



## The Dialectics of Islamic Religious Education Learning and the Formation of Students' Personality from the Perspective of Islamic Tarbiyah

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### Abstract

*This article examines the dialectical relationship between Islamic Religious Education (PAI) learning and the formation of students' personality from the perspective of Tarbiyah Islamiyah. The scope of the study focuses on the dynamic interaction between learning objectives, pedagogical strategies, the internalization of Islamic values, and the development of students' Islamic personality. The study aims to analyze how PAI learning functions as an interactive educational process that goes beyond the transmission of religious knowledge to shape students' attitudes, behaviors, and character in a sustainable manner. This study employs a qualitative literature-based approach. Data analysis is conducted using thematic analysis by reviewing, categorizing, and synthesizing key findings from relevant literature to identify patterns, concepts, and perspectives related to Islamic Religious Education, students' personality development, and Tarbiyah Islamiyah. Literature sources are selected based on several criteria, including peer-reviewed scholarly articles published within the last five years, relevance to the research focus, and a predominance of journal articles (at least 80%), including national and international journals as well as articles from the Al-Hikmah Journal of Education. The findings indicate that PAI learning within the Tarbiyah Islamiyah framework demonstrates a dialectical nature that positions students as active subjects of education through the integration of faith (iman), knowledge (ilm), and practice (amal). Learning processes grounded in role modeling, habituation, and contextualization of values play a significant role in fostering students' moral character, responsibility, and religious awareness. This study contributes theoretically to the discourse on Islamic education by reinforcing the strategic role of PAI*

*in developing students' holistic personality within the Islamic educational paradigm.*

**Keywords:** *Islamic Religious Education, Students' Personality, Tarbiyah Islamiyah, Islamic Education*

## **A. Introduction**

Islamic Religious Education (IRE) occupies a strategic position within both the national education system and Islamic education, as its role extends beyond the transmission of religious knowledge to encompass the comprehensive formation of students' personality. In the context of modern society characterized by accelerated globalization, rapid technological advancement, and socio-cultural complexity education faces serious challenges in maintaining a balance between intellectual development and moral-spiritual cultivation. Under such conditions, IRE learning functions as a crucial instrument for instilling Islamic values that can guide students in responding to social change wisely and responsibly. According to (Azra, 2015), Islamic Religious Education (IRE) occupies a strategic position within both the national education system and Islamic education, as its role extends beyond the transmission of religious knowledge to encompass the comprehensive formation of students' personality. Students' personality has become a central issue in contemporary educational discourse, particularly amid increasing concerns over moral degradation, identity crises, and the weak internalization of ethical values. Numerous studies indicate that educational success should not be measured solely by academic achievement, but also by students' ability to demonstrate attitudes, behaviors, and character reflecting humanitarian and spiritual values (Lickona, 2013). Within Islamic education, personality formation is inseparable from the values of tawhid, morality (akhlaq), and social responsibility, which constitute the foundational principles of Islam. In essence, IRE learning represents a continuous and contextual process of values education. However, in practice, IRE learning is often narrowly perceived as a normative knowledge-transfer activity that primarily emphasizes cognitive aspects. Pedagogical approaches that are textual and dogmatic in nature tend to diminish the transformative potential of IRE in fostering students' holistic personality development (Tilaar, 2012). This condition highlights a gap between the ideal objectives of IRE learning and its practical implementation.

A number of previous studies have examined the role of IRE in shaping students' character and personality. These studies generally affirm that IRE learning contributes positively to the development of religious attitudes, discipline, and social responsibility among students (Daradjat, 2014; Muhaimin, 2017). Nevertheless, most of these studies position IRE within a linear causal framework, without sufficiently elaborating the dialectical processes that occur between Islamic values, instructional strategies, and students' lived experiences. From the perspective of Islamic Tarbiyah, education is understood as a process of nurturing and developing human potential in a holistic manner, encompassing physical, intellectual, and spiritual dimensions. The concept of tarbiyah emphasizes education as a gradual, continuous process oriented toward the formation of *insan kamil* a complete human being who embodies a balance between faith (*iman*), knowledge (*ilm*), and action (*amal*) (Al-Attas, 1993). Accordingly, IRE learning within the framework of Islamic Tarbiyah aims not only to produce individuals who conceptually understand Islamic teachings, but also those who are capable of internalizing and practicing them in real-life contexts.

