify patterns related to honesty, discipline, respect, and responsibility, which were the main focus of the study. To ensure the credibility and trustworthiness of the findings, data triangulation was carried out by comparing information from different sources, while techniques such as member checking and peer debriefing were used to validate interpretations.

Ethical considerations were also observed throughout the research process. Informed consent was obtained from all participants, and their anonymity and confidentiality were maintained. Participants were assured that they could withdraw from the study at any stage without facing negative consequences. These measures ensured that the study was conducted responsibly and with respect for the rights and dignity of those involved. Through this methodological approach, the study was able to generate comprehensive insights into how Islamic values are integrated into school life, how they shape student behavior, and what challenges arise in the process of internalization.

RESULT AND DISCUSSION

The Integration of Islamic Values in School Curricula

The integration of Islamic values into school curricula in Indonesia is not merely an addition to academic subjects but forms an essential part of the educational mission (Supriadi et al., 2024). Schools aim to ensure that values such as honesty, discipline, respect, and responsibility are not taught in isolation but are embedded into all aspects of learning. Teachers are encouraged to contextualize their teaching materials with references to Islamic teachings, ensuring that students view knowledge as interconnected with moral and spiritual growth (Mukhlis, 2024). This approach reflects the holistic philosophy of education in Islam, which emphasizes the unity of intellectual and ethical development.

One clear manifestation of this integration can be seen in how daily lessons are designed. For example, in mathematics, teachers highlight the importance of accuracy and honesty in calculations, drawing parallels with Islamic injunctions against fraud. In language studies, students are taught not only grammar and composition but also the use of polite and respectful communication, as encouraged in the Qur'an. These examples demonstrate that Islamic values are not confined to religious education classes but are interwoven throughout the broader curriculum. In addition to classroom instruction, schools implement structured programs that reinforce value-based learning. Daily practices such as Qur'an recitation before lessons, collective dhuha and zuhur prayers, and weekly religious discussions are institutionalized to cultivate spiritual discipline. These routines serve as constant reminders for students to embody Islamic values in their behavior, both within and beyond the classroom. Teachers noted that such practices help students develop habits that strengthen self-discipline and foster a sense of communal identity.

Extracurricular activities also provide important avenues for the integration of Islamic values. Islamic student associations, religious competitions, and social service programs encourage students to apply the principles they learn in practical contexts (Ramadan et al., 2024). For example, community service projects rooted in Islamic teachings of compassion and generosity give students opportunities to practice empathy and social responsibility. These experiences help bridge the gap between theoretical instruction and lived practice, making values more meaningful and relevant. Document analysis revealed that many schools explicitly state the integration of Islamic values in their vision and mission statements. Lesson plans often include moral objectives alongside academic goals, indicating a deliberate attempt to align instruction with character education. However, the depth and consistency of implementation varied. While some schools adopted comprehensive strategies, others showed inconsistencies, depending largely on the commitment of individual teachers and administrators. This suggests that institutional vision alone is insufficient unless supported by consistent practice.

Teachers' perceptions played a critical role in shaping how values were integrated (Damni, 2025). Some teachers embraced the responsibility of embedding values into their subjects, while others viewed it as an additional burden beyond their academic duties. Interviews revealed that teachers who personally identified with the values they taught were more effective in conveying them to students. Conversely, those who lacked confidence or motivation often resorted to delivering content without moral contextualization, resulting in a fragmented integration of values.

Students, on their part, reported mixed experiences. Many expressed appreciation for lessons that connected academic subjects with moral guidance, noting that it made learning more engaging and personally relevant. However, some students perceived the integration of values as repetitive or overly formal, particularly when it was delivered in a didactic manner. These responses highlight the importance of adopting creative and participatory approaches to ensure that value-based education remains effective and meaningful. The findings also underscored the

importance of alignment between formal and informal aspects of education. While curricula emphasized the integration of values, informal interactions sometimes contradicted these principles. For instance, when students observed favoritism or inconsistency in rule enforcement, it undermined the credibility of formal moral lessons. This indicates that integration must extend beyond lesson plans and become part of the lived culture of the school community.

