



THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN SHAPING STUDENTS' RELIGIOUS CHARACTER AT MIS ULEE MADON

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Abstrak

Penelitian ini membahas peran guru Pendidikan Agama Islam (PAI) dalam membentuk karakter religius siswa di MIS Ulee Madon, Kecamatan Muara Batu, Kabupaten Aceh Utara. Latar belakang penelitian ini didasarkan pada pentingnya peran guru PAI dalam menanamkan nilai-nilai agama melalui proses pembelajaran, pembiasaan, dan keteladanan di lingkungan sekolah. Tujuan penelitian ini adalah untuk mengetahui peran guru PAI dalam membentuk karakter religius siswa, mendeskripsikan strategi yang digunakan oleh guru PAI, serta mengidentifikasi faktor pendukung dan penghambat dalam pembentukan karakter religius siswa. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui tahapan kondensasi data, penyajian data, serta penarikan kesimpulan dan verifikasi, sedangkan keabsahan data diuji melalui triangulasi teknik dan triangulasi sumber. Hasil penelitian menunjukkan bahwa guru Pendidikan Agama Islam di MIS Ulee Madon berperan penting dalam membentuk karakter religius siswa, yaitu sebagai pendidik, pembimbing, teladan, motivator, dan fasilitator. Strategi yang digunakan meliputi pembiasaan, pemberian keteladanan, pemberian nasihat, pengawasan, dan penggunaan media pembelajaran. Faktor pendukung pembentukan karakter religius antara lain dukungan kepala madrasah, kerja sama antar-guru, program keagamaan sekolah, lingkungan masyarakat yang religius, komitmen guru PAI, dan kegiatan keagamaan rutin. Sementara itu, faktor penghambatnya meliputi siswa yang mudah bosan, keterbatasan sarana dan prasarana teknologi, pengaruh perkembangan teknologi dan media sosial, serta perbedaan latar belakang keluarga siswa.

Kata Kunci: Peran Guru PAI, Karakter Religius, Siswa, Studi Kasus.

Abstract

This research discusses the role of Islamic Religious Education (PAI) teachers in shaping the religious character of students at MIS Ulee Madon, Muara Batu District, North Aceh Regency. The background of this research is based on the importance of the PAI teacher's role in instilling religious values through the learning process, habituation, and exemplary behavior in the school environment. The purpose of this study is to determine the role of PAI teachers in forming students' religious character, describe the strategies used by PAI teachers, and identify the supporting and inhibiting factors in forming students' religious character. This research uses a qualitative method with a descriptive case study approach. Data collection techniques were conducted through observation, interviews, and documentation. Data analysis was carried out through the stages of data condensation, data presentation, and drawing conclusions and verification, while data validity was tested through technical triangulation and source triangulation. The research results show that Islamic Religious Education teachers at MIS Ulee Madon play an important role in shaping the religious character of students, namely as educators, mentors, role models, motivators, and facilitators. The strategies used include habituation, modeling, giving advice, supervision, and the use of learning media. Supporting factors for the formation of religious character include the support of the madrasah head, cooperation between teachers, school religious programs, a religious community environment, the commitment of PAI teachers, and routine religious activities. Meanwhile, inhibiting factors include students who get bored easily, limited technological facilities and infrastructure, the influence of technological developments and social media, as well as differences in students' family backgrounds.

Keywords: The Role of Pai Teachers, Religious Character, Students, Case Study.

INTRODUCTION

Education is a fundamental aspect of human life that plays a strategic role in developing the quality of human resources holistically. Through the educational process, individuals are not only provided with knowledge (cognitive) and skills (psychomotor), but are also guided to develop noble attitudes, values, and personality (affective). In the national context of Indonesia, Law Number 20 of 2003 concerning the National Education System explicitly mandates that the goal of national education is not merely to intellectuate the nation's life, but also to shape individuals who are faithful, devoted to God Almighty, and possess noble character (Mu'in, 2016). One of the most crucial foundations in national character building is the cultivation of religious character. Religious character is defined as attitudes and behaviors that reflect a person's obedience in practicing their religious teachings, manifested through routine worship habits, noble morality, tolerance, and peaceful coexistence with others (Iqbal, 2022). According to Solehuddin et al. (2021), religious character encompasses five fundamental aspects: faith (*aqidah*), worship (*syariah*), morality (*akhlak*), social responsibility, and environmental awareness. The formation of religious character in elementary school-aged children is vital, as this developmental phase serves as the critical period where behavioral patterns, habits, and moral foundations are permanently established.

