



## Revitalization Of Islamic Values In The Character Building Of Students Through Islamic Religious Education At SDN Ketapang 1

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### Abstract

In the era of globalization and digitalization, the main challenge faced by the world of education is the decline in the morals and character of students in elementary schools. This phenomenon shows the need to instill noble values as the foundation for building children's character. This study aims to describe the process of revitalizing Islamic values through Islamic Religious Education (PAI) and its influence on the character building of students at SDN Ketapang 1. The research approach used is qualitative with a case study, involving observation, in-depth interviews, and documentation techniques to obtain comprehensive data. The data were analyzed inductively through data reduction, data presentation, and conclusion drawing. The results showed that the implementation of various methods, such as discussions, question and answer sessions, simulations, and stories about the Prophet and his companions, was able to increase the internalization of Islamic values and strengthen the affective and psychomotor aspects of students. The habit of routine religious activities, such as praying in congregation and reciting the Qur'an, also shapes students' spiritual discipline and positive character. Although there is a dependence on the lecture method, in general, this approach is able to create a pleasant learning atmosphere and has a positive effect on the character development of students. This study emphasizes the importance of strengthening values-based education as an effort to shape a young generation with Islamic character in the modern era.  
**Keywords:** Revitalization of Islamic values; PAI learning; Character building; Varied learning methods

### Abstrak

*Dalam era globalisasi dan digitalisasi, tantangan utama yang dihadapi dunia pendidikan adalah penurunan moral dan karakter peserta didik di sekolah dasar. Fenomena ini memperlihatkan perlunya penanaman nilai-nilai luhur sebagai fondasi pembangunan karakter anak. Penelitian ini bertujuan untuk menggambarkan proses revitalisasi nilai-nilai Islam melalui Pembelajaran Pendidikan Agama Islam (PAI) dan pengaruhnya terhadap pembentukan karakter peserta didik di SDN Ketapang 1. Pendekatan penelitian yang digunakan adalah kualitatif dengan studi kasus, melibatkan teknik observasi, wawancara mendalam, dan dokumentasi untuk memperoleh data yang komprehensif. Data dianalisis secara induktif dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi metode variatif seperti diskusi, tanya jawab, simulasi, dan cerita teladan Nabi serta sahabat mampu meningkatkan internalisasi nilai-nilai Islam dan memperkuat aspek afektif serta psikomotorik siswa. Pembiasaan kegiatan keagamaan rutin, seperti shalat berjamaah dan tadarus, turut membentuk disiplin spiritual dan karakter positif siswa. Kendati ada ketergantungan pada metode ceramah, secara umum, pendekatan ini mampu menciptakan suasana belajar yang menyenangkan dan berpengaruh positif terhadap perkembangan karakter peserta didik. Penelitian ini menegaskan pentingnya penguatan pendidikan berbasis nilai sebagai upaya membentuk generasi muda berkarakter Islami di era modern.*

**Kata kunci:** Revitalisasi nilai-nilai Islam; Pembelajaran PAI; Pembentukan karakter; Metode pembelajaran variatif

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## Introduction

Rapid developments, especially in the era of globalization and digitalization, have had a significant impact on various aspects of life, including education. One of the major challenges currently faced by Indonesian education is the decline in the morals and character of students. Phenomena such as a lack of respect for parents and teachers, dishonest behavior, declining enthusiasm for learning, and bullying in schools are increasingly common (Utami et al., 2025). This situation indicates a character crisis that requires serious attention from various parties, especially educational institutions as the frontline in the process of shaping the nation's future generations.

Amidst these global challenges, children of elementary school age are highly vulnerable to negative influences from the external environment, including digital media such as the internet, social media, and uneducational entertainment. The rapid flow of information that is not properly filtered can cause a shift in values and norms in the daily lives of students. They tend to more easily imitate behaviors that are not in accordance with the noble values of the nation, including Islamic values, which should be the basis for forming noble character.