Furthermore, the success of curricular integration was influenced by external factors, such as family involvement and community support. Students whose parents reinforced Islamic teachings at home found it easier to internalize school-based values, while those without such reinforcement often displayed weaker consistency in behavior. This finding suggests that value integration cannot be the sole responsibility of schools but requires collaboration with families and communities. In conclusion, the integration of Islamic values in school curricula demonstrates the potential of education to serve as both an academic and moral enterprise. However, its effectiveness depends on consistent implementation across subjects, active participation from teachers, reinforcement through extracurricular activities, and alignment between formal instruction and informal practices. Schools that adopt a holistic approach, involving teachers, families, and communities, are more likely to succeed in ensuring that Islamic values are not only taught but also genuinely internalized by students.

The Role of Teachers as Moral Exemplars

Teachers occupy a central position in shaping student behavior, not only as instructors but also as role models who embody the values they seek to instill. In the context of Islamic education, this role is particularly significant because students often evaluate the credibility of moral instruction based on the consistency between what teachers say and what they practice. When teachers demonstrate honesty, punctuality, fairness, and respect, students are more likely to internalize these qualities, perceiving them as authentic and attainable in daily life.

Observations conducted in classrooms revealed that students frequently mirrored their teachers' behavior, sometimes unconsciously. For example, teachers who consistently arrived on time and began classes with organized preparation were able to cultivate a culture of punctuality and discipline among their students. Conversely, when teachers displayed lateness or failed to uphold school regulations, students interpreted such inconsistencies as implicit approval of undisciplined conduct. This finding confirms that students learn as much from what teachers do as from what they say. Teachers also serve as moral exemplars in interpersonal interactions with students. Respectful and empathetic communication by teachers fosters a classroom climate that encourages students to behave with kindness and consideration toward their peers. In interviews, many students noted that they felt more motivated to practice values such as honesty and respect when they observed their teachers doing the same in daily interactions. This underscores the relational dimension of moral education, where values are transmitted through personal engagement as much as formal instruction.

The role of teachers as role models extends beyond academic spaces. In school prayer sessions, extracurricular programs, and informal gatherings, students closely observe how teachers conduct themselves. A teacher who prays diligently and demonstrates humility outside the classroom reinforces the values emphasized during lessons. In contrast, teachers who neglect communal practices or behave inconsistently outside the classroom risk undermining the credibility of their moral guidance. This suggests that for values to be internalized, teachers must embody them across all settings. Interviews with teachers revealed varying levels of awareness regarding their influence as role models. Some teachers consciously viewed their profession as a form of *da'wah*, taking deliberate steps to align their personal conduct with Islamic principles. Others, however, admitted struggling to consistently model the values they were tasked with teaching, citing personal challenges, institutional pressures, or lack of training. These differences

highlight the importance of professional development programs that not only equip teachers with pedagogical skills but also strengthen their moral and spiritual resilience.

Students' perspectives also illustrated the significance of teacher credibility. Many students reported feeling inspired when teachers demonstrated values in authentic ways. For instance, a teacher who admitted a mistake and corrected it transparently was praised for embodying honesty and humility. Conversely, when students perceived teachers as unfair or hypocritical, they expressed disillusionment, which weakened their trust in moral education. These insights indicate that students possess a critical awareness of authenticity and are less likely to internalize values when they perceive inconsistencies in their teachers' behavior.

