

## Beyond Religious Habituation: Internalizing Islamic Educational Philosophy Values in Elementary Moral Education

<sup>1</sup>Iqbal Amar Muzaki, <sup>2</sup>Amirudin, <sup>3</sup>Hinggil Permana, <sup>4</sup>Taufik Mustofa,  
<sup>5</sup>Nurulwahidah Fauzi

<sup>1,2,3,4</sup> Universitas Singaperbangsa Karawang, Indonesia

<sup>5</sup>Universiti Sains Islam Malaysia (USIM), Malaysia

<sup>1</sup>[iqbalamar.muzaki@staff.unsika.ac.id](mailto:iqbalamar.muzaki@staff.unsika.ac.id), <sup>2</sup>[amirudin@staff.unsika.ac.id](mailto:amirudin@staff.unsika.ac.id),

<sup>3</sup>[hinggil.permana@fai.unsika.ac.id](mailto:hinggil.permana@fai.unsika.ac.id), <sup>4</sup>[taufik.mustofa@fai.unsika.ac.id](mailto:taufik.mustofa@fai.unsika.ac.id),

<sup>5</sup>[wahidah@usim.edu.my](mailto:wahidah@usim.edu.my)

**Abstract.** *This research identifies a significant gap between the taught values of Islamic Educational Philosophy and students' reflective internalization in daily behavior within Islamic elementary schools. Despite the consistent implementation of Islamic educational practices, the internalization process of core values, namely Tawhid (oneness of God), Adab (etiquette/morality), and Amanah (trustworthiness), has not yet fully reached the stage of deep reflection or behavioral consistency outside the school environment. Using a qualitative design with an interpretative phenomenological approach, this study explores the lived experiences of principals, Islamic Education (PAI) teachers, classroom teachers, students, and parents across several Islamic elementary schools in Karawang. Data were gathered through in-depth interviews, participant observation, and documentary studies. Analysis followed the Miles and Huberman model, utilizing triangulation of sources, techniques, and time, alongside participant validation. The findings reveal that while Islamic educational values are integrated into the curriculum and school culture, their internalization requires three strategic components: (1) A reflective learning approach that transcends mere habituation; (2) Authentic moral modeling from educators; and (3) Synergetic collaboration between schools, families, and the community as a supporting ecosystem. The contribution of this research is the development of an operational framework for internalizing Islamic educational philosophy that integrates theological dimensions, reflective pedagogy, and environmental support, moving beyond ritualistic habituation. These findings are relevant for the development of value-based character education policies at the primary level in Indonesia.*

**Keywords:** *Value Internalization; Islamic Educational Philosophy; Reflective Learning; Moral Character Development; Islamic Elementary School*

**Abstrak.** Penelitian ini mengidentifikasi gap signifikan antara nilai-nilai Filsafat Pendidikan Islam yang diajarkan dan internalisasi reflektif siswa dalam perilaku sehari-hari di sekolah dasar Islam. Meskipun praktik pendidikan Islam telah diterapkan secara konsisten, proses internalisasi nilai (tauhid, adab, amanah) belum sepenuhnya mencapai tahap refleksi mendalam dan konsistensi perilaku siswa di luar lingkungan sekolah. Penelitian kualitatif dengan pendekatan fenomenologi interpretatif ini mengeksplorasi pengalaman hidup kepala sekolah, guru PAI, guru kelas, siswa, dan orang tua di beberapa SD Islam Karawang. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Analisis menggunakan model Miles dan Huberman dengan triangulasi sumber, teknik, dan waktu serta validasi partisipan. Penelitian menemukan bahwa nilai-nilai Filsafat Pendidikan Islam telah terintegrasi dalam kurikulum dan budaya sekolah, namun internalisasinya memerlukan tiga komponen strategis: (1) pendekatan pembelajaran reflektif yang melampaui sekadar kebiasaan, (2) pemodelan moral autentik

dari pendidik, dan (3) kolaborasi sinergis antara sekolah, keluarga, dan komunitas sebagai ekosistem pendukung. Kontribusi penelitian ini adalah mengembangkan framework operasional untuk internalisasi nilai-nilai Filsafat Pendidikan Islam yang mengintegrasikan dimensi teologis, pedagogi reflektif, dan dukungan lingkungan, melampaui habituasi ritual. Temuan ini relevan untuk pengembangan kebijakan pendidikan karakter berbasis nilai pada tingkat dasar di Indonesia.

**Kata Kunci.** Internalisasi Nilai; Filsafat Pendidikan Islam; Pembelajaran Reflektif; Pengembangan Karakter Moral; Sekolah Dasar Islam

## A. INTRODUCTION

The development of moral character in students at the elementary level, especially in Islamic Elementary Schools, presents serious challenges in the context of contemporary Islamic education. This is reflected in the prevalence of student behavior that shows a lack of concern, responsibility, and low levels of honesty and politeness in the school environment. The discrepancy between the Islamic values that should be internalized in learning and the actual behavior of students is a sign of a sharp value gap (Halimahtusa'diah et al., 2025) (Purba, 2026; Syamsuri & Musgamy, 2026). This condition is further reinforced by preliminary observations showing that efforts to build moral character through religious education have not fully touched on the practical aspects of students' daily lives (Alhamid et al., 2024).

