The Implementation of Islamic Educational Axiology in the Formation of Religious Values at Raden Patah Islamic Elementary School

Ferdiansyah Bahtiar Roihan, Fairuz Zacky Taufiq Hidayat

Universitas Muhammadiyah Surabaya

ferdiansyahroihan919@gmail.com, Fairuzzaky19@gmail.com

Abstract

This study aims to analyze the implementation of Islamic educational axiology in the formation of students' religious values at Raden Patah Islamic Elementary School. The background of this research is grounded in the importance of Islamic values as a fundamental foundation for character development from the elementary school level, particularly in the context of rapid digitalization and social change. The study employs a descriptive qualitative approach through interviews and observations involving teachers as the primary agents of value-based education. The findings indicate that teachers conceptualize Islamic educational axiology as the integration of moral and spiritual values throughout the entire learning process. Religious values such as honesty, discipline, gratitude, responsibility, and *tawakkul* (reliance on God) are instilled through instructional activities and habituation practices, including morning Qur'anic recitation (*tadarus*) and congregational *Dhuha* prayer. Teachers' exemplary conduct plays a significant role in the internalization of religious values among students. The evaluation of students' character development is conducted through behavioral observation, attitude assessment, and participation in religious activities. The main challenges identified include the influence of digital media and the diversity of students' family backgrounds; however, supportive school programs such as *tahfidz* (Qur'an memorization), character guidance initiatives, and adequate religious facilities strengthen the process of religious character formation. This study concludes that the implementation of Islamic educational axiology at Raden Patah Islamic Elementary School has been effective and has made a significant contribution to the development of students' religious character.

(*) Corresponding Author: ferdiansyahroihan919@gmail.com

INTRODUCTION

Education is a fundamental instrument for shaping human character, ways of thinking, and civilization. In contemporary educational discourse, education is understood not merely as a process of knowledge transmission but also as a sustained process of character formation and moral value internalization (Sagala, 2016). As a system oriented toward the holistic development of human beings, education is required to respond to the challenges of the times, including social change, technological advancement, and the cultural dynamics of new generations.

Within the Islamic tradition, education carries a deeper and more comprehensive meaning because it encompasses spiritual, moral, and intellectual dimensions simultaneously. Islamic education aims to form *insan kamil*, namely a complete human being whose faith (*iman*), knowledge (*ʿilm*), and character (*akhlāq*) are harmoniously integrated. This orientation is consistent with Al-Attas's view that the ultimate objective of

Islamic education is the cultivation of *adab* as the foundational basis for a civilized human being (AlAttas, 1991). Valueoriented education of this nature cannot be separated from the philosophical study of Islamic education, particularly axiology, which examines the purposes, values, and benefits of education for human life.

Axiological studies have become increasingly significant in the modern era, as Islamic values are required to engage dialogically with contemporary social realities. Hanafi (2020) emphasizes that Islamic educational philosophy remains highly relevant in the era of digital disruption because it provides a value framework capable of guiding learners to maintain religious character while living within a complex global environment. Values such as honesty, responsibility, spirituality, and social ethics constitute an essential foundation for balancing intellectual intelligence with moral intelligence.

In Indonesia, one educational movement that has consistently integrated Islamic values with modern educational systems is Muhammadiyah. Since its inception, Muhammadiyah has promoted education as a means of societal renewal by combining Islamic values with modern knowledge (Munir, 2017). This approach, commonly referred to as *progressive education* (*pendidikan berkemajuan*), seeks to produce generations that are knowledgeable, adaptive to societal developments, and firmly grounded in Islamic values (Haq, 2020).

Elementary education, as the initial phase of formal schooling, holds a strategic position in instilling religious values among students. Abdullah (2021) demonstrates that the habituation of religious values from an early age significantly influences children's spiritual character development into adolescence. Accordingly, an analysis of Islamic educational axiology at the elementary school level is essential, particularly in examining how Islamic values are integrated into learning processes, habituation practices, and school culture.