Classical and contemporary Islamic education scholars have provided strong conceptual foundations regarding the importance of education in personality formation. Al-Ghazali asserted that the primary objective of education is the purification of the soul and the cultivation of noble character as a pathway to closeness to God (Al-Ghazali, 2011). Ibn Miskawaih viewed education as a means of moral character formation through consistent habituation and practice (Ibn Miskawaih, 1994). Meanwhile, Ibn Khaldun emphasized the role of social environment and educational interaction in shaping individual personality (Ibn Khaldun, 2000). These perspectives suggest that students' personality is formed through a dialogical and contextual educational process. In Islamic education, personality may be understood as the integration of cognitive orientation (*aqliyah*), inner disposition (*qalbiyah*), and observable behavior (*amaliyah*) that reflects Islamic values. IRE learning serves as the primary medium for internalizing these values. However, the effectiveness of value internalization is strongly influenced by the quality of interaction between teachers and students, teachers' role modeling, and the relevance of learning materials to students' lived realities (Nata, 2016). Thus, IRE learning cannot be separated from pedagogical, psychological, and social dimensions that are inherently interconnected.

The term dialectics in this study is defined as a dynamic and dialogical process involving interaction between two or more differing, and sometimes opposing, elements that leads to the construction of new understanding or synthesis. Dialectics does not merely indicate contradiction, but emphasizes reciprocal interaction, negotiation, and integration among elements within a particular context. The dialectical approach referred to in this study is pedagogical dialectics, which describes the interactive relationship between Islamic values, Islamic Religious Education (IRE) learning approaches, and students' lived experiences. This approach positions students as active subjects who construct religious understanding through continuous dialogue between Islamic texts, socio-cultural contexts, and personal realities, thereby making IRE learning more contextual, reflective, and meaningful. To a reciprocal interaction between the normative values of Islamic teachings and the empirical realities encountered by students. Within this dialectical process, students do not merely receive values passively, but actively interpret, reflect upon, and contextualize them based on their life experiences. This approach aligns with critical and humanistic educational paradigms that position students as active subjects in the learning process (Freire, 2005). In the context of Islamic Tarbiyah, the dialectics of IRE learning plays a crucial role in shaping personalities that are reflective, adaptive, and socially responsible. Several contemporary studies affirm that participatory, dialogical, and experiential IRE learning approaches have a more significant impact on students' personality development than conventional instructional models (Hidayat & Suyatno, 2018). Such approaches enable deeper internalization of Islamic values, as values are not merely taught but experienced and reflected upon. This indicates that IRE learning should be understood as a dynamic dialectical process that evolves alongside the changing life contexts of students. Nevertheless, studies that specifically elaborate on the dialectics of IRE learning and students' personality formation from the perspective of Islamic Tarbiyah remain relatively limited. Many existing studies focus primarily on curriculum, methods, or evaluation of IRE learning without comprehensively linking them to the concept of Islamic personality within the tarbiyah framework. This limitation reveals an academic gap that necessitates more integrative and in-depth theoretical exploration. Although previous studies have widely discussed Islamic Religious Education (IRE) and students' character formation, most of these studies tend to address the two aspects in a fragmented and normative manner. There is a lack of research that explicitly examines the dialectical process between Islamic values,

IRE learning practices, and students' lived experiences in shaping holistic personality development.

