



## ***A Model for Internalizing Prophetic Leadership Values in Islamic Religious Education Learning through ‘Morning Religious Sermons (Kultum Pagi)’ Activities in Schools***

### **Sebuah Model untuk Menginternalisasi Nilai-Nilai Kepemimpinan Kenabian dalam Pembelajaran Pendidikan Agama Islam melalui Kegiatan ‘Khutbah Agama Subuh (Kultum Pagi)’ di Sekolah-Sekolah**

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#### **News Article**

#### **Keyword:**

*Prophetic Leadership;  
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#### **Abstract**

*This study aims to describe the model of internalizing prophetic leadership values in Islamic Religious Education learning through the “Morning Kultum” activity at SMA Al-Furqon Jember. The research is grounded in the school’s need to develop students who are not only academically competent but also possess Islamic character and leadership skills relevant to contemporary challenges. Using a descriptive qualitative approach, data were collected through observations, interviews, and documentation, then analyzed through data reduction, data display, and conclusion drawing, with validity ensured through triangulation. The findings indicate that the morning kultum serves as an effective medium for internalizing prophetic leadership values including trustworthiness, exemplary conduct, moral courage, discipline, and character building by engaging students directly in preparing, delivering, and reflecting on kultum material. Teachers act as facilitators who provide guidance, direction, and motivational support, enabling the internalization process to occur naturally and continuously. This activity enhances students’ communication skills, confidence, religious character, and visionary mindset aligned with the principles of rahmatan lil ‘alamin. The study recommends the development of varied themes, methods, and evaluation mechanisms to strengthen the morning kultum as a sustainable and adaptive model for Islamic character formation in schools.*

#### **Kata Kunci:**

*Kepemimpinan Profetik;  
Pendidikan Agama Islam;  
Model Internalisasi;  
Kultum Pagi (Ceramah Singkat Pagi);*

#### **Abstrak**

*Penelitian ini bertujuan untuk mendeskripsikan model internalisasi nilai-nilai kepemimpinan profetik dalam pembelajaran Pendidikan Agama Islam melalui kegiatan “Kultum Pagi” di SMA Al-Furqon Jember. Penelitian ini dilatarbelakangi oleh kebutuhan sekolah untuk mengembangkan peserta didik yang tidak hanya unggul secara akademik, tetapi juga memiliki karakter Islami dan keterampilan kepemimpinan yang relevan dengan tantangan masa kini. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis*

Pembentukan Karakter.

melalui reduksi data, penyajian data, dan penarikan kesimpulan, dengan validitas data dijamin melalui triangulasi. Hasil penelitian menunjukkan bahwa kultum pagi menjadi media yang efektif untuk menginternalisasikan nilai-nilai kepemimpinan profetik, termasuk amanah, keteladanan, keberanian moral, kedisiplinan, dan pembentukan karakter, dengan melibatkan siswa secara langsung dalam mempersiapkan, menyampaikan, dan merefleksikan materi kultum. Guru berperan sebagai fasilitator yang memberikan bimbingan, arahan, dan dukungan motivasi, sehingga proses internalisasi dapat terjadi secara alami dan berkelanjutan. Kegiatan ini meningkatkan keterampilan komunikasi siswa, rasa percaya diri, karakter religius, serta pola pikir visioner yang selaras dengan prinsip *rahmatan lil 'alamin*. Penelitian ini merekomendasikan pengembangan variasi tema, metode, dan mekanisme evaluasi untuk memperkuat kultum pagi sebagai model pembentukan karakter Islami yang berkelanjutan dan adaptif di sekolah.

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## INRODUCTION

Prophetic leadership has become a central issue in Islamic education because it embodies fundamental values that play a crucial role in shaping students' character, morality, and spiritual identity. In the digital era, students face challenges such as a crisis of role models, the uncontrolled flow of information, and shifting social behaviors that influence their mindset and religious attitudes. This condition calls for a development model that is not solely focused on cognitive mastery, but also emphasizes the internalization of values through direct experience, exemplary conduct, and habituation. The internalization of values in Islamic education takes place through three stages: value planting, value practicing, and value habituation. These stages serve as an important theoretical foundation for developing value-based educational models, particularly in fostering prophetic leadership (Tafsir, 2017).