Based on these considerations, this study focuses on the implementation of Islamic educational axiology in the formation of religious values among elementary school students, as well as the role of teachers and the school environment as agents of value internalization. This research is expected to contribute theoretically to the development of Islamic educational philosophy and practically to the strengthening of religious character education at the elementary level.

METHODS

This study employs a qualitative research approach with a descriptive method. This approach was selected because the research seeks to gain an indepth understanding of how the implementation of Islamic educational axiology contributes to the formation of religious values among elementary school students. A qualitative approach enables researchers to observe phenomena directly within the natural school setting and to explore the meanings underlying educational actions, policies, and practices implemented by teachers and school administrators.

Data collection was conducted using three primary techniques: observation, interviews, and documentation. Observation involved examining daily school activities such as morning Qur'anic recitation (*tadarus*), congregational *Dhuha* prayer, classroom learning processes, and interactions between teachers and students. Semistructured interviews were conducted with classroom teachers, Islamic Religious Education teachers, and school administrators directly involved in the implementation of religious programs. These interviews aimed to explore strategies for value inculcation, challenges encountered, and evaluation methods used to assess students' character development. Documentation

was used to complement the data, including photographs of activities, schedules of religious habituation programs, school program structures, and attitude assessment formats.

Data analysis was carried out through three stages: data reduction, data display, and conclusion drawing. During data reduction, relevant data were selected and simplified in accordance with the research focus. Data display involved organizing findings into thematic categories such as religious habituation practices, teacher exemplarity, and environmental support. Conclusion drawing was conducted throughout the research process by reflecting on data meanings and formulating key findings that describe the implementation of Islamic educational axiology at the elementary school level.

To ensure data validity, this study employed source triangulation and method triangulation. Data obtained from observations were compared with interview results and documentation to ensure consistency. These measures were undertaken to enhance the credibility and scientific accountability of the research findings.

RESULTS & DISCUSSION

Results

Interviews with teachers at Raden Patah Islamic Elementary School revealed that teachers possess a strong understanding of axiology in Islamic education as an integrative process for instilling Islamic values across all aspects of learning. They emphasized that education should not focus solely on cognitive transfer but must also encompass moral and spiritual dimensions. This finding is consistent with the study by Rizqi et al. (2023), which indicates that axiological values such as moral conduct are central to character education at the elementary level and must be internalized through daily activities rather than limited to formal instruction.

In instructional practice, teachers reported that religious values such as honesty, discipline, gratitude, responsibility, *tawakkul*, and mutual respect are consistently cultivated. These values are taught through classroom learning and practiced through habituation activities such as morning *tadarus*, congregational *Dhuha* prayer, and the practice of Islamic greetings. This strategy aligns with Ismail's (2020) conception of religious character education based on Islamic values, emphasizing that traits such as *amānah*, *tablīgh*, and *fatanah* must be internalized within the school environment.

Teacher exemplarity also plays a crucial role in shaping students' religious values. Teachers at Raden Patah Islamic Elementary School reported that they strive to model Islamic conduct through polite speech, discipline, and consistency in religious practices. This pattern corresponds with axiological theory, which posits that noble values are more effectively internalized when educators act as role models. Meza Tiara et al. (2025) similarly found that honesty, responsibility, tolerance, and religiosity are core axiological values that can be effectively instilled through Islamic Religious Education when supported by teacher exemplarity.

In terms of evaluation, the school assesses students' religious character through daily behavioral observation, attitude records in report cards, and feedback from homeroom and religious teachers. Students' participation in Islamic competitions and religious activities also serves as an indicator of character development. This evaluative approach reflects the Islamic character education paradigm, which prioritizes authentic observation over written testing to ensure that assessment reflects actual student behavior.