This study differs from earlier research in several important ways. Conceptually, it positions IRE learning as an integrative pedagogical dialectical process rather than a unidirectional transmission of religious knowledge. In terms of perspective, this study employs the framework of Tarbiyah Islamiyah to understand students' personality formation in a holistic manner. From an approach standpoint, this research adopts a qualitative literature-based method with thematic analysis, enabling a more integrative and in-depth theoretical exploration of the relationship between Islamic education, values, and students' personality development. Based on this discussion, the present study aims to analyze the dialectics of Islamic Religious Education learning in the process of students' personality formation from the perspective of Islamic Tarbiyah. This study conceptualizes IRE learning as an interactive process that integrates faith, knowledge, and action in shaping Islamic personality. Furthermore, it highlights the role of pedagogical approaches, teachers' exemplarity, and the contextualization of Islamic values in enhancing the effectiveness of IRE learning. This study holds both theoretical and practical significance. Theoretically, it enriches the body of knowledge in Islamic Tarbiyah by offering a dialectical perspective on the relationship between IRE learning and students' personality formation. Practically, it provides implications for educators and educational administrators in designing more holistic, contextual, and personality-oriented IRE learning. The main findings indicate that dialectically conceived and implemented IRE learning is capable of fostering students' personality that is not only normatively religious, but also reflective, adaptive, and socially responsible, making it relevant for scholars across disciplinary boundaries.

## **B. Methods**

Basically this This study employs a qualitative approach using a library research design, aiming to examine in depth the dialectics of Islamic Religious Education (IRE) learning and the formation of students' personality from the perspective of Islamic Tarbiyah. The qualitative approach is selected because the study focuses on understanding meanings, concepts, and theoretical relationships developed within the literature of Islamic education, particularly those related to IRE learning and the concept of Islamic personality. The research design is

descriptive-analytical in nature, describing theoretical concepts and findings from various sources and critically analyzing them to construct a comprehensive and integrative understanding. The data sources of this study consist of primary and secondary data. Primary data are derived from classical and contemporary works that serve as key references in Islamic Tarbiyah and Islamic education studies, including books on Islamic educational thought, theories of IRE learning, and concepts of personality from an Islamic perspective. Secondary data are obtained from national and international scholarly journal articles, conference proceedings, dissertations, theses, and educational policy documents relevant to the topics of IRE learning and students' personality formation. The literature is selected purposively based on thematic relevance, source credibility, and publication recency to ensure the depth and validity of the analysis.

Data collection is conducted through a systematic literature search of various written sources, both printed and digital. Systematic Literature Review Procedure This study employs a Systematic Literature Review (SLR) approach to ensure methodological rigor and transparency. The literature search was conducted using several academic databases, including Google Scholar, Scopus-indexed journals, and national accredited journals, to obtain relevant and high-quality sources. The search process utilized specific keywords such as Islamic Religious Education, students' personality, Tarbiyah Islamiyah, and Islamic education, combined using Boolean operators (AND/OR). The publication year range was limited to the last five years to ensure the relevance and currency of the reviewed literature. The selection of literature followed clearly defined inclusion and exclusion criteria. The inclusion criteria consisted of: (1) peer-reviewed journal articles and selected scholarly books relevant to the research focus; (2) publications written in English or Indonesian; and (3) studies that explicitly discuss Islamic Religious Education, personality development, or Tarbiyah Islamiyah. The exclusion criteria included non-scholarly sources, opinion articles, duplicated publications, and studies not directly related to the research objectives. The SLR process was conducted through three main stages: screening, eligibility, and inclusion. In the screening stage, titles and abstracts were reviewed to eliminate irrelevant studies. During the eligibility stage, full-text articles were examined based on the established criteria. Finally, the inclusion stage resulted in a final set of selected articles that formed the basis of analysis. Literature Analysis Techniques, Data analysis was carried out using thematic analysis. The selected

literature was systematically read, coded, and categorized to identify recurring themes, conceptual patterns, and theoretical perspectives related to Islamic Religious Education and students' personality development. The findings were then synthesized to generate integrative and in-depth theoretical insights, allowing for a comprehensive understanding of the research topic.