A paradoxical phenomenon has emerged in Indonesian Islamic elementary schools: although the Islamic education curriculum is comprehensively designed and religious practices are consistently implemented, students' moral behavior exhibits a significant inconsistency between cognitively learned values and their manifestation in daily life. Preliminary research identifies that while students demonstrate a cognitive understanding of values such as honesty, responsibility, and empathy, they struggle to internalize these reflectively within complex social contexts (Alawiyah Nabila et al., 2023; Nurizah & Amrullah, 2024).

This inconsistency is not merely a behavioral issue; rather, it indicates a failure in the value internalization process—the transformation of values from external knowledge into an internal consciousness that guides action. Traditional efforts such as ritual habituation, behavioral modeling, and the integration of values into the curriculum, while important, have not yet bridged the gap between value awareness and sustainable moral praxis.

Previous studies have focused on the implementation of Islamic education strategies (habituation, storytelling) but have under-explored the profound philosophical dimensions and the reflective internalization processes that connect the tenets of Islamic educational philosophy with the transformation of student consciousness (Fatimah & Siswanto, 2024) (Siregar et al., 2024). An approach that integrates philosophical grounding, reflective pedagogy, and an environmental support ecosystem is required to achieve genuine and sustainable value internalization.

This study aims to explore and develop a strategic framework for reflectively internalizing the values of Islamic educational philosophy (*tawhid, adab, amanah, akhlak karimah*) in the moral character formation of Islamic elementary school students. This is achieved by understanding the perceptions, experiences, and practices of educators, students, and families within the context of Karawang. This objective is based on the urgent need for an educational approach that not only transfers religious knowledge cognitively but also integrates the dimensions of moral values and meanings into all aspects of students' lives. This study also aims to investigate the extent to which a philosophical approach can foster deep and sustainable moral awareness in students. Thus, the formulation of value

internalization strategies obtained is expected to provide practical contributions in strengthening Islamic character education at the elementary level.

Given the fact that moral degradation among students remains a crucial phenomenon in basic education, it is important to conduct studies that focus on finding a more substantive and reflective approach to values. Islamic educational philosophy offers a strong ethical and epistemological foundation in shaping perfect human beings, but these values are often not formulated in concrete and applicable forms in everyday learning (Hulkin & Zakaria, 2024). By making Islamic elementary school students the subject of research, this study is not only conceptually relevant but also significant in practical terms in the world of Islamic basic education (Hasanah, 2024). Therefore, this research not only contributes academically but also responds to real needs in the field.

## **B. RESEARCH METHOD**

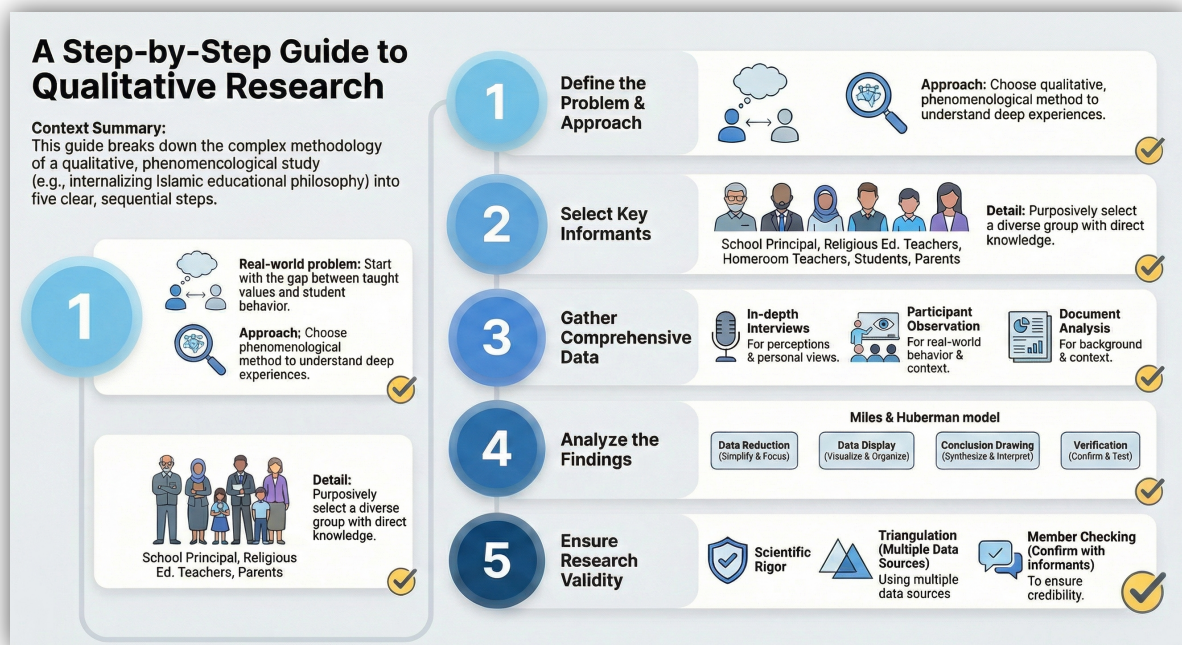
This study focuses on the phenomenon of the suboptimal internalization of Islamic educational philosophy values in shaping the moral character of students in elementary schools. Islam. This phenomenon is evident in the low level of awareness among students in applying moral values such as honesty, responsibility, and empathy in their daily lives at school. This shows a gap between the values taught normatively in Islamic religious education and their implementation in the actual behavior of students. This phenomenon needs to be studied in depth because moral character is at the core of the objectives of Islamic education itself, and delays in addressing this issue can have a long-term impact on the formation of children's personalities (Idawati et al., 2024). Thus, the object of this study is the experiences, practices, and perceptions of educators regarding the meaning and process of internalizing Islamic educational philosophy values in shaping students' moral character.