Formal educational institutions, particularly *Madrasah Ibtidaiyah* (MI) which carry a distinct Islamic identity, bear a moral and academic responsibility to instill Islamic values systematically and sustainably (Hayati, 2025). Within the school ecosystem, Islamic Religious Education (PAI) teachers play a pivotal role. The role of a PAI teacher is defined as a complex set of professional and moral duties, functions, and responsibilities planned to cultivate students' spiritual potential (Mulyasa, 2022). This role is rooted in Quranic teachings, notably implied in Q.S. Ali 'Imran [3]: 104, which emphasizes the call

to virtue and the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong). According to Marzuki (2020), Ramayulis (2021), Solehudin et al. (2021), and Wibowo (2020), PAI teachers do not merely transfer religious knowledge (*transfer of knowledge*), but instead fulfill five holistic roles: as educators, guides, role models (*uswah hasanah*), motivators, and facilitators. The formation of this character is theoretically influenced by internal factors (teacher competence and student psychology) as well as external factors, including school leadership, worship facilities, family parenting styles, and mass media influences (Daradjat, 2011; Marzuki, 2020; Nurkhotimah, 2019; Zubaedi, 2021).

As an Islamic-based primary education institution, *Madrasah Ibtidaiyah Swasta* (MIS) Ulee Madon continuously strives to shape the religious character of its students by integrating classroom learning with habituation programs. Preliminary observations at MIS Ulee Madon reveal that various initiatives have been implemented, such as routine prayers before and after studying, congregational prayers, and teaching noble moral values. However, field identification indicates several fundamental issues: (1) PAI instruction generally relies on conventional approaches that fail to fully engage students; (2) Some students at MIS Ulee Madon have yet to demonstrate consistent religious character in their daily school life; (3) The specific role of PAI teachers in instilling religious values has not been clearly and systematically identified; (4) The effectiveness of learning strategies in shaping religious character remains unmeasured; and (5) Collaboration among PAI teachers, homeroom teachers, and parents still requires enhancement.

To ensure a focused scope, this research is limited to analyzing the role of PAI teachers in forming students' religious character through classroom instruction and religious habituation programs at MIS Ulee Madon, including the applied strategies along with supporting and inhibiting factors. The religious character

dimensions focused on in this study include faith, devotion to worship, honesty, discipline, politeness, and responsibility. Theoretically, the findings are expected to enrich Islamic educational discourse, particularly regarding the role of PAI educators in early childhood character development. Practically, this research aims to offer constructive insights for the Head of Madrasah, PAI teachers, teaching staff, parents, and future researchers.

Based on the background, theoretical framework, and problem limitation outlined above, the research questions of this study are formulated as: 1) What is the role of Islamic Religious Education (PAI) teachers in shaping the religious character of students through the learning process at MIS Ulee Madon, 2) What strategies are implemented by PAI teachers to form the religious character of students at MIS Ulee Madon? Dan 3) What are the supporting and inhibiting factors that influence the role of PAI teachers in building students' religious character at MIS Ulee Madon.

RESEARCH METHODS

This study utilizes a descriptive qualitative method with a case study approach (Sugiyono, 2020) aimed at thoroughly exploring and describing the role of Islamic Religious Education (PAI) teachers in shaping students' religious character. The case study approach was selected because the focus of this research centers deeply and contextually on a single specific location, namely MIS Ulee Madon in Muara Batu District, North Aceh Regency. The research was conducted over a six-month period, from January to June 2026, covering all stages from proposal drafting, data collection, and analysis to the thesis defense registration.

The research subjects were determined using a purposive sampling technique, with the PAI teacher serving as the primary informant directly involved in the

learning process and religious habituation. The school principal and students were selected as supporting informants to reinforce and corroborate the data obtained. Meanwhile, the object of this study focuses on the roles, strategies, and challenges faced by the PAI teacher in cultivating the students' religious character. Research data sources consist of primary data acquired directly through field interactions, as well as secondary data derived from school documents, journals, and relevant reference materials.