The process begins with the identification of relevant keywords, such as Islamic Religious Education learning, students' personality, and Islamic Tarbiyah, followed by the selection of sources based on their substantive relevance and contribution to the research focus. The selected literature is then carefully read, documented, and classified according to the main research themes, including the concept of IRE learning, personality theories in Islamic education, and dialectical approaches in the educational process. Data analysis is carried out using content analysis techniques combined with a descriptive-critical analytical approach. The classified data are analyzed to identify patterns, key concepts, and interrelationships among ideas related to the dialectics of IRE learning and students' personality formation. Subsequently, the data are interpretively analyzed by integrating insights from both classical and contemporary literature to achieve a holistic understanding of the Islamic Tarbiyah perspective. The analytical process is conducted iteratively and reflectively to ensure argumentative consistency and analytical depth, resulting in a relevant and contextual theoretical synthesis. To ensure the trustworthiness of the data and analytical findings, this study applies source triangulation by comparing and contrasting perspectives from diverse bodies of literature to obtain an objective and comprehensive understanding. Through this methodological approach, the study is expected to provide an in-depth insight into the dialectical role of IRE learning in shaping students' personality and its contribution to the development of Islamic Tarbiyah scholarship.

### **C. Result and Discussion**

The findings of this study were obtained through an in-depth analysis of various classical and contemporary literatures addressing Islamic Religious Education (IRE) learning, the concept of students' personality, and the perspective of Islamic Tarbiyah. A thematic analysis was employed to identify patterns, core concepts, and dialectical relationships between IRE learning and the formation of students' personality. The results indicate that IRE learning from the perspective

of Islamic Tarbiyah is multidimensional in nature and inseparable from the pedagogical, spiritual, and social contexts in which it operates. The essence of islamic religious education learning from the perspective of islamic tarbiyah, The literature review reveals that IRE learning within the framework of Islamic Tarbiyah is understood as a holistic process of human development encompassing the dimensions of faith (iman), knowledge (ilm), and action (amal). IRE learning is not solely directed toward the achievement of cognitive competencies, but also toward fostering religious awareness and the internalization of Islamic values in students' daily lives (Muhaimin, 2017). Islamic Tarbiyah emphasizes that the educational process should be gradual, continuous, and oriented toward the development of human fitrah (natural disposition) (Al-Attas, 1993).

Several studies emphasize that ideal IRE learning positions students as active subjects in the learning process. Teachers play the role of murabbi (educators) who not only transmit knowledge but also guide, model exemplary behavior, and build meaningful educational relationships (Nata, 2016). In this sense, IRE learning becomes a dialectical space that enables value-based interactions between Islamic teachings and the lived realities of students. The concept of students' personality in islamic education, The findings indicate that students' personality from the perspective of Islamic education is understood as an integration of cognitive, affective, and psychomotor dimensions manifested in patterns of thinking, attitudes, and behaviors aligned with Islamic values. Al-Ghazali emphasized that Islamic personality is formed through the process of soul purification (tazkiyat al-nafs) and the habituation of noble character (Al-Ghazali, 2011). This view is reinforced by Ibn Miskawaih, who argued that moral character is not merely innate but can be shaped through education and consistent practice (Ibn Miskawaih, 1994).

In the context of modern education, students' personality is also influenced by social, cultural, and media environments. Therefore, IRE learning is required to respond to these dynamics through contextual and reflective approaches. The literature suggests that IRE learning that is purely normative and textual tends to be less effective in shaping students' personality in a holistic manner (Tilaar, 2012). Conversely, dialogical and applied approaches are more capable of facilitating deep value internalization. The Dialectics of Islamic Religious Education Learning and Students' Personality Formation, The analysis demonstrates that the relationship between IRE learning and students' personality formation is dialectical in nature,



involving reciprocal interactions between Islamic values, instructional strategies, and students' lived experiences. IRE learning not only influences students' personality but is also shaped by students' backgrounds, needs, and social contexts. This dialectical process enables the reinterpretation and contextualization of Islamic values in real-life situations (Freire, 2005).