This study employs a qualitative approach with an Interpretative Phenomenological Analysis (IPA) design, grounded in the Heideggerian orientation (Nigbur & Chatfield, 2025; Robinson & Williams, 2024; Tuffour, 2017). The selection of this design is intended to emphasize the exploration of meaning-making as constructed by individuals within their specific social contexts. This approach is deemed appropriate as the research aims to understand how educational stakeholders, including students, educators, and families, actively construct their understanding of Islamic educational philosophy and the mechanisms of its internalization within their daily practices. In alignment with this design, the concept of "lived experience" in this study is defined as the direct and reflective experiences of students, educators, and parents in the process of internalizing, practicing, and integrating the values of Islamic educational philosophy. This encompasses the informants' subjective understanding of *tauhid* (oneness of God), *adab* (refined manners), *amanah* (trustworthiness), and *akhlak* (morality), as well as the strategies they employ to transmit these values.

The alignment of the research framework is maintained consistently, starting from the central research question concerning how the values of Islamic educational philosophy are reflectively internalized in the character formation of Islamic elementary school students, through to the selection of an interpretative phenomenological design as the vehicle for meaning exploration (Arif et al., 2024). To address this question, data are gathered through in-depth interviews aimed at extracting the authentic perspectives and experiences of the participants. The research subjects consist of 15 to 18 participants, comprising a school principal, four teachers, and six to eight students along with their parents. The selection of these participant categories is intended to provide a comprehensive and multidimensional overview of the phenomenon through various lenses of lived experience.

Furthermore, the collected data are analyzed using the systematic six-step IPA method. provide a rigorous analytical framework. The process begins with the familiarization stage, involving transcription and repeated immersion in the data to gain a holistic understanding, followed by a coding stage to identify significant meaning units. The subsequent steps involve theme searching to map initial patterns, followed by clustering to group interrelated themes. The fifth stage is synthesizing, which aims to construct a coherent narrative of the relationships between themes, and concludes with validating themes across participants to ensure the validity and consistency of the findings. Through this systematic procedure, the study seeks to uncover the profound essence of the internalization of Islamic educational philosophical values accurately

Figure B1. Research Stages



Source: Visualization results using notebookLM

## C. RESULTS

### 1. Philosophical Foundation: Conceptualizing Values in School Practice

The research findings reveal that the philosophical foundation of this Islamic Elementary School consistently integrates three core pillars: *tauhid* (God-centeredness), *adab* (ethical conduct), and *amanah* (moral accountability), as the fundamental basis for both curriculum design and institutional policy. Although these values are strongly internalized at the ideological level, as reflected in the school's vision, in-depth analysis indicates challenges in the transition toward the operational or actual pedagogical level, which has not yet been fully articulated. This phenomenon is evident in the implementation of the *tauhid* concept, which remains predominantly applied at the policy level through ritualistic practices such as communal prayer and *dhikr*. However, Islamic Education (PAI) teachers have not yet fully bridged these practices with deeper epistemological dimensions regarding how the essence of *tauhid* should substantively shape students' moral consciousness. This mismatch between stated values and instructional practices suggests that the process of internalizing philosophical values in the classroom requires more explicit pedagogical articulation to move beyond mere activity symbolism and effectively achieve the transformation of character and mindset.