Previous studies have shown that educators play a strategic role in shaping students' character and leadership through role modeling and moral interaction (Nurussalami, 2023). In addition, religious habituation has been proven to enhance students' moral responsibility (Jannah, 2020), while the internalization of Islamic values requires creative approaches to remain relevant to adolescents' psychological development (Maryati, 2021). However, these studies have not extensively examined how Tafsir's stages of internalization are implemented in non-formal programs integrated into school routines. Thus, there is a research gap in the lack of in-depth studies on the internalization of prophetic leadership values through routine activities such as the morning kultum (short sermon).

Preliminary observations indicate that the morning kultum activity at SMA Al-Furqon Jember is a form of religious habituation conducted in rotation by students under the guidance of Islamic Religious Education (PAI) teachers. This program has the potential to serve as a model for internalizing prophetic leadership values because it combines teacher role modeling (uswah hasanah), direct experience in leading and public speaking, and students' personal responsibility in preparing sermon materials. This pattern aligns with the concept of internalization proposed by Tafsir (2017), which

emphasizes that moral values become deeply embedded when students observe real examples, practice the values, and consistently habituate them.

However, no studies have specifically examined how Islamic Religious Education teachers instill, implement, and habituate prophetic leadership values within the context of the morning kultum activity. In fact, this activity is part of the school routine that holds significant potential for shaping students' Islamic character. Therefore, this study is needed to fill this research gap and provide a more comprehensive understanding of the implementation of prophetic value internalization in Islamic education learning. This research aims to describe the process of internalizing prophetic leadership values through the morning kultum activity based on three main aspects: (1) teachers' strategies in instilling prophetic leadership values, (2) the implementation of prophetic values in the execution of the morning kultum, and (3) the habituation of values through continuous teacher mentoring. This study differs from previous research by focusing on the application of internalization stages in a routine, practical activity closely related to students' daily lives.

Academically, this study is expected to strengthen the theory of Islamic value internalization by providing a concrete example of its application in the context of secondary education (Fauzan, 2020). Practically, the findings are expected to enrich character-building models in schools, particularly in developing students' prophetic leadership through contextual, simple, and consistent methods. Thus, this study makes a significant contribution to the discourse of Islamic education, especially in efforts to form a generation that is morally upright, visionary, and grounded in prophetic leadership values.

## RESEARCH METHODS

This study employed a qualitative approach with a descriptive research design. This approach was chosen because the study focuses on gaining an in-depth understanding of the process of internalizing prophetic leadership values in Islamic Religious Education learning through the morning kultum activity at school. The qualitative approach allows the researcher to explore meanings, practices, and habituation patterns that occur naturally within the school context.

The research was conducted at SMA Al-Furqon Jember, which was selected purposively due to its structured morning kultum program that is carried out in rotation by Grade XII students under the guidance of Islamic Religious Education (PAI) teachers. The research subjects included PAI teachers as the main facilitators of the activity, Grade XII students as the implementers of the kultum, and relevant school stakeholders such as the vice principal for student affairs. Informants were selected using a purposive sampling technique based on their direct involvement in the implementation of the morning kultum program.

Data were collected using three main techniques: (1) participant observation of the implementation process of the morning kultum, including the patterns of guidance provided by PAI teachers; (2) in-depth interviews with PAI teachers, students, and school staff to obtain a comprehensive understanding of strategies for internalizing prophetic leadership values; and (3) documentation study through the analysis of activity schedules, coaching records, and archives related to the morning kultum program.

The data were analyzed using an interactive analysis model consisting of three stages: data reduction, data display, and conclusion drawing and verification. The analysis process was carried out continuously from data collection to the interpretation of findings. The validity of the data was ensured through source triangulation and

technique triangulation. Triangulation was conducted by comparing the results of observations, interviews, and documentation, and was complemented by member checking with informants to ensure the accuracy of meaning and the validity of the research findings.