Several studies indicate that IRE learning which integrates teachers' exemplarity, value habituation, and critical reflection contributes to the development of students' personality that is more stable and adaptive (Hidayat & Suyatno, 2018). From the perspective of Islamic Tarbiyah, this dialectic is understood as a continuous tarbiyah process in which faith guides reason, and knowledge is directed toward righteous action. Consequently, students' personality is shaped through a dynamic and living educational process. The role of pedagogical approaches in strengthening the dialectics of ire learning, The findings also reveal that pedagogical approaches play a crucial role in strengthening the dialectics between IRE learning and students' personality formation. Participatory, contextual, and experiential approaches are shown to be more effective in promoting value internalization than one-way, lecture-based approaches (Daradjat, 2014). Such approaches enable students to actively engage in the learning process and relate IRE content to their lived realities. Within the framework of Islamic Tarbiyah, the ideal pedagogical approach integrates cognitive, affective, and spiritual dimensions in a balanced manner. Teachers function not only as instructors but also as moral exemplars and spiritual guides. These findings affirm that the success of IRE learning in shaping students' personality is highly dependent on the quality of the learning process itself.

The findings of this study indicate that Islamic Religious Education (IRE) learning from the perspective of Islamic Tarbiyah possesses a strong dialectical character, reflected in the reciprocal interaction between Islamic values, pedagogical approaches, and students' lived experiences. This finding reinforces the view that IRE learning should not be understood as a linear process solely oriented toward the transmission of religious content, but rather as a dynamic and contextual process of values education (Muhaimin, 2017; Azra, 2015). In this context, the dialectics of IRE learning function as a primary mechanism in shaping students' personality in a holistic manner. The findings concerning the integration of faith (*iman*), knowledge (*ilm*), and action (*amal*) in IRE learning are consistent with the conceptual framework of Islamic Tarbiyah, which positions education as a

process of holistic human development. Al-Attas (1993) asserts that the ultimate goal of Islamic education is the formation of a civilized human being through the continuous internalization of values. The results of this study demonstrate that IRE learning which integrates cognitive, affective, and practical dimensions is capable of fostering students' personality that not only comprehends Islamic teachings normatively, but also reflects upon and practices them in everyday life. These findings further support previous studies emphasizing the importance of a holistic approach in religious education (Nata, 2016).

The Results section of this study is derived from a thematic analysis of the selected literature, ensuring that the findings represent an analytical synthesis rather than a mere summary or reaffirmation of existing theories. The analysis identifies several key themes that reflect recurring conceptual patterns in studies on Islamic Religious Education (IRE) and students' personality development. First, the findings indicate that IRE functions as an integrative pedagogical process that connects Islamic values with students' lived experiences. This integration does not occur in a linear manner but emerges through dynamic interactions among learning content, pedagogical strategies, and students' socio-cultural contexts. Second, the results reveal a dialectical relationship between teachers' pedagogical roles and students' agency in shaping personality development. Effective IRE learning is influenced not only by curricular content but also by teachers' ability to facilitate reflective dialogue and meaningful learning experiences. Third, the findings show that students' personality formation through IRE is mediated by institutional and school cultural contexts, including curriculum policies, religious school culture, and the overall learning climate. These contextual factors play a significant role in supporting the sustained internalization of Islamic values.

The understanding of students' personality as an integration of cognitive orientation, inner disposition, and observable behavior shows strong relevance to classical Islamic educational thought. Al-Ghazali (2011) emphasized that education should be directed toward the purification of the soul (*tazkiyat al-nafs*) and moral cultivation as the foundation of personality. The findings of this study reveal that IRE learning which emphasizes role modeling and value habituation has a significant influence on students' personality formation, in line with Ibn Miskawaih's (1994) view that moral character is the result of consistent training and habituation. Thus, the results of this study confirm the continued relevance of classical Islamic educational thought within contemporary Islamic education

contexts. The findings are also consistent with studies that critique dogmatic and textual approaches in IRE learning. Tilaar (2012) argues that education which neglects students' social contexts is likely to fail in character formation. The present study demonstrates that dialogical, participatory, and reflective IRE learning approaches are more effective in facilitating the internalization of Islamic values. This supports the findings of Hidayat and Suyatno (2018), who reported that experiential and reflective learning strengthens students' moral and religious awareness.