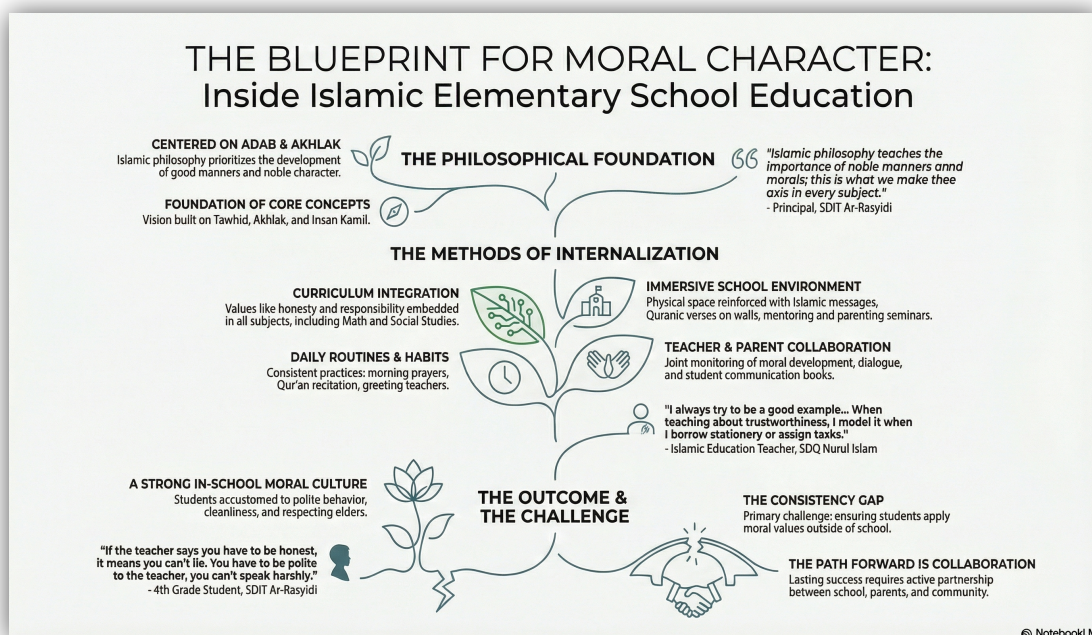
### 2. Pedagogical Strategies: From Ritual Habituation to Reflective Internalization

Findings regarding pedagogical strategies demonstrate that the internalization of philosophical values is conducted through four primary approaches: ritual habituation (such as morning prayer and Quranic recitation), moral modeling by educators, value-based storytelling, and the systematic integration of values into the curriculum. While these strategies are effective in fostering behavioral discipline, deep analysis reveals that the current approach tends to be habituated and externalist, focusing predominantly on the technical aspects of execution ("how to do") rather than an exploration of the fundamental meaning and rationale behind such actions ("why and what it means"). Observation data show that students are capable of reproducing expected behaviors, such as respect and honesty, within the structured school environment; however, they often lack an understanding of the ethical rationale or spiritual dimensions underlying these behaviors. This phenomenon indicates that the value internalization process is currently stalled at the stage of external compliance and has not yet fully transitioned toward a stage of consciousness transformation that can shape student character reflectively and independently.

### 3. Role of Environment and Support Ecosystem: Challenges in Sustainability of Internalization

Regarding the role of the environment and support ecosystem, findings from interviews with the principal and teachers highlight significant challenges in the aspect of sustainability, where the consistency of students' moral behavior decreases significantly when they are outside the structured school environment. This indicates that the current value internalization process remains highly context-dependent and has not yet achieved the stage of intrinsic motivation, which would allow students to act independently based on internal awareness. In-depth analysis shows that this condition is rooted in weak strategic collaboration between the school, families, and the community. As a result, students do not experience the continuous moral interactions or consistent reinforcement necessary outside of school hours. This gap in the support ecosystem hinders the transformation of philosophical values from mere school-based rules of conduct into a fully internalized way of life that persists within the student's personality across various social contexts.

Figure C1. Visualization of interview results



Source: Visualization results using notebookLM

## D. DISCUSSION

### 1. Value Internalization Beyond Habituation: The Perspectives of Al-Ghazali and Al-Attas

The findings of this study resonate strongly with Al-Ghazali's classical thought on *tazkiyah al-nafs* (purification of the soul) (Ma'muroh et al., 2024). Within the Ghazalian framework, moral character development is not merely a mechanical process relying on ritual habituation, but rather a journey of spiritual and reflective transformation of consciousness (Anwar et al., 2025). The habituation practices implemented by the school, such as communal prayer, *dhikr*, and *tilawah*, represent only the initial phase or the "outer shell" of character education (Sahduari et al., 2026). Data suggest that without an internalization process that encourages students to explore the ethical significance behind these praxes, such rituals risk becoming hollow routines that lose their transformative power. Consequently, Islamic education at the primary level must be capable of bridging physical activities with internal reflection to ensure that taught values reside within the soul, rather than merely in procedural memory.

Furthermore, when viewed through the lens of Syed Muhammad Naquib al-Attas's concept of *adab* (Muslimah & Khoir, 2025; Sholihah et al., 2026), a significant gap emerges between theory and field practice. Al-Attas emphasizes that *adab* is not merely a manifestation of external behavior or mere etiquette, but an ontological awareness of one's place in relation to God, fellow humans, and the universe (Ai Reni Ratnasari & Ujang Miftahudin, 2025; Ghina Nadia, 2025; Yunita et al., 2025). However, this research indicates that the internalization of *adab* in schools is currently absorbed only at the behavioral level. The epistemological and ontological dimensions, which should ideally shape the students' worldview regarding reality and their moral responsibilities as servants of God, remain largely unexplored within the classroom learning process.