## RESULTS AND DISCUSSION

### Results

**Table 1.** Informants' Views on the Internalization Model of Islamic Leadership through Morning Kultum and Its Impact on Students

Informant	Views on the Internalization Model of Islamic Leadership through Morning Kultum	Impact on Students
Vice Principal for Curriculum	Morning kultum is a strategic medium for instilling Islamic leadership values. In line with Prof. Ahmad Tafsir's view, education is not merely knowledge transfer, but value internalization. Through kultum, educators demonstrate exemplary conduct and connect Islamic teachings with students' real-life experiences.	Morning kultum helps students develop spiritual and moral awareness before starting lessons. Students become more disciplined, show a positive learning spirit, and are able to relate knowledge to Islamic leadership values such as trustworthiness ( <i>amanah</i> ), responsibility, and honesty.
Islamic Religious Education (PAI) Teacher	The kultum activity was chosen because it is simple, effective, and relevant to the educational context at SMA Al-Furqon Jember. Kultum is not only a medium for delivering religious knowledge, but also a platform to train students in public speaking, build discipline, and internalize Islamic leadership values. According to PAI teacher Agus Salim Natsirudin, S.Pd., this method aligns with the principle that education begins with understanding and continues until it becomes a habit, so that Islamic values are not only known theoretically but also practiced. Teachers guide students through three main approaches: (a) training, (b) motivation, and (c) evaluation. The values are aligned with the Prophet's leadership traits ( <i>ṣidq</i> , <i>amānah</i> , <i>tabligh</i> , and <i>fatānah</i> ). The most visible impact is behavioral change in students' daily life; they become more confident, not only when assigned to deliver kultum but also in their everyday interactions.	Students are encouraged to emulate teachers, develop Islamic behavior, act politely, take responsibility, and confidently express opinions in public in a respectful manner.
Students	At first, students felt nervous, shy, and afraid of making mistakes when they were first assigned to deliver kultum. However, some also felt excited because it was a new and challenging experience. Over time, fear decreased and was replaced with confidence. Students reported benefits such as improved	Students become more confident in public speaking, dare to lead prayers or discussions, and develop positive habits such as punctual attendance. Spiritual awareness and leadership attitudes grow gradually but consistently.

public speaking skills, increased confidence, and a stronger sense of responsibility because they must prepare before their scheduled turn. Many students also became more courageous in expressing opinions in class and more disciplined in completing tasks. Some even stated that kultum served as a self-reminder through its content.

Based on interviews with school administrators, Islamic Religious Education (PAI) teachers, and students at SMA Al-Furqon Jember, a comprehensive picture of the internalization process of Islamic leadership values through morning kultum was obtained. The school emphasizes that morning kultum is not merely a ceremonial activity, but a strategic means of continuously instilling Islamic leadership values. This perspective aligns with the concept that education is fundamentally a process of value internalization rather than mere knowledge transfer.

The morning kultum activity functions as a space for value habituation in which PAI teachers act as role models and facilitators who connect Islamic teachings with students' real-life experiences. This process fosters discipline, enthusiasm for learning, and strengthens leadership values such as trustworthiness, responsibility, and honesty. The main implementing teacher explained that kultum is not only a medium for delivering religious content, but also a means of character building. The activity is considered simple, effective, and relevant to the school context. It provides students with opportunities to practice public speaking, improve discipline, and internalize Islamic leadership values through direct practice. This principle is consistent with the view that character education begins with understanding, is followed by practice, and eventually becomes a habit.

The Islamic leadership values embedded in the morning kultum are derived from the Prophet Muhammad's exemplary traits, namely *ṣidq* (truthfulness), *amānah* (trustworthiness), *tabligh* (conveying), and *fatānah* (wisdom). These values are operationalized in the kultum activity as responsibility in carrying out assigned duties, delivering messages correctly and proportionally, maintaining honesty, showing discipline by arriving on time, and fostering collaboration through peer learning and experience sharing.

From the students' perspective, morning kultum is a new experience. Most students initially felt nervous, shy, and afraid of making mistakes. However, some were enthusiastic as they saw it as a challenging opportunity. Over time, these fears diminished and developed into confidence. Students also reported positive changes, including improved public speaking skills, increased self-confidence, and greater responsibility in preparing materials before their turn. This indicates that morning kultum functions not only as a medium for religious instruction, but also as a platform for developing Islamic leadership skills through direct experience.