Data collection techniques were carried out through three methods: direct observation of learning activities and religious habituation, in-depth interviews with informants regarding the teacher's role and solutions to identified obstacles, and documentation to supplement school profile records and activity photos. Furthermore, the data analysis follows the model by Miles, Huberman, and Saldana (2020), which encompasses three stages: data condensation to focus on vital information, data display presented in a systematic narrative format, and conclusion drawing and verification. To ensure data trustworthiness, the researcher applied technical triangulation (comparing observation, interview, and documentation results) and source triangulation (cross-checking data across different informants).

RESEARCH RESULTS AND DISCUSSION

RESEARCH RESULTS

The Role of Islamic Religious Education Teachers in Shaping Students' Religious Character at MIS Ulee Madon

Based on interview, observation, and documentation results at MIS Ulee Madon, Islamic Religious Education (PAI) teachers play a central role in shaping students' religious character. Mrs. Nuraini, S.Pd.I., as a PAI teacher, emphasizes that the success of religious education is measured by the application of Islamic teachings in daily life

through continuous guidance, habituation, and supervision. This multidimensional role comprises five main functions. As an educator, the teacher instills Islamic values contextually by relating instructional material to real-life examples, while integrating moral advice and Islamic dawah videos or stories from her personal device to boost student enthusiasm. As a mentor, the teacher offers direct guidance during Quranic recitation and the memorization of short surahs, correcting mistakes, and guiding less disciplined students through a persuasive and patient approach. As a role model, the teacher sets a concrete example by arriving on time, starting activities with greetings (*salam*), speaking politely, dressing neatly, and actively participating alongside students during worship activities—a practice that the Principal, Mrs. Masniati, S.Pd.I., confirmed as highly effective in encouraging students to emulate positive teacher behavior. As a motivator, the teacher provides moral encouragement, stresses the importance of seeking knowledge, offers praise to obedient students or *hafiz*, and shares inspiring stories of the prophets. Finally, as a facilitator, the teacher provides means for routine worship practices such as prayers and Quranic readings, while facilitating visual learning media with full support from the madrasah, which regularly invites guest speakers or religious scholars (*ustaz*) from outside the school.

In cultivating and developing students' religious character, the PAI teacher operationalizes these roles through five main strategies applied in an integrated and consistent manner. The habituation strategy is carried out by requiring routine prayers before and after studying, Quranic recitations, short surah memorization, and regular greetings (*salam*) within the school environment. The role-modeling strategy is implemented by displaying disciplined behavior, polite language, and active teacher participation in congregational worship. The advice-giving strategy is conducted by continuously delivering moral messages and religious values at the beginning, middle, and end of lessons. The supervision strategy focuses on monitoring daily worship activities and issuing educational reprimands when disciplinary violations occur. Meanwhile, the learning media strategy is realized through the use of Islamic educational videos from the teacher's personal device to maintain students' interest, focus, and

active engagement throughout the character-building process.

The Strategy of Islamic Religious Education Teachers in Shaping Students' Religious Character at MIS Ulee Madon

Based on the interview, observation, and documentation results at MIS Ulee Madon, Islamic Religious Education (PAI) teachers implement various strategies in shaping students' religious character. These strategies are executed continuously and adapted to the condition of the students as well as the school environment, encompassing habituation, role modeling, advice giving, supervision, and the utilization of learning media.

The habituation strategy serves as the most frequently used approach in shaping students' religious character. Mrs. Nuraini, S.Pd.I., as a PAI teacher, explained that religious character cannot be formed instantly and requires continuous practice through routine activities. Observation and school documentation show that habituation is implemented through daily routines such as reciting prayers before and after lessons, reading the Quran before classes begin, memorizing short surahs, greeting teachers with *salam*, and practicing polite behavior. Furthermore, the role-modeling strategy is applied as teachers strive to provide positive examples, believing students imitate what they see more easily than what they hear. In practice, the teacher consistently starts lessons with greetings, arrives on time, speaks politely, dresses neatly, demonstrates discipline, and directly participates alongside students in Quranic recitation and memorization activities.