### 2. Mechanisms of Failure in Value Internalization: A Critical Analysis

The overall ineffectiveness of value internalization in this study is triggered by three primary mechanisms of failure. First is the emergence of a Cognitive-Behavior Gap, wherein students possess adequate cognitive knowledge of Islamic values but apply them instrumentally (Carpena et al., 2019; Duong et al., 2022; Wagner et al., 1991). These values are practiced not out of internal conviction, but as tools to obtain rewards or avoid punishment. Second is the phenomenon of Context-Dependency, indicating that students' moral behavior remains heavily reliant on the structured supervision of the school environment (Philippova & Shterts, 2025; Zhang et al., 2024). This proves that such values have not yet reached the stage of independent intrinsic motivation, causing behavioral consistency to erode when students are outside the school ecosystem. The third failure mechanism lies in Absent Philosophical Reflection within pedagogical practices (Boven, 2025; Hummel, 2025; Macêdo & Romanowski, 2025).

Currently, instructional approaches remain trapped in delivering procedural knowledge or "what to do," without touching upon the epistemological understanding of "why and what is the spiritual meaning" behind those actions. Without space for philosophical reflection, value internalization will cease at the stage of fragile compliance. Bereft of a strong "why" foundation, the structure of a student's character will lack the resilience to face external environmental influences that are often contradictory to school values.

### 3. Novel Contribution: Integrating the Three Dimensions of Internalization

As a unique contribution to the literature on Islamic education, this study empirically demonstrates that effective value internalization cannot stand alone on pedagogical strategies. The novelty offered by this study is a model integrating three primary dimensions: the philosophical dimension as the value foundation; the pedagogical

dimension based on reflection (rather than mere habituation); and the ecological dimension involving continuous support from family and the community. The integration of these three pillars is an absolute prerequisite for creating substantive and permanent character transformation.

This alignment fills a significant gap in previous research, which has tended to focus partially on curriculum implementation or classroom teaching strategies. By highlighting the macro role of the ecosystem and the micro role of philosophical reflection, this study offers a more holistic framework for Islamic education policymakers. The findings affirm that to create a transformation of consciousness in students, schools must stop viewing value education as a mere schedule of activities and begin treating it as an ecosystem of continuous and profound moral interaction.

Based on the results of this study, the strategic steps that need to be taken are to design a formula for internalizing Islamic educational philosophy values that integrates three main components: a reflective approach to learning, character guidance through role models, and collaboration between schools, families, and communities. Teachers need to be equipped with philosophical pedagogy training and reflective techniques, while schools need to design programs that enable students to experience values in a tangible way. In addition, it is important for schools to expand the space for parental involvement so that the internalization of moral values does not stop at school. Future education policies also need to encourage philosophy-based values education as an integral part of national character education.

Table D1. Research Findings

Aspect/Dimension	Field Findings	Data Sources
<b>1. Values of Islamic Educational Philosophy Taught</b>	Tawhid, trustworthiness (amanah), honesty, adab (proper conduct), responsibility, and moral character as the foundational vision of the school and learning materials.	Interviews with the principal and Islamic education (PAI) teachers; documentation of the school vision and lesson plans (RPP).
<b>2. Learning Strategies and Habituation</b>	Exemplary methods, Islamic storytelling, congregational prayers, mentoring, morning sermons (kultum), and routine Qur'an recitation.	Daily observations; documentation of school activities.
<b>3. Role of Teachers and Homeroom Teachers</b>	Serving as role models, integrating moral values into every subject, and providing personal guidance to students.	Interviews with PAI teachers and homeroom teachers; classroom interaction observations.
<b>4. Islamic School Environment</b>	The physical and social environment supports the internalization of values through Qur'anic verses displayed on walls, greetings, dhikr, and morning prayers.	Observation of classrooms and school grounds; documentation of school culture.
<b>5. Parental Involvement</b>	Daily communication books, Islamic parenting practices, and synergistic moral guidance at home.	Interviews with parents; documentation of school agendas.

<b>6. Challenges in Value Internalization</b>	Inconsistency in students' behavior outside school and a lack of deep moral reflection.	Interviews with all informants; observation of student behavior.
<b>7. Need for an Internalization Framework</b>	Moral internalization strategies must be reflective, participatory, and sustainable, involving teachers, students, and parents.	Synthesis of interview, observation, and documentation data.