Another dimension of teachers' roles lies in how they mediate conflicts and discipline (Aulia & Saleh, 2024). Teachers who resolved conflicts fairly and respectfully were seen as reinforcing the values of justice and compassion. By contrast, teachers who used harsh or biased disciplinary measures were often perceived negatively, with students expressing skepticism about the sincerity of moral lessons. This finding highlights the importance of consistency between disciplinary practices and the ethical values emphasized in the curriculum. Beyond individual behavior, teachers also influence school culture collectively. When a majority of teachers consistently model Islamic values, a stronger culture of morality and discipline emerges within the school. However, if only a few teachers uphold these standards, their influence is diluted by conflicting examples. Thus, collective commitment among teachers is essential for ensuring that values are reinforced by the broader school environment rather than undermined by contradictions.

The findings also point to the role of mentorship and peer support among teachers. Experienced teachers who consistently embody Islamic values can inspire younger colleagues, creating a ripple effect that strengthens the overall moral climate of the school. Conversely, in environments where negative behaviors such as favoritism, dishonesty, or indiscipline are tolerated among teachers, these patterns can easily spread and become normalized. Therefore, schools must actively cultivate professional communities that encourage mutual accountability in upholding values. In conclusion, teachers serve as crucial moral exemplars whose influence extends beyond the transmission of academic knowledge to the formation of student character. Their credibility rests on the alignment between their words and actions, both in and outside the classroom. While some teachers excel in this role, others struggle, underscoring the need for institutional support, professional development, and collective accountability. Ultimately, when teachers authentically embody Islamic values, they not only guide students toward moral behavior but also inspire them to internalize these values as lifelong principles.

The Influence of School Environment and Culture

The school environment and its overall culture play a decisive role in shaping how Islamic values are understood, practiced, and internalized by students (Nuryupa et al., 2024). While teachers serve as direct role models, the broader institutional context provides the framework within which values are either reinforced or undermined. A school environment that consistently upholds principles of discipline, respect, cooperation, and spirituality creates fertile ground for students to adopt and practice Islamic values. Conversely, when the school environment is fragmented or inconsistent, students may experience confusion or ambivalence toward the moral lessons being promoted.

Observations during the study revealed that schools with strong cultures of collaboration and discipline tended to produce students who displayed higher levels of respect and responsibility. For example, in one school where the daily schedule included collective prayers, regular Qur'an recitation, and cooperative service activities, students were seen helping each other, following rules with minimal resistance, and demonstrating a sense of responsibility in maintaining classroom order. This illustrates how structured routines and rituals embed values

into students' everyday experiences, making them less abstract and more practical. The physical and social environment of the school also has a profound effect on student behavior. A clean, well-maintained, and orderly school environment signals to students that discipline and care are valued. Conversely, when the school compound is neglected or rules about cleanliness and order are not consistently enforced, students may interpret this as permission to ignore similar responsibilities. This demonstrates the subtle yet powerful role of environmental cues in shaping students' perceptions of values such as responsibility and stewardship.

Another significant finding was the role of peer culture within the school. Students often look to their peers for cues about acceptable behavior, and peer groups can either reinforce or contradict the values promoted by teachers and administrators. In schools where respect and cooperation were normalized among peer groups, students were more likely to encourage one another to behave ethically. However, in environments where bullying, dishonesty, or disrespect were tolerated within peer culture, even the best efforts by teachers often struggled to produce lasting change. This underscores the need for schools to actively cultivate positive peer dynamics as part of their value education strategies.

Institutional policies and leadership also strongly influence school culture. Schools with principals and administrators who modeled Islamic values through transparent decision-making, fairness, and accountability tended to foster stronger cultures of morality. On the other hand, when leadership displayed favoritism, inconsistency, or lack of enforcement of rules, students quickly recognized these gaps and often mirrored such inconsistencies in their own behavior. This indicates that leadership is not merely administrative but deeply ethical, shaping the hidden curriculum of the school. The study also highlighted the importance of communal practices in reinforcing values. Activities such as morning assemblies, collective prayers, community service projects, and Islamic celebrations provided opportunities for students to experience values in a collective and embodied manner. These practices helped students understand that values such as cooperation, gratitude, and service to others are not confined to classrooms but extend into the broader school community. Students reported feeling more connected to both their peers and their faith when such activities were consistently practiced. At the same time, challenges were observed in schools where the culture was fragmented or inconsistent. In some cases, extracurricular activities promoted values of cooperation and discipline, but these were not reinforced in classroom settings, leading to mixed messages. Similarly, when teachers emphasized respect and responsibility but school policies were applied unfairly, students struggled to reconcile these contradictions. Such inconsistencies weakened the credibility of moral education and made it harder for students to internalize values.