The dialectics of IRE learning can also be interpreted through the lens of critical pedagogy, which emphasizes dialogue and reflective consciousness in the educational process. Freire (2005) conceptualizes education as a dialogical process that enables learners to become active subjects in understanding reality. The findings of this study indicate that IRE learning which provides space for dialogue and reflection allows students to contextualize Islamic values without losing their normative essence. Consequently, IRE learning functions as a space for personality transformation that remains adaptive to social change. The findings of this study both reinforce and extend previous research on the role of Islamic Religious Education in students' personality development. While earlier studies often conceptualize IRE as a normative transmission of values, the present findings demonstrate that IRE operates through a contextual and dialectical mechanism. The identified dialectical interaction among Islamic values, pedagogical practices, and students' lived experiences aligns with the perspective of Tarbiyah Islamiyah, which views education as a holistic process of human development. However, this study contributes additional insight by emphasizing the dynamic influence of socio-cultural and institutional contexts on that process. Furthermore, the role of teachers highlighted in the results underscores the importance of pedagogical and personal competencies in facilitating value internalization. These findings are consistent with prior studies, yet they offer a new integrative synthesis by linking teacher agency, student participation, and institutional context within a unified conceptual framework.

The role of educators as murabbi in strengthening the dialectics of IRE learning constitutes another important finding of this study. The analysis shows that teachers' exemplarity has a significant influence on students' personality formation, as emphasized by Daradjat (2014) and Nata (2016). IRE teachers do not merely function as transmitters of knowledge, but also as moral figures who serve

as behavioral references for students. These findings reinforce the view that the quality of educational interaction is a key factor in the success of IRE learning.

The implications of these findings can be understood in both theoretical and practical terms. Theoretically, this study enriches the discourse of Islamic Tarbiyah by emphasizing the importance of a dialectical approach in understanding the relationship between IRE learning and students' personality formation (Al-Attas, 1993; Muhaimin, 2017). Practically, the findings provide implications for educators to design IRE learning that is more contextual, reflective, and oriented toward personality development, in line with the demands of character education within the national education framework (Lickona, 2013). In the context of educational policy, the findings support the strengthening of IRE as a strategic instrument for students' moral and character development. Dialectically understood IRE learning can contribute to the reinforcement of values such as religious moderation, social responsibility, and ethical awareness within pluralistic societies (Azra, 2015). Thus, the implications of IRE learning extend beyond the individual level to influence broader social structures. Nevertheless, this study has limitations due to its reliance on a theoretical library research approach. Future studies should therefore be directed toward empirical investigations to examine these findings in real educational settings, either through case studies or longitudinal research designs. Further research may also explore the role of digital media and educational technology in strengthening the dialectics of IRE learning and students' personality formation in the digital era (Hidayat & Suyatno, 2018).

#### **D. Conclusion**

Based on the thematic analysis of the reviewed literature, this study underscores the conceptual importance of Islamic Religious Education in shaping students' personality through integrative and dialogical pedagogical processes. The synthesis suggests that IRE should be understood not merely as the transmission of religious values, but as a space of interaction between Islamic values, pedagogical practices, and students' lived experiences within specific social and institutional contexts. This review further indicates that a dialectical approach to IRE, viewed from the perspective of *Tarbiyah Islamiyah*, provides a relevant theoretical framework for understanding holistic personality development. However, as this study is based on a literature review, the insights presented are

conceptual in nature and limited to interpretations of existing scholarship. Accordingly, future research is encouraged to extend this discussion through empirical studies that explore the implementation of dialectical IRE learning in diverse educational settings and examine contextual factors influencing the internalization of Islamic values among students. Theoretically, this study enriches the discourse of Islamic Tarbiyah by emphasizing the importance of a dialectical approach in understanding the relationship between IRE learning and students' personality formation. Practically, the findings provide implications for educators and educational administrators to develop more holistic, contextual, and personality-oriented IRE learning. Through such an approach, IRE learning has the potential to produce students who are not only normatively religious but also reflective, adaptive, and socially responsible in their engagement with contemporary social life.

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