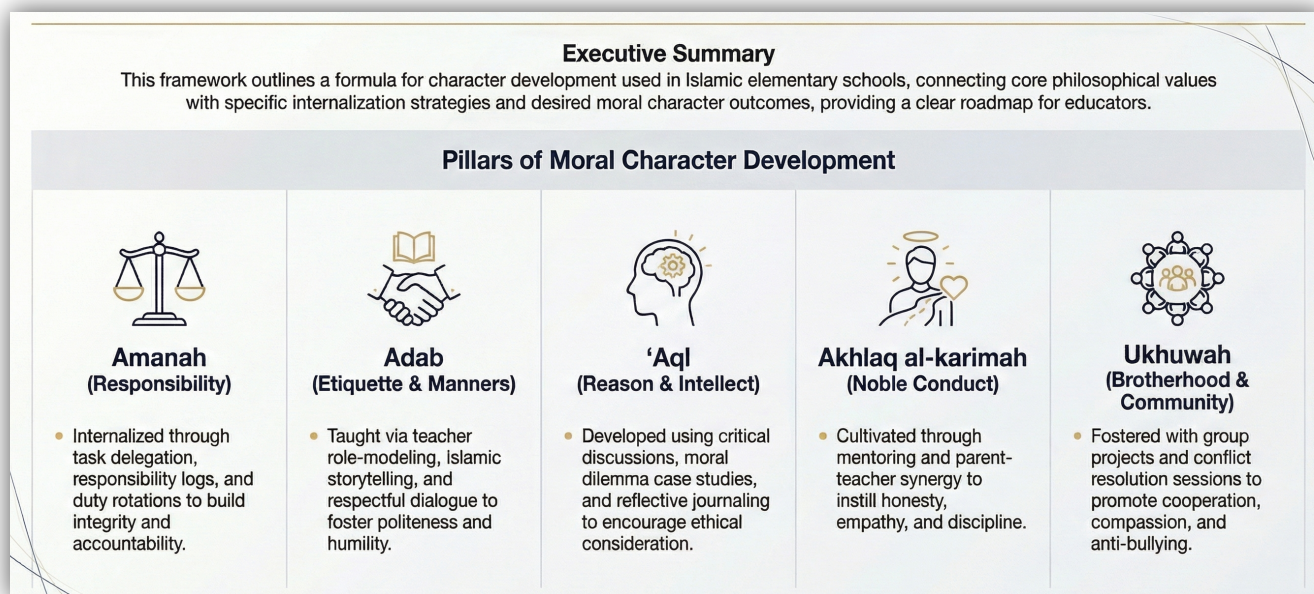
Based on findings in the field and analysis of interview data, observations, and documentation, it appears that the internalization of Islamic educational philosophy values in shaping the moral character of students in *Islamic elementary schools* has not been fully optimized. Therefore, to answer the research objectives and provide theoretical and practical contributions in the field of Islamic education, the researcher formulated a formula for the internalization of Islamic educational philosophy values that is relevant to the context of basic education. This formula is structured as a strategic framework that can be used as a reference for teachers, principals, and policy makers in designing value-based Islamic character learning. The formula is presented in the following table:

Table D2. Formula for Internalizing Islamic Educational Philosophy Values in Shaping Students' Moral Character in Islamic Elementary Schools

<b>Core Philosophical Values</b>	<b>Internalization Strategies</b>	<b>Philosophical Orientation in Islamic Education</b>	<b>Resulting Moral Dispositions</b>
<b>Tawhid (Faith in Allah)</b>	Daily prayers, dhikr, Qur'anic recitation, and Islamic songs	God-centered ontology that positions Allah as the ultimate source of existence and meaning	Spiritual devotion and sincerity in worship
<b>Amanah (Responsibility)</b>	Task delegation, responsibility logbooks, and student duty rotations	Moral accountability grounded in Islamic ethical principles	Integrity and a strong sense of responsibility
<b>Adab (Ethics and Proper Conduct)</b>	Teacher role modeling, Islamic storytelling, and respectful communication	Axiological orientation emphasizing value-based interaction	Politeness, humility, and respect for others
<b>Aql (Reason)</b>	Critical discussions, moral dilemma resolution, and reflective journals	Epistemological integration of reason and divine revelation	Thoughtfulness and ethical judgment
<b>Akhlaq al-Karimah (Noble Character)</b>	Mentoring programs, teacher-parent collaboration, and character development reports	Holistic personality development based on the concept of <i>insan kamil</i>	Honesty, empathy, and discipline

<b>Ikhlas (Sincerity)</b>	Peer feedback, intention setting before activities, and reflective practices	Internal moral motivation and spiritual purification	Sincerity and self-awareness
<b>Ukhuwah (Brotherhood)</b>	Cooperative learning and conflict resolution sessions	Social ethics promoting harmony and solidarity	Cooperation, compassion, and anti-bullying attitudes

Figure D1. Moral Character Development Framework: Islamic Philosophy Perspective



Source: Visualization results using NotebookLM

## E. CONCLUSION

This study concludes that the effectiveness of internalizing the values of Islamic educational philosophy depends heavily on the quality of educators' reflective consciousness and the continuity of moral interactions beyond the classroom, rather than merely on the strength of the curriculum or the frequency of religious routines. A key finding indicates that although the school has successfully established a robust religious culture through intensive programs, the internalization process has only reached the stage of external compliance. This phenomenon suggests that the transition toward intrinsic motivation and deep spiritual transformation, which fosters genuine moral autonomy in students—has not yet been fully realized and requires further reinforcement.

Theoretically, this research enriches the discourse on Islamic educational philosophy by proposing the integration of classical thought into modern practice. The findings demonstrate that the value internalization process must be aligned with Al-Ghazali's concept of *tazkiyah al-nafs*, which emphasizes spiritual purification through reflective consciousness, and Al-Attas's concept of *adab*, which centers on ethico-ontological understanding. Furthermore, Ibn Miskawayh's principle of character formation through ethical habituation accompanied by wisdom (*hikmah*) serves as a crucial element. This framework strategically shifts the focus of Islamic education from the mere transmission of religious knowledge toward an integral and substantive transformation of consciousness.