The primary challenges faced by teachers in instilling religious values include external environmental influences and digital media exposure. Media content that is not always aligned with Islamic values, as well as diverse family backgrounds, may undermine

the consistency of religious habituation at home. These findings support the research of Cahyanto et al. (2024), which highlights the need for adaptive strategies in Islamic elementary schools to strengthen religious character education in the digital era.

In response to these challenges, the school provides various supporting programs and facilities. Regular activities such as congregational *Dhuha* prayer, Qur'an memorization (*tahfidz*), Islamic holiday commemorations, and character guidance programs are complemented by adequate religious facilities and mentoring teachers. These supports are consistent with Siswanto's (2014) model of religious valuebased character education, which emphasizes inclusive strategies, school culture, and peer evaluation.

Overall, the findings indicate that the implementation of Islamic educational axiology at Raden Patah Islamic Elementary School is consistent and effective. Religious values are comprehensively instilled through learning activities, habituation, teacher exemplarity, and continuous evaluation, while contemporary challenges are addressed through creative strategies and strong institutional support.

Discussion

The implementation of Islamic educational axiology in the formation of religious values at the elementary school level represents a strategic effort to integrate moral, spiritual, and social values into the learning process. As a branch of philosophy emphasizing values, axiology provides normative direction for Islamic education to ensure that it produces not only intellectually competent students but also individuals with noble character. Rahmawati (2021) asserts that Islamic educational axiology plays a critical role in shaping students' mindsets and behaviors in accordance with Islamic teachings. In this context, Raden Patah Islamic Elementary School applies axiological principles through learning practices that integrate cognitive development with spiritual values.

Observational and interview data indicate that religious values are developed through two primary approaches: valuebased instruction and habituation. Valuebased instruction connects academic content with Islamic teachings, while habituation is implemented through routine practices such as morning *tadarus*, congregational *Dhuha* prayer, Qur'an memorization, and the cultivation of courteous behavior. This approach aligns with Fadillah and Kurniawan's (2020) findings that habituation is an effective method for building religious character due to its consistent and experiential nature.

Teacher exemplarity is a decisive factor in the successful formation of students' religious values. Interviews indicate that teachers endeavor to demonstrate Islamic conduct through gentle speech, discipline, and religious observance. This finding is consistent with Wulandari's (2019) conclusion that teacher role modeling is a core component of character formation, as children tend to imitate behaviors they observe daily.

From an evaluative perspective, Raden Patah Islamic Elementary School assesses religious character development through daily behavioral observation, attitude records, and teacher reports. Majid (2020) emphasizes that religious character evaluation should encompass spiritual awareness, religious practice, and social morality to provide a comprehensive assessment beyond cognitive achievement.

Nevertheless, the formation of religious values faces significant challenges, particularly due to digital media exposure and external environments that may not support Islamic values. Sa'diyah (2022) notes that unmanaged digital exposure can weaken religious habituation cultivated at school. Despite these challenges, the school reinforces value internalization through flagship programs such as congregational prayer, Qur'an memorization mentoring, Islamic commemorations, and comprehensive worship facilities. Harahap and Lubis (2021) affirm that a religious school environment plays a significant

role in strengthening religious character by creating a conducive atmosphere for value internalization.

In summary, observational findings demonstrate that the implementation of Islamic educational axiology at the elementary level is most effective when Islamic values are integrated into learning, reinforced through habituation, exemplified by teachers, comprehensively evaluated, and supported by a religious school environment. This approach has been widely validated as a crucial foundation for developing religious, disciplined, and morally upright generations in the modern era.

CONCLUSION

This study demonstrates that the implementation of Islamic educational axiology plays a vital role in the formation of students' religious values at Raden Patah Islamic Elementary School. Teachers conceptualize Islamic educational axiology as a comprehensive effort to instill Islamic values across all aspects of learning, positioning education not merely as a cognitive process but as a sustained mechanism for moral and spiritual internalization. The integration of religious values such as honesty, discipline, *tawakkul*, gratitude, and mutual respect is consistently implemented through classroom instruction, religious programs, and daily habituation practices such as morning *tadarus* and congregational *Dhuha* prayer.