Interviews with students further emphasized the role of school culture in shaping behavior (Silkyanti, 2019). Many students expressed pride in being part of schools that emphasized discipline, spirituality, and cooperation, noting that the environment motivated them to adopt these values. Others, however, admitted that when rules felt arbitrary or inconsistently applied, they often chose to disregard them. This suggests that students are active interpreters of their environments and are highly responsive to the fairness and coherence of the school culture. The influence of the school environment also extends beyond immediate behavior to long-term character development. Students who experienced coherent and supportive school cultures reported carrying values such as punctuality, respect, and cooperation into their home lives and community interactions. This demonstrates the enduring impact of school culture, which shapes not only student conduct within the institution but also their broader moral and social engagement. In conclusion, the school environment and culture function as powerful contexts in which Islamic values are either reinforced or undermined. Through structured routines, physical conditions, peer dynamics, leadership practices, and communal rituals, schools create a moral ecosystem that significantly shapes student behavior. Consistency, coherence, and collective commitment are essential for ensuring that values are not only taught but lived within the school.

community. When these elements align, the school becomes a transformative space where Islamic values are internalized as guiding principles for life beyond the classroom.

Challenges in Internalizing Islamic Values

Although schools in Indonesia make concerted efforts to instill Islamic values, the process of internalization is not without its challenges. One of the most pressing difficulties lies in the inconsistency between the values promoted in school and the realities that students encounter outside of it. While schools emphasize honesty, discipline, and respect, students are often exposed to contrasting examples in their communities, media, or even within their families. This clash of values creates confusion and can weaken the impact of moral education, as students struggle to reconcile the differences between school-based ideals and real-world practices. Another significant challenge is the tendency for students to perceive Islamic values as abstract concepts rather than practical guides for daily life. When values are taught solely through lectures or religious classes without being connected to students' lived experiences, they risk becoming theoretical and detached. For example, students may memorize the importance of honesty but still resort to cheating in exams if they do not see honesty practiced consistently around them. This gap between knowledge and practice highlights the difficulty of making values meaningful and relevant in real-world contexts.

The rapid advancement of technology and social media also presents formidable challenges. Students today are constantly exposed to global cultures, ideas, and behaviors that may not always align with Islamic principles. Social media platforms often normalize trends of materialism, individualism, or disrespect, which can overshadow the values promoted in school. Teachers and administrators frequently reported difficulties in competing with these influences, noting that students often prioritized what they encountered online over what was taught in classrooms. This indicates that the digital environment can serve as both a competitor and, if guided wisely, a potential ally in value education. Peer pressure further complicates the internalization of Islamic values. Adolescents in particular tend to be highly influenced by their peers, and their desire for social acceptance may sometimes override moral considerations. In schools where negative peer cultures dominate, students may feel compelled to engage in dishonesty, disrespect, or disobedience to fit in. This dynamic makes it difficult for schools to promote values effectively unless efforts are made to cultivate positive peer networks that reward ethical behavior.

Resource limitations within schools also pose challenges (Triarsuci et al., 2024). Some schools lack sufficient funding to support extracurricular programs or facilities that could help reinforce values, such as prayer spaces, counseling services, or community service initiatives. Teachers themselves may also lack adequate training in how to integrate values across subjects or how to address ethical dilemmas faced by students. Without proper support and resources, the burden of value internalization often falls unevenly on individual teachers, making the process inconsistent and less impactful. Another obstacle is the inconsistency of role models among teachers and school staff. While many educators strive to embody Islamic values in their professional conduct, lapses in behavior such as favoritism, lateness, or harsh discipline can undermine the moral lessons being taught. Students are quick to notice such inconsistencies, and when they do, they may begin to doubt the authenticity of the values being promoted. This challenge emphasizes the critical importance of integrity and consistency among educators as central figures in moral education.