The practical implications of these findings demand concrete actions from all educational stakeholders. For educators, there is a need to re-qualify Islamic Education (PAI) teacher training programs to integrate reflective pedagogy, such as reflective questioning and philosophical dialogue, alongside habitative activities. Schools are encouraged to design systematic collaborative programs involving families and the community, such as monthly moral reflection forums and parental mentoring, to ensure the continuity of value internalization outside the school environment. At the policy level, relevant authorities should revise teacher competency standards and character education curricula to move beyond an emphasis on ritual habituation and provide sufficient space for reflective dimensions and strong philosophical grounding.

While this research provides significant contributions, it is limited by its specific geographical context in Karawang, the Islamic Elementary School level, and a specific timeframe. Therefore, generalizing these findings to the context of *Madrasah Tsanawiyah* (Junior High) or *Pondok Pesantren* (Islamic Boarding Schools) requires further investigation, given the differences in pedagogical structures and environmental ecosystems. Nevertheless, the value internalization framework developed in this study remains relevant for application across various Islamic educational institutions, provided that the necessary contextual adjustments are made.

## REFERENCES

- Ai Reni Ratnasari & Ujang Miftahudin. (2025). Konsep Adab dalam Pendidikan Islam: Relevansinya di Era Postmodern. *TA'DIB: Jurnal Pendidikan Agama Islam*, 3(1), 61–70. <https://doi.org/10.69768/jt.v3i1.67>
- Alawiyah Nabila, Muhammad Zuhdi Hibatullah, Eko Nursalim, & Hasan, H. (2023). Pendidikan Islam Di Madrasah: Sejarah dan Kontribusinya. *An-Nafis: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 99–106. <https://doi.org/10.62196/nfs.v1i2.27>
- Alhamid, I. S., Nur, I., & Hasbullah. (2024). Internalisasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Pada Peserta Didik Di Sd Inpres 2 Wagom. *Transformasi: Jurnal Kepemimpinan & Pendidikan Islam*, 7(2), 29–56. <https://doi.org/10.47945/transformasi.v7i2.1550>
- Anwar, S., Fikri, A. D., & Izza, Y. P. (2025). Implementation of The Concept of Tazkiyat Al-Nafs Imam Al-Ghazali in The Cultivation Of Student Moral Education at The Al-Aly Bojonegoro Modern Islamic Boarding School. *Al Ulya: Jurnal Pendidikan Islam*, 10(1), 176–186. <https://doi.org/10.32665/alulya.v10i1.4210>
- Arif, M., Chapakiya, S., & Dewi, A. Y. (2024). Character Education in Indonesia Islamic Elementary Schools: A Systematic Literature Review (2014-2024). *J-PAI: Jurnal Pendidikan Agama Islam*, 11(1). <https://doi.org/10.18860/jpai.v11i1.29301>
- Boven, L. (2025). *What makes science, science? Philosophical dialogue as a tool for eliciting explicit reflection in nature of science education* [University of Antwerp]. <https://doi.org/10.63028/10067/2184990151162165141>
- Carpena, F., Cole, S., Shapiro, J., & Zia, B. (2019). The ABCs of Financial Education: Experimental Evidence on Attitudes, Behavior, and Cognitive Biases. *Management Science*, 65(1), 346–369. <https://doi.org/10.1287/mnsc.2017.2819>
- Duong, C. D., Ha, N. T., Le, T. L., Nguyen, T. L. P., Nguyen, T. H. T., & Pham, T. V. (2022). Moderating effects of Covid-19-related psychological distress on the cognitive process of entrepreneurship among higher education students in Vietnam. *Higher Education, Skills and Work-Based Learning*, 12(5), 944–962. <https://doi.org/10.1108/HESWBL-01-2022-0006>