In this context, character education is an urgent need and must be instilled from an early age, especially at the elementary school level. Elementary school age is a period of foundation building for children's personalities that will stick with them and shape their mindsets and behaviors in the future. Character education is not only limited to the habit of good behavior, but also involves the process of internalizing noble values derived from religious teachings, especially Islamic values for students who are Muslim (Sapitri & Maryati, 2022). Therefore, the role of Islamic Religious Education (PAI) is very strategic in instilling Islamic values such as honesty, discipline, responsibility, empathy, and tolerance that can shape the character of students with noble morals.

Islamic Religious Education (PAI) has a strategic role in shaping the character of students because it teaches spiritual, moral, and social values that form the foundation of national and state life (Orlando et al., 2025). In the National Curriculum, PAI is not only positioned as a doctrinal or ritual subject, but also as one of the main instruments in shaping individuals who are faithful, pious, and noble. PAI is designed to provide a comprehensive understanding of Islamic teachings that are not only understood cognitively, but also internalized in daily attitudes and behavior.

Islamic values such as honesty, discipline, responsibility, tolerance, cooperation, and social awareness are key elements in character education that can be instilled through PAI learning. In this context, PAI serves as a medium for the deep internalization of Islamic values through a holistic approach. Through contextual learning, direct experience, and role modeling, students not only learn the meaning of a value but are also encouraged to internalize and practice it in real life (Sabhana et al., 2025).

However, in practice, the implementation of PAI in schools often still focuses solely on cognitive aspects, such as mastery of material or memorization of verses and prayers, without being followed by a process of complete internalization of values. This causes a gap between students' understanding and behavior. Therefore, it is very important to apply a

values-based approach in PAI so that religious education truly touches on the affective and psychomotor aspects, not just the cognitive. With this approach, the PAI learning process will be more meaningful because it encourages students to make Islamic values part of their personality.

Although Islamic Religious Education has become an integral part of the national curriculum, the reality in the field shows that the implementation of Islamic values in learning still faces various obstacles. Many schools, including at the elementary level, tend to treat PAI as merely a transfer of religious knowledge, rather than a means of character building. As a result, the internalization of Islamic values has not been optimal in shaping the attitudes and behavior of students. Symptoms of declining social awareness, lack of responsibility, weak communication ethics, and other deviant behaviors reflect that the Islamic values taught have not been fully implemented in the lives of students (Mulia et al., 2025).

This condition shows the importance of revitalizing Islamic values in the education process, especially through Islamic Education (PAI) learning. Revitalization is defined as an effort to revive, strengthen, and refresh the understanding and implementation of Islamic values in the current context, without losing their basic essence (Kurniawan et al., 2025). In the context of basic education, revitalization is very urgent because this level is the most fundamental phase of a child's personality formation and has a long-term influence.

The revitalization of Islamic values in PAI is not only aimed at improving students' understanding of religious teachings, but more importantly at instilling these values as guidelines for thinking, behaving, and acting. Through a more contextual, interactive, and exemplary learning approach, Islamic values can be more easily understood and practiced by students (Abdullah Khasan et al., 2024). Thus, the revitalization of Islamic values is a strategic step in strengthening character education, because building the character of students based on the values of faith, noble character, and social responsibility is the key to producing a strong and moral generation in the future.

SDN Ketapang 1 is a public elementary school located in the Kademangan District, Probolinggo City. This school is located in a community with a fairly heterogeneous socio-cultural background. Most of the students come from families with lower-middle education and economic levels. In recent years, the school has faced serious challenges related to the decline in the morals and character of students. Phenomena such as a lack of respect for teachers, the habit of using foul language, and a decline in enthusiasm for learning have become quite prominent issues in the school environment.

One of the factors contributing to this condition is the influence of digitalization, particularly the use of social media and access to uneducational content. Children tend to be more interested in age-inappropriate entertainment content than in learning activities, including Islamic Religious Education lessons. This has resulted in a weak understanding and practice of Islamic values in the daily lives of students.

In terms of implementing Islamic Religious Education, SDN Ketapang 1 has so far emphasized cognitive aspects, such as understanding the material, memorizing verses from the Qur'an, and mastering religious concepts. Although important, this approach does not sufficiently address the affective and psychomotor aspects of students, so that the process

of internalizing Islamic values has not been fully realized. As a result, what is taught in class is not fully reflected in the actual behavior of students inside and outside the school environment.