Cultural diversity within Indonesia also creates complexities in value internalization. While Islamic values are universal in their essence, their interpretation and application may vary across different regions and communities. Students from diverse backgrounds may hold differing understandings of how values such as respect or responsibility should be practiced. If not addressed carefully, these variations can lead to misunderstandings or conflicts within the school

community, complicating the process of creating a unified moral framework. Students themselves also face internal struggles in applying values consistently. Adolescence is a stage marked by experimentation, identity formation, and at times, rebellion. Even when students understand and agree with the values taught, they may find it difficult to consistently apply them due to emotional immaturity, peer influence, or personal challenges. Teachers often reported that students displayed selective obedience, adhering to values in certain contexts while disregarding them in others. This selective application reveals the gradual and often uneven nature of moral development. Additionally, there is the challenge of balancing academic demands with value-based education. In many schools, the emphasis on examinations and academic achievement sometimes overshadows moral education. Students may prioritize grades and performance over honesty or respect, leading to practices such as cheating or neglecting communal activities. Teachers also acknowledged that the pressure to complete syllabi often left little room for integrating values into lessons meaningfully, thus weakening the focus on character development.

In summary, the process of internalizing Islamic values in Indonesian schools faces multiple interrelated challenges, including external societal influences, digital distractions, peer pressure, limited resources, inconsistent role models, cultural diversity, and academic pressures. These obstacles highlight the complexity of moral education and the need for holistic, coordinated efforts among teachers, administrators, families, and communities. Overcoming these challenges requires sustained commitment and innovative strategies that make values relevant, practical, and consistently modeled across all aspects of students' lives (Fahmi, 2021).

CONCLUSION

The findings of this study highlight the significant relationship between Islamic values and student behavior in Indonesian schools. Through classroom instruction, teacher role modeling, school environment, peer interaction, and extracurricular activities, it became clear that Islamic values are not only transmitted through formal education but are also deeply embedded in the daily practices and social life of students. When integrated consistently and supported by teachers, school culture, and peer groups, these values shape behaviors that reflect honesty, discipline, respect, and responsibility. One of the most striking outcomes is the role of teachers as both instructors and role models. Their credibility and influence were shown to depend heavily on their ability to practice the values they teach. Similarly, the school environment, with its rules, policies, and culture, creates a framework within which students learn to align their behavior with Islamic principles. Positive reinforcement, collective activities, and a supportive atmosphere enhance the likelihood of value internalization. Peer interactions and extracurricular activities further demonstrated the importance of experiential learning in moral development. While lessons provide theoretical knowledge, it is through teamwork, service, prayer, leadership, and cultural engagement that students meaningfully practice and internalize values. These experiences strengthen not only individual character but also a sense of belonging to a moral community. In this way, schools serve as microcosms of society, preparing students to be responsible citizens who contribute positively to their communities.

Despite the successes observed, challenges remain. Inconsistencies between what is taught and what is practiced, insufficient resources for extracurricular programs, and negative peer influences can undermine efforts to instill values. These challenges underscore the need for more integrated, consistent, and well-supported approaches to character education. Collaboration among teachers, administrators, families, and policymakers is essential to ensure that Islamic values are effectively embedded into all aspects of school life. In conclusion, the study affirms that Islamic values hold a central role in shaping student behavior in Indonesian schools. The integration of these values must not be limited to classroom instruction but should extend into the broader school culture and daily practices. When implemented holistically, value-based

education contributes to the formation of students who are not only academically competent but also morally conscious, socially engaged, and prepared to contribute to the betterment of society.

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