**Table 2.** Observed Activities and Their Impacts

Time	Observed Activities	Observed Impact
Morning 07.00 WIB before class	Students gather in the school mosque to participate in the morning kultum guided by PAI teachers. The kultum contains short messages on Islamic leadership	Students gain reinforcement of Islamic character values before learning begins. The activity builds spiritual awareness and

	values such as honesty, discipline, responsibility, and trustworthiness.	creates a positive learning atmosphere.
After morning kultum	PAI teachers provide brief motivation related to Islamic leadership practices and close with a collective prayer.	It fosters a sense of togetherness, obedience, and enthusiasm for learning. Students are encouraged to emulate Islamic leadership traits that are just, wise, and responsible.
During teaching and learning activities	Teachers integrate lesson materials with morning kultum themes, such as stories of the Prophet and his companions who exemplified leadership values.	Students understand Islamic leadership not only as theory but as a real-life practice.

The habituation of morning kultum at SMA Al-Furqon Jember is an educational strategy consistently implemented by Islamic Religious Education teachers to instill Islamic leadership values in students. The activity is conducted before learning begins, starting with a morning assembly followed by kultum delivered alternately by teachers and students. Observations show that the activity is systematic, involves all school elements, and has a tangible impact on students' character development, particularly in leadership.

In the initial stage, PAI teachers play a central role in instilling Islamic leadership values through role modeling and the delivery of kultum materials. The themes generally include morals, responsibility, discipline, trustworthiness, and the principle of leading oneself before leading others. Students appear enthusiastic, with some taking notes on important points. This stage aligns with the idea that value education begins with cognitive understanding as a foundation for internalization. Teachers not only explain theoretical concepts but also demonstrate exemplary behavior in daily school life, such as punctuality, neat appearance, and responsible task management.

In the implementation stage, students are given opportunities to deliver kultum according to a schedule. They practice public speaking, prepare short materials, and connect the content with real-life situations. This serves as a practical medium for applying Islamic leadership values such as courage in expressing opinions, peer guidance, and responsibility. Teachers provide mentoring through brief evaluations and motivational support to enhance students' confidence. This aligns with the principle that values become firmly embedded when directly practiced.

Morning kultum is conducted routinely every day before lessons begin. Consistent implementation has led students to develop punctuality, disciplined participation, and readiness when assigned to speak. This habituation has increased discipline, confidence, and social responsibility. It shows that Islamic leadership values are not only understood cognitively but also formed through repeated practice. Theoretically, habituation is the highest stage of value education because consistently practiced values can become permanent character traits.

Observed positive impacts include improved discipline and responsibility, increased confidence in public speaking, greater courage in expressing ideas and leading peers, and stronger social and spiritual awareness. Students also become accustomed to leading prayers, organizing lines, and actively participating in school activities.

**Table 3.** Related Documentation

Document	Description	Impact on Students and Activities
Morning Kultum Schedule	Official schedule established by the school and PAI teachers regarding student and teacher	Makes the activity structured and disciplined, while providing students with active participation

	assignments for delivering morning kultum before lessons begin.	opportunities to learn leadership and public speaking.
Activity Documentation	Photographic documentation of morning kultum activities involving both teachers and students.	Strengthens evidence that the Islamic leadership internalization program is consistently implemented, builds a religious school culture, and trains students' responsibility and confidence.

Photographic documentation of morning kultum activities conducted by Grade XII students at SMA Al-Furqon Jember shows that the Islamic leadership internalization program has been implemented in a structured and consistent manner. The documentation consists of two main components: the official schedule and activity photographs, both serving as evidence of continuous implementation.

The morning kultum schedule is arranged by the school and PAI teachers to assign speaking turns for both students and teachers. It ensures discipline, direction, and structured implementation. Beyond its technical function, the schedule serves as a leadership learning tool, where each assigned student is responsible for preparing material, practicing public speaking, and building self-confidence. Thus, the schedule functions as a pedagogical instrument for developing responsibility and Islamic leadership.

The activity documentation includes photographs and records of the implementation process. The photos show the involvement of teachers and students delivering kultum in front of the school community. These visual records serve as authentic evidence that the program is truly implemented, not merely administrative policy. They also function as school archives for evaluation and strengthening the religious culture in the school environment.