The selection of SDN Ketapang 1 as the research location was based on the urgency and relevance of these issues. This school is representative of many other elementary schools that face similar challenges in terms of character building through PAI. In addition, this school is also open to innovation and new approaches to learning, making it a potential place to study and implement efforts to revitalize Islamic values in the character building of students. This study is expected to provide an empirical description of the importance of a value-based approach in PAI learning and provide strategic recommendations for the development of more effective character education.

The problems that arise in the context of Islamic Religious Education at SDN Ketapang 1 are closely related to the effectiveness of implementing Islamic values in the character education process. Although PAI has been taught formally, the internalization of these values is not yet fully reflected in the behavior of students. This raises a fundamental question: how are Islamic values implemented in PAI learning at SDN Ketapang 1? In addition, it is important to understand the extent to which efforts to revitalize Islamic values can make a real contribution to shaping the character of students to be noble and responsible. Thus, the research questions in this study are formulated into two main focuses: (1) how Islamic values are implemented in PAI learning, and (2) how the revitalization of Islamic values contributes to the character building of students at SDN Ketapang 1.

Based on these issues, the purpose of this study is to describe in depth the process of revitalizing Islamic values in Islamic Religious Education at SDN Ketapang 1. This study also aims to explain the real contribution of this revitalization to strengthening student character, particularly in terms of developing religious attitudes, honesty, discipline, responsibility, and other noble values in line with Islamic teachings. Through this research, it is hoped that more effective approaches and strategies in PAI learning can be found to strengthen the role of religious education as the main foundation for character building at the elementary education level.

This research is highly urgent in the context of strengthening character education in elementary schools, particularly through the optimization of the role of Islamic Religious Education. For Islamic Religious Education teachers, this research can be a reference in designing learning strategies that not only emphasize cognitive aspects but also foster Islamic values comprehensively through a contextual approach that touches on the affective dimension of students. Teachers no longer only play the role of conveying material, but also as role models and facilitators of the process of internalizing Islamic values in the daily lives of students (Rohimin, 2022).

For elementary schools in general, the findings of this study can serve as a foundation for strengthening a religious and character-based school culture. Schools are expected to be able to create an environment conducive to the growth of Islamic values through routine activities, positive habits, and synergy between teachers, students, and parents. In addition, for education policymakers, the results of this study can provide input in formulating

policies that support the integration of character education based on religious values in the curriculum and learning activities at the elementary level.

Conceptually, this research also contributes to the development of a more effective and valuable PAI learning model. Through a revitalization approach, it is hoped that a learning model or strategy will emerge that can bridge the understanding of Islamic teachings and their application in the actual behavior of students. Thus, this study not only plays a role in providing solutions to character problems in elementary schools but also becomes part of efforts to develop national education based on strong spiritual and moral values.

## **Method**

This study uses a qualitative approach with a case study type of research to gain an in-depth understanding of the process of revitalizing Islamic values in shaping the character of students through Islamic Religious Education at SDN Ketapang 1. A qualitative approach was chosen because it allows researchers to comprehensively explore experiences, views, and practices that occur in the field contextually. Data was collected through several techniques, namely participatory observation, in-depth interviews with PAI teachers, the principal, and several students related to the implementation of PAI learning and character-building activities at school. Data analysis was conducted inductively through the stages of data reduction, data presentation, and drawing conclusions (Haryono, 2023), so that it could fully describe the process of revitalizing Islamic values and its impact on student character building. Using this method, the study is expected to provide an accurate and in-depth description of the strategies and implementation of the revitalization of Islamic values in the context of primary education at SDN Ketapang 1.

## **Results and Discussion**

Based on the results and discussion, the revitalization of Islamic values through Islamic Religious Education (PAI) at SDN Ketapang 1 has significantly contributed to shaping students' characters, particularly in aspects such as religiosity, honesty, discipline, and responsibility. This process involves a variety of teaching methods, including discussions, question-and-answer sessions, simulations, and storytelling about the Prophet and his companions, which effectively enhance the internalization of Islamic values. Routine religious activities like congregational prayers and Qur'an recitation further reinforce students' spiritual discipline and positive character traits. Although there is still reliance on lecture methods, the use of diverse, interactive, and engaging approaches fosters a pleasant learning environment that supports holistic character development. The success of these efforts is supported by active involvement from teachers, a conducive school environment, and strong collaboration between school and family. However, challenges such as limited teacher competence, inadequate facilities, and the influence of digital media and external social environments must be addressed continuously through innovation, teacher training, and community engagement. Overall, consistent, contextual, and holistic revitalization of Islamic values positively impacts students' character formation, preparing them to face modern challenges while adhering to Islamic principles.