- Fatimah, S., & Siswanto, S. (2024). The Role Of Moral Education In Children's Character Development: A Philosophical Perspective In Islamic Elementary Schools. *Journal of Islamic Elementary Education*, 2(1), 52–60. <https://doi.org/10.35896/jiee.v2i1.778>
- Ghina Nadia. (2025). The Concept of Ta'dib Syed Muhammad Naquib al-Attas in Children's Moral Education: A Family-Based Philosophical Study. *Al-Ishlah: Jurnal Pendidikan Islam*, 23(2), 82–92. <https://doi.org/10.35905/alishlah.v23i2.14708>
- Halimahtusa'diah, H., Syarif, F., & Al Ghifary, Muh. U. (2025). Revitalization of Islamic Education in Shaping Student Character at Islamic Boarding School Asshiddiqiyah 2 Tangerang. *YASIN*, 5(2), 822–838. <https://doi.org/10.58578/yasin.v5i2.5049>
- Hasanah, U. (2024). Integrating Social Sciences and Technology in Islamic Religious Education for Moral Development. *International Journal of Instructional Technology*, 3(2), 87–97. <https://doi.org/10.33650/ijit.v3i2.11174>
- Hulkin, M., & Zakaria, A. R. (2024). Building Student Character and Ethics in Elementary Schools with Prophetic Values through Islamic Teachings. *Educative: Jurnal Ilmiah Pendidikan*, 2(2), 98–105. <https://doi.org/10.70437/educative.v2i2.482>
- Hummel, S. (2025). Ethical and Responsible AI in Education: Situated Ethics for Democratic Learning. *Education Sciences*, 15(12), 1594. <https://doi.org/10.3390/educsci15121594>
- Idawati, K., Hanifudin, H., Al-Rahim, A. H., Hosna, R., & Kibtiyah, A. (2024). Embedding Islamic Values in Education: Strategies for Character Building at Madrasah Kulliyatul Mu'allimin Al-Islamiyyah Gontor. *Didaktika Religia*, 12(2), 357–386. <https://doi.org/10.30762/didaktika.v12i2.3526>
- Macêdo, M., & Romanowski, J. P. (2025). The practice in undergraduate degrees for teacher education: An integrative review. *Educar Em Revista*, 41, e91579. <https://doi.org/10.1590/1984-0411.91579-t>
- Ma'muroh, M., Abqorina, A., & Amrin, A. (2024). The Concept of Tazkiyatun Nafs by Al-Ghazali and Its Implementation at Pesantren Darut Tasbih Tangerang. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(02), 833–844. <https://doi.org/10.47709/educendikia.v4i02.4989>
- Muslimah, A., & Khoir, M. A. (2025). Yang Hilang dari Pendidikan Kita: Jejak Pemikiran Syed M. Naquib Al-Attas. *TSAQOFAH*, 5(5), 4925–4935. <https://doi.org/10.58578/tsaqofah.v5i5.6942>
- Nigbur, D., & Chatfield, S. L. (2025). Naming Themes in Interpretative Phenomenological Analysis (IPA): Recommendations and Examples. *International Journal of Qualitative Methods*, 24, 16094069241312792. <https://doi.org/10.1177/16094069241312792>
- Nurizah, A. K., & Amrullah, M. (2024). Religious Character Formation Through Islamic Habituation in Primary Education. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1741>
- Philippova, A., & Shterts, O. (2025). The Influence of Facial Speech Phenomenon on the Learning Process of Children With Dyslexia: Aspects of Susceptibility and Dependency on Visual and Phonological Stimuli. *Journal of Speech, Language, and Hearing Research*, 68(11), 5292–5304. [https://doi.org/10.1044/2025\\_JSLHR-24-00823](https://doi.org/10.1044/2025_JSLHR-24-00823)
- Purba, R. (2026). Analysis of students Interpretation of Quranic Values in Islamic Religious Education Learning at SMK Muhammadiyah 8 Medan. *Integrasi: Jurnal Studi Islam Dan Humaniora*, 4(1), 1–10. <https://doi.org/10.56114/integrasi.v4i1.12994>
- Robinson, C., & Williams, H. (2024). Interpretative Phenomenological Analysis: Learnings from Employing IPA as a Qualitative Methodology in Educational Research. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2024.6487>

- Sahduari, S., Abdullah, A., & Lutfi, S. (2026). Implementasi Nilai-nilai Tazkiyatun Nafs Dalam Pendidikan Islam Kontemporer Perspektif Imam al-Ghazali. *Kamaya: Jurnal Ilmu Agama*, 9(1), 64–77. <https://doi.org/10.37329/kamaya.v9i1.5133>
- Sholihah, M., Sunanto, Afifuddin, Moch. A., & Salik, M. (2026). The Unity of Knowledge in the Perspective of Syed Muhammad Naquib al-Attas: An Epistemological Analysis of Islamic Education. *At-Tadzkir: Islamic Education Journal*, 5(1), 62–81. <https://doi.org/10.59373/attadzkir.v5i1.252>
- Siregar, A. F., Asyiaty, I. L., Agustin, B. I., Hidayat, N., & Himam, A. S. (2024). The Relevance of Islamic Character Education According “The 7 Habits of Highly Effective People” Book. *J-PAI: Jurnal Pendidikan Agama Islam*, 10(2). <https://doi.org/10.18860/jpai.v10i2.25276>
- Syamsuri, S., & Musgamy, A. (2026). Strengthening Student Character Through Qur’anic Values in Islamic Education. *Journal La Edusci*, 6(6), 1246–1254. <https://doi.org/10.37899/journallaedusci.v6i6.2845>
- Tuffour, I. (2017). A Critical Overview of Interpretative Phenomenological Analysis: A Contemporary Qualitative Research Approach. *Journal of Healthcare Communications*, 02(04). <https://doi.org/10.4172/2472-1654.100093>
- Wagner, D. G., Higgins, E. T., & Sorrentino, R. M. (1991). Handbook of Motivation and Cognition: Foundations of Social Behavior, Vol. 2. *Contemporary Sociology*, 20(5), 793. <https://doi.org/10.2307/2072281>
- Yunita, I., Saidah, A., & Fahmi, M. (2025). The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas’s Thought. *J-PAI: Jurnal Pendidikan Agama Islam*, 11(2). <https://doi.org/10.18860/jpai.v11i2.32660>
- Zhang, Y., Verhoef, T., Van Noord, G., & Bisazza, A. (2024). Endowing Neural Language Learners with Human-like Biases: A Case Study on Dependency Length Minimization. *Proceedings of the 2024 Joint International Conference on Computational Linguistics, Language Resources and Evaluation (LREC-COLING 2024)*, 5819–5832. <https://doi.org/10.63317/3w5ws8j6whqe>