The advice-giving strategy is continuously utilized to remind students of the importance of practicing Islamic teachings throughout their development. The teacher delivers moral advice before, during, and after lessons, emphasizing respect for parents and teachers, honesty, politeness, diligence, and regular worship. This is complemented by telling Islamic stories and tales of the prophets, which engage students with enthusiasm. Meanwhile, the supervision strategy ensures the consistency and effectiveness of character-building activities. Supported by the Principal, Mrs. Masniati, S.Pd.I., the PAI teacher actively monitors Quranic reading, short surah memorization, prayer routines, and overall student

behavior, offering educational corrections whenever students lack discipline or deviate from taught values.

Lastly, the strategy of utilizing learning media is employed to boost student engagement and facilitate understanding. To cater to visual learners, the PAI teacher uses her personal mobile phone to display Islamic dawah and educational videos featuring stories of the prophets, moral messages, and the importance of respecting parents. This visual media strategy noticeably increases student focus, enthusiasm, and active participation. Overall, the integrated execution of these five strategies—habituation, role modeling, advice giving, supervision, and media utilization—has proven highly effective at MIS Ulee Madon, fostering positive daily religious habits, politeness, and active participation in school religious activities.

Supporting and Inhibiting Factors in Shaping Students' Religious Character

Based on the results of interviews, observations, and documentation conducted at MIS Ulee Madon, the process of shaping students' religious character is influenced by various supporting and inhibiting factors. These elements significantly determine the overall success of the religious character-building programs implemented by the Islamic Religious Education (PAI) teacher.

The supporting factors play a crucial role in enabling the PAI teacher to cultivate students' religious character effectively. First, full support from the School Principal, Mrs. Masniati, S.Pd.I., provides a strong foundation by prioritizing religious character formation as a key institutional goal and establishing an environment conducive to routine religious programs. Second, inter-teacher collaboration strengthens this process, as all teaching staff actively reinforce moral values, discipline, and politeness across various learning activities beyond PAI classes. Third, structured school religious programs—such as daily Quranic readings, short surah memorization, and joint prayers—foster a religious atmosphere that continuously habituates students to Islamic practices. Fourth, the surrounding religious community environment offers positive reinforcement, as the Islamic values taught at school align with and are supported by the societal norms of the students' living areas. Fifth, the high

commitment of the PAI teacher, Mrs. Nuraini, S.Pd.I., ensures continuous guidance, habituation, and supervision, recognizing that character building requires patience and long-term dedication. Sixth, periodic religious events—including Quranic recitations, Islamic lectures, Commemorations of Islamic Holidays (PHBI), and sessions with guest preachers (*ustaz*)—provide students with direct, active experiences in practicing their faith.

Conversely, the implementation of religious character-building programs also faces several notable inhibiting factors. A primary obstacle is students' susceptibility to boredom, as young learners tend to lose focus during lengthy or monotonous lessons, prompting the teacher to incorporate storytelling, light discussions, and video materials to maintain their engagement. Furthermore, limited technological infrastructure—specifically the scarcity of school projectors (*infocus*)—forces the PAI teacher to rely on her personal mobile phone to display educational videos, restricting the broader integration of innovative learning media. Additionally, the pervasive influence of technology and social media presents a significant challenge, as digital entertainment frequently distracts students and reduces their interest in academic and religious routines. Finally, diverse family backgrounds lead to varying levels of student religious readiness; students receiving consistent religious guidance at home adapt quickly to school habituation programs, whereas those lacking home support require more intensive, individualized attention from the teacher.

In summary, while the process of forming religious character at MIS Ulee Madon is constrained by student boredom, limited school technology, digital distractions, and uneven family support, these barriers are effectively counterbalanced by strong leadership support, teacher collaboration, structured religious activities, community alignment, and dedicated instruction. Through continuous supervision, adaptive teaching techniques, and moral encouragement, the PAI teacher successfully mitigates these challenges to foster a sustainable religious foundation for the students.