## Result

### The PAI Learning Process at SDN Ketapang 1

The Islamic Religious Education (PAI) learning process at SDN Ketapang 1 is carried out routinely in accordance with the applicable curriculum. In practice, PAI teachers integrate various learning methods and strategies that aim not only to transfer religious knowledge but also to instill Islamic values in the daily lives of students. Lectures are still one of the main approaches used to convey basic information and important concepts in PAI, such as the pillars of faith, the pillars of Islam, good morals, and the history of the Prophet. Although one-way in nature, this method is considered effective for conveying conceptual material.

In addition to lectures, teachers also use question and answer sessions to encourage two-way interaction between teachers and students. In this way, students can clarify their understanding of the material, while also increasing their confidence in asking and answering questions. Discussion methods are also applied to certain topics that require critical thinking, such as discussions about social ethics, tolerance, and social responsibility. In group discussions, students are trained to respect each other's opinions, work together, and learn from other people's perspectives.

Furthermore, the simulation method is used to reinforce the understanding of Islamic values in a practical context. Teachers provide certain scenarios, such as helping a friend in need or being honest when facing an exam, and students are asked to play a role in the situation. This approach aims to ensure that students not only understand values theoretically but are also trained to apply them in real life.

In addition to classroom learning methods, SDN Ketapang 1 also regularly conducts religious activities that are integrated with Islamic Education (PAI) learning. Group prayers are held regularly at school, especially at Dhuha and Zuhur times, as an effort to form worship habits and strengthen students' spiritual awareness. Tadarus Al-Qur'an is also part of daily activities, where students read the Qur'an together before classes begin, in order to increase their closeness to the holy book. Other worship activities such as sunnah fasting, charity practices, and collective zikr are sometimes carried out at certain times, such as during Ramadan or on Islamic holidays. These various activities are effective means of instilling Islamic values contextually and comprehensively in the lives of students.

### Implementation of Islamic Values Revitalization

Efforts to revitalize Islamic values at SDN Ketapang 1 were carried out in response to the increasingly complex challenges of student character in the modern era. The school recognized the importance of renewing its approach to religious education so that Islamic values would not only be memorized but also instilled and reflected in the daily behavior of students. Several strategic steps have been taken to revive Islamic values in the context of basic education.

First, strengthening the Islamic Religious Education curriculum is the main foundation. Islamic Religious Education material has been developed not only to convey basic religious understanding but also to expand the scope to include the oneness of God, the obligation to worship, Islamic moral values, and Islamic history in the context of students' lives. The curriculum has also been adapted to the challenges of the times, including issues of digitalization and shifting social values, so that the learning content is able to respond to the character needs of today's students. Not only that, Islamic values such as honesty, responsibility, and empathy have begun to be integrated into other subjects, such

as Indonesian Language, Social Studies, and even Mathematics, so that the internalization of values takes place holistically.

Second, schools encourage the use of more interactive and enjoyable learning methods. PAI teachers are directed to use student-centered approaches, such as group discussions, question and answer sessions, and thematic presentations. The use of interesting learning media such as educational videos, religious animations, and moral-based games is also part of the learning strategy. In addition, story-based learning or exemplary stories from the Prophet and his companions are used to instill Islamic values contextually, touch the emotional side of students, and make them easy to remember and emulate.

Third, improving the capacity of PAI teachers is also part of the revitalization efforts. Teachers are encouraged to participate in continuing education to improve their competence, both in understanding teaching materials and in modern teaching methods. Training also covers strategies for dealing with the challenges of today's students, such as the influence of social media, promiscuity, and identity crises. In this way, teachers are able to become facilitators who not only deliver material but also guide students morally and spiritually.