Overall, the existence of schedules and documentation reflects SMA Al-Furqon Jember's commitment to internalizing religious values, discipline, responsibility, and Islamic leadership in students. These documents are not only formal records but also reinforce that the habituation of Islamic values is continuously carried out as part of character education practice.

**Discussion**

The findings of this study indicate that the internalization of Islamic leadership through the morning kultum activity makes a significant contribution to students' character development. When related to Ahmad Tafsir's theory of internalization, religious education does not merely focus on the transfer of knowledge, but primarily on the transfer of values through three stages: value planting, value implementation, and value habituation Tafsir, 2017. These three stages are clearly reflected in the practices at SMA Al-Furqon Jember. Islamic Religious Education PAI teacher Agus Salim Natsirudin, S.Pd., instills Islamic leadership values such as honesty, discipline, trustworthiness, and responsibility through the morning kultum, then guides students to practice these values, and finally encourages them to internalize and apply them in their daily lives Eni, 2019.

These findings are also directly relevant to Grade XII Islamic Religious Education material, Chapter 11, which discusses efforts to maximize human potential. The material emphasizes that every individual possesses innate potential fitrah that can be developed through religious guidance to become a capable and beneficial person for society

Kemendikbud, 2020. The morning kultum activity supports this objective by providing a daily reflective space for students to recognize their potential, set intentions, and build motivation for achievement based on Islamic values. In this way, this religious habituation helps students optimize their intellectual, spiritual, moral, and social potential in a holistic manner Redmon, 2021.

Furthermore, the relationship between Ahmad Tafsir's theory and the field findings demonstrates continuity between the concept of *uswah hasanah* exemplary role modeling and the practice of Islamic Religious Education. The PAI teacher does not merely function as a transmitter of knowledge, but also as a moral role model living model who demonstrates consistency between words and actions. The teacher's punctuality, discipline, and firmness combined with gentleness serve as concrete representations of Islamic leadership. This aligns with the view that value internalization becomes more effective when students observe real examples rather than merely receiving theoretical explanations Aprianto, 2022.

In the context of Grade XII Islamic Religious Education learning, this practice emphasizes that maximizing personal potential is not limited to academic achievement, but also includes the formation of integrity, discipline, and responsibility. The morning kultum functions as a medium for self-development, as it trains students to arrive on time, behave orderly, listen respectfully, and internalize the moral messages delivered Abdullah, 2019.

In addition, the morning kultum activity contributes to the creation of a religious and conducive school climate. The Islamic leadership values instilled by teachers are reflected in students' behavior, such as honesty during examinations, concern for others, and the habit of reminding one another to do good. This demonstrates that value internalization through role modeling and habituation not only affects individual change but also influences the collective culture of the school Anwar, 2021.

These findings reinforce the view that the role of Islamic Religious Education teachers aligns with the paradigm of value-based education, which emphasizes character and values as the core of the learning process. Teachers are not only instructors, but also moral leaders who guide students toward spiritual, emotional, and social maturity Asmani, 2020. The process of value internalization, as emphasized by Ahmad Tafsir, requires continuity, patience, and exemplary conduct, all of which are reflected in the practice of the morning kultum at SMA Al-Furqon Jember.

Thus, it can be concluded that the morning kultum activity plays a strategic role in internalizing Islamic leadership values among students. Through structured stages of value planting, implementation, and habituation, Islamic Religious Education teachers successfully facilitate positive character transformation. This discussion shows that Islamic education, when implemented consistently and contextually, can serve as an effective means of shaping a generation of Islamic leaders with integrity.

### **Research Limitations**

This study has several limitations that should be considered when interpreting the findings. First, in terms of methodology, this research uses a qualitative descriptive approach with a relatively limited scope of participants, focusing only on Islamic Religious Education teachers, Grade XII students, and selected school staff at SMA Al-Furqon Jember. As a result, the findings may not fully represent the perspectives of other stakeholders or be generalized to different educational contexts. Second, data collection was limited to observation, interviews, and documentation within a specific time frame, which may not capture long-term changes in students' character development.