Teacher exemplarity emerges as the most dominant factor in the successful formation of students' religious character. Polite behavior, discipline, and consistency in religious observance demonstrated by teachers serve as tangible models that facilitate students' imitation and internalization of Islamic values. Furthermore, the evaluation of religious character development is conducted through observation, attitude assessment, and student participation in Islamic activities, providing a comprehensive picture of students' spiritual development.

The study also identifies significant challenges, particularly the influence of digital media and external environments that do not always support Islamic values. Diverse family backgrounds further intensify these challenges, as not all students experience consistent religious habituation at home. Nevertheless, schoolbased programs such as Qur'an memorization (*tahfidz*), character guidance, Islamic celebrations, and adequate religious facilities have been shown to strengthen the process of religious value internalization.

Overall, the implementation of Islamic educational axiology at Raden Patah Islamic Elementary School has proven effective through the integration of valuebased learning, teacher exemplarity, daily habituation, and environmental support. This study underscores that religious character formation is a comprehensive process requiring alignment among teachers, students, curriculum, and school culture. These findings provide an important reference for other Islamic elementary schools seeking to optimize character education grounded in Islamic values in response to the challenges of the digital era and rapid social change.

REFERENCES

Abdullah, A. (2021). Pendidikan karakter religius anak usia dasar. *Jurnal Pendidikan Dasar Islam*, 3(1), 15–28.

AlAttas, S. M. N. (1991). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Kuala Lumpur, Malaysia: International Institute of Islamic Thought and Civilization.

Cahyanto, B., Rahman, A., & Putri, D. (2024). Strengthening religious character education in the digital era. *Jurnal Pendidikan Islam*, 13(2), 145–160.

Fadillah, M., & Kurniawan, D. (2020). Habituationbased religious character education in elementary schools. *Journal of Islamic Education Studies*, 5(2), 89–102.

Hanafi, Y. (2020). Islamic educational philosophy in the era of digital disruption. *Tadris: Journal of Islamic Education*, 15(1), 1–14.

Haq, M. Z. (2020). Pendidikan berkemajuan Muhammadiyah dan tantangan global. *Jurnal Pendidikan Islam*, 9(1), 23–38.

Harahap, S., & Lubis, A. (2021). School religious environment and students' character development. *Jurnal Pendidikan Karakter*, 11(2), 97–109.

Ismail, M. (2020). Pendidikan karakter berbasis nilainilai Islam. *Jurnal Pendidikan Agama Islam*, 17(1), 55–68.

Majid, A. (2020). Evaluasi pendidikan karakter religius di sekolah dasar. *Jurnal Evaluasi Pendidikan*, 11(2), 134–146.

Meza Tiara, R., Hidayah, N., & Prasetyo, A. (2025). Axiological values in Islamic religious education learning. *Journal of Islamic Education Research*, 6(1), 1–15.

Munir, M. (2017). Pendidikan Muhammadiyah dan pembaruan Islam. *Jurnal Tarbiyah*, 24(2), 211–224.

Rahmawati, E. (2021). Axiology of Islamic education and character formation. *Jurnal Filsafat Pendidikan Islam*, 4(1), 45–58.

Rizqi, M., Lestari, S., & Anwar, K. (2023). Axiological foundations of character education in elementary schools. *Jurnal Pendidikan Moral*, 8(1), 30–44.

Sa'diyah, H. (2022). Digital media challenges in Islamic character education. *Jurnal Pendidikan Islam Anak Usia Dini*, 6(2), 75–88.

Sagala, S. (2016). *Konsep dan makna pembelajaran*. Bandung, Indonesia: Alfabeta.

Siswanto. (2014). Model pendidikan karakter berbasis nilai religius. *Jurnal Pendidikan Nasional*, 8(1), 67–79.

Wulandari, D. (2019). Teacher role modeling in character education. *Journal of Basic Education*, 4(2), 101–112.