Fourth, the use of technology is maximized to support the process of learning Islamic values. Teachers use Islamic education applications that contain PAI material, practice questions, and interactive quizzes that students can access outside of class hours. In addition, social media is also used to share positive content such as quotations from the Qur'an, hadith, and Islamic motivation. The use of technology is also evident in school religious activities, such as broadcasts of communal prayers or online recitations involving students and parents.

Fifth, the school actively organizes religious extracurricular activities that support the understanding and practice of Islamic values. Activities such as morning recitation, congregational dhuha and zuhr prayers, student recitations, and Islamic holiday celebrations are held regularly. In addition, social activities such as providing assistance to orphans, fundraising for disasters, and community service are carried out as a form of applying the values of caring, empathy, and social responsibility. All of these activities are designed to strengthen students' religious experiences while also serving as a tangible means of shaping Islamic character.

Through these various efforts, SDN Ketapang 1 strives to make Islamic Religious Education a movement for cultural values, not just an academic subject. This revitalization is expected to shape the character of students to be noble, religious, and ready to face the challenges of the times while adhering to Islamic values.

### **The Impact of Islamic Value Revitalization on Student Character**

The revitalization of Islamic values in Islamic Religious Education at SDN Ketapang 1 has had a significant positive impact on student character. The results of observations and interviews show changes in attitudes and behavior that reflect the strengthening of moral and spiritual values in students' daily lives, both in and outside of school. These changes can be observed through improved interactions among students, attitudes toward teachers, and responsibility in carrying out school tasks. One of the most prominent indicators is the increase in students' honesty. Teachers and homeroom teachers observed that students began to show honesty in doing assignments and exams, and were more open in admitting mistakes. This was influenced by PAI learning, which not only emphasized memorization but also internalized the value of honesty through exemplary stories, discussions, and self-reflection.

In addition to honesty, discipline has also improved. Students have become more orderly in participating in teaching and learning activities, punctual in attending school, and

consistent in performing religious activities such as congregational prayers and morning recitations. These activities are not only routine but have become ingrained habits because they are continuously practiced in a conducive school environment.

The value of responsibility has also begun to be seen in students' attitudes towards schoolwork and social responsibilities. Students have begun to show awareness of completing tasks on time, maintaining classroom cleanliness, and actively participating in social activities organized by the school. PAI teachers said that this value is reinforced through practice- and experience-based learning, such as group work, situation simulations, and religious social activities.

Tolerance is another important indicator that has developed through this revitalization process. In class discussions and religious activities, students are encouraged to respect differences of opinion, learn to express their opinions politely, and understand the importance of respecting others, including those from different backgrounds. This tolerant attitude is evident in interactions between students, especially when working in heterogeneous groups or when facing minor conflicts at school.

In general, these changes reflect the success of the values-based approach in PAI learning, which more effectively touches on the affective and psychomotor aspects of students. Although not yet perfectly evenly distributed among all students, this positive trend shows that the revitalization of Islamic values has great potential in shaping children's character from elementary school age. The efforts made by SDN Ketapang 1 prove that holistic and contextual PAI learning can make a real contribution to shaping a generation with good character and morals.

The impact of the revitalization of Islamic values is not only seen from direct observation of student behavior, but is also reinforced by the results of interviews with the school. Ika Setiawati, as the principal of SDN Ketapang 1, said that changes in student character are one of the important indicators of the success of Islamic Religious Education at her school.

Ika Setiawati stated:

"We have seen that since the PAI learning approach began to be directed towards instilling Islamic values in daily life, there has been a real change in our students. They have started to show more respect towards teachers, are more honest, and are more caring towards their friends. There are even students who used to be very passive and often caused problems, but are now much more disciplined and responsible."

She also emphasized that religious activities integrated into students' daily lives, such as praying in congregation and morning recitation of the Quran, are key to shaping students' habits and character. According to her, consistent habituation is the most effective form of revitalizing Islamic values.

"We try to instill that religion is not just a subject in class, but must also be reflected in behavior. For example, we teach the importance of patience and mutual respect when queuing for meals or when playing. These are small things, but they have a big impact. And this change does not happen overnight, but requires the commitment of all parties teachers, students, and parents," she said.