DISCUSSION

Based on the research findings at MIS Ulee Madon, Islamic Religious Education (PAI) teachers

play a central role in shaping students' religious character. This role extends beyond delivering the curriculum, encompassing functions as educators, mentors, role models, motivators, and facilitators. As educators, teachers contextualize Islamic values by linking instructional content to real-life situations, such as connecting teachings on honesty with everyday behavior. This finding aligns with Mulyasa (2022), Daradjat (2011), and Amelia (2021), who emphasize that religious teachers are responsible for developing students' overall personality and morality. As mentors, teachers offer direct guidance in Quranic recitation, memorization of short surahs, and discipline cultivation, reinforcing Ramayulis's (2021) theory and A'yun's (2020) findings on the importance of continuous guidance in Islamic education. The role model function is demonstrated through discipline, neatness, polite speech, and participation in communal worship, adhering to the concept of *uswah hasanah* by Al-Ghazali (2020), Muhaimin (2020), and Solehudin et al. (2021). As motivators, teachers provide moral encouragement, praise, and inspiring stories of the prophets, consistent with Marzuki (2020) and Muhammad (2020). Lastly, as facilitators, teachers supply means for daily worship and utilize educational Islamic videos despite limited infrastructure, as highlighted by Sanjaya (2020) regarding the facilitator's role in optimizing learning experiences.

To operationalize these roles, PAI teachers integrate five main strategies in an ongoing manner. The habituation strategy is the most dominant, implemented through routine prayers, Quranic readings, short surah memorizations, and regular greetings (*salam*). According to Marzuki (2020), Muslich (2021), and Muhammad (2020), repeated habituation is the most effective approach to transforming religious knowledge into ingrained character traits. The role-modeling strategy is applied by consistently displaying religious attitudes at school, which significantly influences student behavior (Al-Ghazali, 2020; Solehudin et al., 2021). The advice-giving strategy is conducted regularly inside and outside the classroom, combined with Islamic stories to reinforce students' moral understanding (Ramayulis, 2021; Suryadi, 2020; A'yun, 2020). The supervision strategy focuses on monitoring worship activities and applying educational corrections to disciplinary

infractions to ensure consistent character development (Zubaedi, 2021). Meanwhile, the learning media strategy uses audio-visual content to maintain student focus and engagement (Sanjaya, 2020). These five strategies complement one another in internalizing religious values into students' knowledge, attitudes, and actions.

The successful implementation of these strategies and roles at MIS Ulee Madon is influenced by a synergy of supporting factors and challenges from inhibiting factors. Key supporting factors include full backing from the School Principal, collaboration among teachers, sustainable school religious programs, high commitment from the PAI teacher, and a religious surrounding community. As explained by Muhaimin (2020), Muhammad (2020), and A'yun (2020), character education success relies heavily on harmonious collaboration among the school, family, and community. Conversely, the character-building process faces obstacles such as students' susceptibility to boredom, limited technological infrastructure such as projectors (*infocus*), the influence of gadgets and social media outside of school, and varying levels of religious support across students' families. These challenges reflect Danim's (2011) views on attention spans in primary school students, Wibowo's (2020) perspective on digital age challenges, and Zubaedi's (2021) emphasis on the family as the primary educational environment. Nevertheless, through teaching commitment, adaptive instructional methods, and consistent supervision, PAI teachers effectively overcome these barriers to foster long-term religious character in students.

CONCLUSION

Advocacy for victims of sexual violence constitutes an effort to provide legal protection through established legal aid mechanisms. Advocacy is not a revolution; rather, the discretion of advocates in achieving the fulfillment of victims' rights serves as the key determinant of the success of legal protection for victims. While advocacy techniques may generally be applied in the provision of legal aid, in the context of sexual violence cases, advocates must prioritize the principles of victim-centered handling, the best interests of the victim, and the fulfillment of the

victim's rights as guaranteed by law. Accordingly, the art of advocacy in the provision of legal aid for victims of sexual violence must be adapted to the particular service needs of the victim, in conformity with the results of a victim-centered assessment. Advocates are not permitted to impose their own arguments but must act with the knowledge and consent of the victim. Moreover, advocates are obliged to foster understanding and create conditions that empower victims to resolve their problems independently.

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