In addition, the potential for researcher subjectivity in interpreting qualitative data may also influence the findings, even though triangulation and member checking were applied to enhance validity. Limitations in time and research resources also restricted the depth and duration of field observation, particularly in tracking long-term behavioral transformation of students.

Acknowledging these limitations is important to provide a more balanced interpretation of the results and to offer direction for future research. Subsequent studies are recommended to involve a broader sample, use mixed-method approaches, and conduct longitudinal observations to obtain a more comprehensive understanding of the long-term impact of morning kultum on students' character development.

### **Novelty/Contribution**

The novelty of this study lies in its specific focus on the implementation of Ahmad Tafsir's three-stage internalization model—value planting, value implementation, and value habituation—within a non-formal yet structured school activity, namely the morning kultum program. While previous studies have generally discussed value internalization in classroom-based learning, this research demonstrates how Islamic leadership values can be effectively internalized through routine extracurricular-religious activities integrated into daily school culture.

Another contribution of this study is the contextual application of prophetic leadership values *ṣidq*, *amānah*, *tablīgh*, and *fatānah* into practical student activities such as public speaking, responsibility scheduling, and peer-led reflection. This provides a concrete model of how Islamic leadership is not only taught theoretically but also practiced consistently in students' daily behavior.

Furthermore, this study offers an innovative perspective by positioning morning kultum as a holistic educational medium that simultaneously develops cognitive understanding, spiritual awareness, communication skills, and leadership character. In this way, the research contributes to the development of value-based Islamic education by presenting a practical, contextual, and sustainable model for character formation in secondary schools.

## **CONCLUSIONS AND SUGGESTIONS**

### **Conclusion**

The findings of this study indicate that the morning kultum activity serves as an effective model for internalizing prophetic leadership values in Islamic Religious Education PAI learning. The internalization process takes place through three main stages: value planting, value implementation, and value habituation, as explained in Ahmad Tafsir's theory of value internalization.

In the value planting stage, the Islamic Religious Education teacher instills prophetic leadership values such as *ṣidq* honesty, *amānah* responsibility, *tablīgh* care and communication, and *fatānah* wisdom through role modeling and the delivery of kultum materials. The emphasis on moral character and responsibility in the delivered content forms the cognitive foundation of values that students must first understand before practicing them.

In the value implementation stage, students are given opportunities to deliver the morning kultum in rotation. This practice provides space for students to lead, speak in

public, formulate moral ideas, and guide their peers. This activity aligns with the view that values are more strongly internalized when they are directly practiced by learners.

The value habituation stage occurs through the routine implementation of the morning kultum every day. This consistency builds a religious school culture that influences students' discipline, self-confidence, social responsibility, and leadership skills. This repeated habituation ultimately shapes prophetic character as a permanent part of students' personality.

Overall, the morning kultum activity has proven to be an effective model for internalizing prophetic leadership values relevant to Islamic Religious Education learning. The teacher not only acts as a transmitter of knowledge but also as *uswah hasanah* a living role model who demonstrates consistency between words and actions. This confirms that value-based Islamic education requires exemplary conduct, continuity, and intensive mentoring, in line with the principles of value internalization in Islamic education.

Thus, it can be concluded that the model of internalizing prophetic leadership values through the morning kultum activity is able to significantly transform students' character. This activity not only strengthens religious understanding but also fosters moral integrity, social awareness, and leadership skills. It shows that Islamic Religious Education, when implemented through religious habituation and direct practice, can produce a generation of Islamic leaders who are morally upright, visionary, and have strong integrity.

### **AUTHOR CONTRIBUTION STATEMENT**

**M. Umar Hasibullah and Ivatus Sofia** contributed equally to this research and the preparation of the manuscript. M. Umar Hasibullah was responsible for the formulation of the research idea, development of the research design and methodology, as well as the coordination of data collection in the field. Ivatus Sofia contributed to the data collection process, data analysis, and interpretation of the research findings.

Both authors collaboratively participated in the writing of the initial manuscript draft, critically revised the manuscript for important intellectual content, and approved the final version of the article to be submitted for publication. Both authors agree to be accountable for all aspects of the work and ensure that any questions related to the accuracy or integrity of the study are appropriately addressed.

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