Furthermore, he also noted that the overall school atmosphere has become more conducive and harmonious. Conflicts between students have decreased, and the classroom atmosphere has become more comfortable as students learn to respect each other. This improvement in character is recognized as contributing to a positive school culture and supporting the overall learning process.

The principal's statement reinforces the finding that the revitalization of Islamic values in education, if done in a planned, consistent, and comprehensive manner, can have

a significant impact on the character building of students. This also demonstrates the importance of collaboration between curriculum strategies, learning methods, and a supportive school environment in realizing Islamic values-based character education.

**Table 1. Conclusion of the Impact of Islamic Values Revitalization on the Character of Students at SDN Ketapang 1**

Revitalized Aspects	Strategies/Activities	Impact on Student Character	Supporting Evidence
Value-Based Islamic Education	Lectures, question and answer sessions, discussions, simulations, story-based learning	Improving understanding, activity, and responsibility values	Teachers report higher student engagement
Regular Worship Activities at School	Congregational prayers, Quran recitation, zikir, weekly religious activities	Fostering spiritual discipline and positive habits	There has been an increase in punctuality and devotion
Integration of Islamic Values into Other Activities	Values of honesty, tolerance, and cooperation are integrated into all subjects	Enhancing attitudes of honesty, tolerance, and mutual cooperation	Teachers and homeroom teachers report behavioral changes
Teacher Training and Method Improvement	Workshops, training in interactive methods and Islamic narratives	Improving the quality of Islamic Education (PAI) and the effectiveness of internalizing values	School principals observe teachers' methods becoming more lively
Extracurricular and social activities	Social service, religious study groups, Ramadan activities, charity movements, etc.	Fostering empathy, social awareness, and noble character	Students are actively involved in religious and social activities
Utilization of Technology and Social Media	Educational videos, Islamic quiz apps, valuable digital content	Helping students understand values in a fun and contextual way	Students are more interested in learning Islamic Education through this approach

## Discussion

### Analysis of the Effectiveness of PAI Teaching Methods and the Significance of Islamic Values Revitalization in Character Formation

The results of the study indicate that the learning methods applied in Islamic Religious Education (PAI) at SDN Ketapang 1 have a strong relationship with the level of internalization of Islamic values in students. The use of various methods such as lectures, question and answer sessions, discussions, simulations, and story-based learning has proven to have a positive impact on the instillation of Islamic values, both from cognitive, affective, and psychomotor aspects.

The lecture method, although one-way, is still effective in conveying the basic concepts of Islamic teachings. However, the level of internalization of values from this method tends to be limited to intellectual understanding. Therefore, this method needs to be combined with other more participatory approaches.

Question and answer and discussion methods play a very significant role in deepening students' understanding. Through discussion, students not only receive information, but are also encouraged to think critically, express their opinions, and learn to respect the views of others. This indirectly fosters the values of tolerance, respect, and cooperation.

Simulation and story-based learning methods are key to improving the effectiveness of internalizing Islamic values (Faisol, 2021). Simulations provide students with real-life experiences of how to apply Islamic values in everyday life, such as being honest, disciplined, or helping others. Meanwhile, story-based learning, especially stories of exemplary figures from the Prophet and his companions, has an emotional power that can touch the hearts of students, making it easier for the values to be instilled in them.

In terms of advantages, the combination of methods used at SDN Ketapang 1 is able to create a more lively, interactive, and enjoyable learning atmosphere. Students are not only passive listeners but are also actively involved in the learning process. Activities such as congregational prayers, recitation of the Qur'an, and religious lectures further strengthen the internalization process by providing space for students to directly practice Islamic teachings.

However, there are several shortcomings in the approach used. First, the heavy reliance on lectures in some learning sessions makes some students less enthusiastic, especially those who prefer practical or visual learning. Second, the limitations of facilities and digital learning media pose a challenge, especially in presenting more varied and interesting material for the current digital generation. Third, not all teachers have the optimal ability to integrate Islamic values into other subjects or in daily activities at school.

Overall, despite some weaknesses, the learning methods implemented at SDN Ketapang 1 have shown considerable effectiveness in supporting the revitalization of Islamic values. This success can be seen from the changes in the behavior of students, who have become more honest, disciplined, responsible, and tolerant. This confirms that the success of values education greatly depends on how learning methods are able to bridge the gap between theoretical understanding and practical application in students' lives.

The revitalization of Islamic values in Islamic Religious Education (PAI) learning has a very important significance in the process of shaping students' character. This finding is in line with various character education theories which state that religious education plays a major role as the foundation in shaping the morals and behavior of individuals. Lickona's theory (2022), for example, emphasizes that character education not only involves cognitive aspects, but also affective and psychomotor aspects that must be systematically instilled through the learning process and role modeling.

In addition, this study is also in line with previous research, such as that conducted by Nisrina (2025), which states that the consistent implementation of religious values in learning can improve students' religious behavior, social responsibility, and interpersonal ethics. Similarly, Rahmi's research (2025) found that value-based education can be an effective instrument in counteracting moral degradation among students in the digital age.

The revitalization of Islamic values implemented at SDN Ketapang 1 does not only emphasize the cognitive delivery of Islamic teachings but also touches on the affective and psychomotor aspects of students. The affective aspect can be seen from the growth of love for worship, honesty, social awareness, and tolerance among friends. The habit of worship activities such as congregational prayers and recitation of the Quran has become an effective

stimulus to strengthen students' spiritual and emotional awareness. They not only know that prayer is obligatory, but also feel the importance of performing these acts of worship in their daily lives.

Meanwhile, in terms of psychomotor aspects, the revitalization of values is reflected in the actual behavior of students who are increasingly disciplined, responsible, and actively contribute to social and religious activities. Activities such as fundraising for sick friends, community service, or helping friends in need, become a medium for directly practicing the Islamic values learned in class.

Thus, revitalizing values is not merely a process of transferring religious knowledge, but rather a process of character transformation. This process helps students understand, feel, and ultimately practice these values in their daily lives. This also addresses the challenges of the modern era, which often separates religious understanding from social behavior. The cultivation of Islamic values in a holistic manner, cognitively, affectively, and psychomotorically, is key to shaping a generation that is not only academically intelligent but also noble in character and ready to face the challenges of the times (Yenuri, 2024).

### **Challenges and Obstacles in Revitalizing Islamic Values at SDN Ketapang 1**

Although the revitalization of Islamic values in PAI learning at SDN Ketapang 1 has shown positive results, the process is not without various challenges and obstacles, both internal and external. These challenges are factors that influence the success and sustainability of the implementation of value revitalization in schools.

From an internal perspective, the main challenge stems from the limited competence of some teachers in applying truly value-based learning methods. Some teachers still tend to stick to conventional approaches that focus on cognitive aspects, such as lectures and memorization, without optimizing more contextual and applicative approaches. In addition, limitations in supporting facilities, such as technology-based learning media, adequate worship rooms, and facilities for religious activities, are also obstacles faced by the school.

Furthermore, the readiness of students is also part of the internal challenges. Not all students have family backgrounds that support the application of religious values at home. Some students come from families that pay little attention to religious education, so the process of internalizing values at school is not fully continuous when they are outside the school environment.

Meanwhile, from an external perspective, the biggest challenge comes from the influence of digital media and the social environment outside of school. In today's era of globalization and digitalization, students are easily exposed to various content from social media, the internet, and entertainment that is not always in line with Islamic values. Content that promotes violence, consumerism, promiscuity, and hedonism becomes a serious distraction in the process of shaping children's character. This causes a clash of values between what is taught at school and what they consume from the digital world and their social environment (Jihan et al., 2025).

The social environment outside of school, both peer groups and the surrounding community, also has an influence. If the surrounding environment does not support the application of Islamic values, for example, a lack of religious culture, a lack of value-based social activities, or a lack of role models among adults in their environment, then the process of internalizing the values that have been built in school will not be maximized (Nurgenti, 2024).

These challenges show that the process of revitalizing Islamic values cannot be carried out solely in the school environment. Synergy between schools, families, and communities is needed to create a holistic and sustainable character education ecosystem. Additionally, teachers and school officials need to continue innovating, particularly in utilizing digital

media positively to counteract the flow of information that is not in line with Islamic values. Thus, even though these challenges and obstacles exist, they do not become absolute barriers, but rather encourage schools to continue improving and enhancing the quality of values-based education that they implement.

### **Recommendations for Developing Values-Based Islamic Education**

Based on the research findings and various challenges faced, there are several strategic recommendations that can be applied to develop value-based Islamic Religious Education (PAI) learning more effectively at SDN Ketapang 1 and other elementary schools. These recommendations are not only aimed at overcoming existing obstacles but also at strengthening the process of internalizing Islamic values in the character of students.

First, the optimization of value-based learning methods needs to be continuously developed. Teachers are expected to be more active in using participatory and contextual methods, such as project-based learning with Islamic values themes, role play, case studies, and inspirational narratives. This approach not only improves students' cognitive understanding but also strengthens their affective and psychomotor aspects.

Second, strengthening the competence of PAI teachers is very important. Teachers not only need to understand religious material, but also must have innovative pedagogical skills. Therefore, continuous training focused on value-based teaching strategies, the use of digital media, and character-based classroom management must be facilitated by schools and local governments.

Third, the integration of technology in PAI learning needs to be improved. Given the challenges posed by the influence of digital media, schools need to provide or facilitate the use of positive and engaging learning media, such as Islamic learning videos, religious quiz applications, and interactive educational platforms. These media not only serve as learning aids in the classroom but also as a means to extend the reach of character education to the home.

Fourth, strengthening collaboration between schools, families, and communities is key to the success of revitalizing values. Programs that involve parents and communities, such as family recitations, value-based parenting, and joint social activities, can strengthen the continuity of character education from school to home.

Fifth, the implementation of a value-based school culture needs to be continuously promoted. School culture is not just a routine of worship, but also includes instilling values such as discipline, responsibility, care, and tolerance in every school activity, both formal and informal.

From a policy perspective, education policymakers at the education office and ministry levels need to encourage the strengthening of religious value-based character education in the curriculum. In addition, there needs to be policies that support the provision of supporting facilities, teacher training, and the development of value-based learning media.

For teachers, this recommendation is an encouragement to continue to innovate and not only focus on academic achievement, but also on the formation of a well-rounded character in students. For schools, this serves as a foundation for building a school culture rooted in strong Islamic values. Meanwhile, for policymakers, these results are an important consideration in designing education policies that are not only responsive to the times but also uphold the strengthening of moral and spiritual values in the younger generation.

### **Limitations**

The limitations of this study include its qualitative, case study approach, which may restrict the generalizability of the findings to other schools or broader contexts. The research

relies heavily on observations, interviews, and documentation, which can be subject to researcher bias and may not capture all aspects of the revitalization process comprehensively. Additionally, the study focuses primarily on the perceptions of teachers, students, and the principal, potentially overlooking other influential factors such as family and community environments. Furthermore, the limited duration of observation may not fully reflect the long-term sustainability and impact of the Islamic values revitalization efforts.

## Conclusion

The results of the study show that the revitalization of Islamic values through Islamic Religious Education (PAI) at SDN Ketapang 1 contributes significantly to the character building of students. IRP learning is not only focused on cognitive aspects but also directed at strengthening affective and psychomotor aspects through various methods such as lectures, question and answer sessions, discussions, simulations, and story-based learning. In addition, religious activities such as congregational prayers, Quran recitation, and social activities are an integral part of the process of internalizing Islamic values.

The impact can be seen from changes in student behavior, particularly in terms of honesty, discipline, responsibility, and tolerance. Students become more aware of the importance of behaving in accordance with Islamic teachings in their daily lives, both in and outside of school. The revitalization of these values strengthens character education that is not only theoretical but also practical and applicable.

However, this process is not without challenges, both from internal factors such as limited teacher competence and facilities, as well as from external factors such as the influence of digital media and an unsupportive social environment. Therefore, strengthening strategies are needed in the form of improving teacher competence, utilizing technology-based learning media, and closer collaboration between schools, families, and the community.

Thus, the revitalization of Islamic values in PAI learning has proven to be an effective approach to shaping students' characters to be religious, noble, and able to face the challenges of the digital era while adhering to Islamic values.

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