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Transformation of Islamic Values through Integrative Learning Strategies: A Phenomenological Study at Islamic Elementary School in Lampung

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Abstract

Instilling Islamic values in elementary school students still faces challenges because learning tends to focus on cognitive aspects rather than the transformation of values that shape students' characters. This study aims to analyze the transformation of Islamic values through teacher learning strategies in elementary school students. The study used a qualitative phenomenological approach with data collection techniques in the form of semi-structured interviews, participatory observation, and documentation. Participants consisted of school principals, Islamic Religious Education teachers, class teachers, and students who were selected purposively. Data analysis was carried out through data reduction, data presentation, and drawing conclusions. The results of the study indicate that: (1) the transformation of Islamic values is supported by the school's commitment to building a religious culture; (2) learning strategies in the form of role models, habituation, self-reflection, contextual discussions, and reinforcement of positive behavior help internalize Islamic values; (3) the integration of Islamic values in various subjects makes learning more meaningful and contextual; and (4) there are changes in student behavior shown through increased religious attitudes, honesty, discipline, responsibility, and social awareness. This study concludes that integrative and experience-based learning strategies are effective in transforming Islamic values and strengthening the formation of students' religious character in elementary schools.

Keywords: Transformation of Islamic Values, Teacher Learning Strategies, Elementary Schools



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Introduction

Education is essentially a process of value transformation aimed at optimally developing students' potential, both in cognitive, affective, and psychomotor aspects (Munawaroh & Fairus, 2023). From an Islamic educational perspective, the educational process is oriented not only toward the transfer of knowledge but also toward the transformation of values, which form the basis for the formation of students' character and personality (Madeamin & Sahriani, 2025). According to Hasan Langgulung, as quoted by Riza (2017) Islamic education aims to shape individuals who are faithful,

pious, and possess noble morals, and capable of fulfilling their role as caliphs on earth (Apriyansyah, 2023). Therefore, instilling Islamic values from the elementary school level is a crucial part of building a generation with strong religious and moral character (Safitri, 2024).

The urgency of transforming Islamic values is increasing with the development of digital technology, cultural globalization, and rapid social change (Khoiri et al., 2023). Easy access to information through the internet and social media has both positive and negative impacts on student development (Rahmaati & Munawaroh, 2024). Various phenomena such as declining manners, low learning discipline, increasing individualistic behavior, reduced social awareness, and weakened awareness of worship indicate serious challenges in character formation in elementary school students (Sutopo et al., 2024). Data from various studies show that technological developments without being balanced by strengthening character education can lead to moral degradation in students (Prihatmojo & Badawi, 2020). This condition shows that schools have a major responsibility in transforming Islamic values through a systematic and sustainable learning process (Munawaroh & Khoiri, 2024).

Teachers are the main actors in the process of value transformation in the school environment (Munawaroh & Khoiri, 2025). Teachers not only serve as transmitters of learning materials, but also as role models (uswah hasanah), facilitators, motivators, and guides in shaping students' character. According to Arifin et al., (2023) the success of character education is greatly influenced by the teacher's ability to integrate moral and religious values into the learning process. According to Görün et al., (2025) Through appropriate learning strategies, teachers can help students understand, internalize, and practice Islamic values in their daily lives. Thus, the transformation of Islamic values does not stop at the cognitive aspect but is also reflected in students' attitudes and behavior (Turner et al., 2024).

Previous studies tended to position teachers as facilitators of value internalization, helping students understand, accept, and internalize Islamic values through role models, familiarization, and the delivery of religious material (Munawaroh, 2020). For example, research by Febriyanti & Supriyadi (2023) emphasized the implementation and internalization of values through an affective approach, rather than value transformation through integrated learning strategies. Badri & Malik (2024) focused on teacher role models in supporting the internalization of religious values.

Research by Alfian et al. (2022) also focused more on the integration of values into subjects, but did not examine how teachers systematically transform values into changes in attitudes and behavior. These findings indicate that previous research has focused on the process of student acceptance and habituation of values, while studies on how teachers systematically design, integrate, and develop learning experiences that can produce sustainable changes in student understanding, attitudes, and behavior are still relatively limited (Yusnita et al., 2023).

In this study, the concept of teachers as agents of value transformation is distinguished from teachers as facilitators of value internalization (Setyowati et al., 2024). Facilitators of value internalization focus on helping students understand and accept certain values so that these values become part of their individual consciousness (Waroh et al., 2024). Meanwhile, agents of value transformation have a broader role, namely initiating, directing, and managing the process of value change through learning strategies integrated into learning, social interactions, and school culture (Sutopo et al., 2025). In other words, teachers as agents of value transformation not only help students understand values but also create learning conditions that enable real changes in students' thinking, attitudes, and behavior in accordance with Islamic values (Khoiri et al., 2024).

Based on this research gap, this study offers a novelty in the form of a study of the transformation of Islamic values, which is not only understood as a process of internalization or religious habituation, but also as a process of changing students' understanding, attitudes, and behavior through learning strategies systematically designed by teachers. Samsi & Jasri (2025) This study also positions teachers as agents of value transformation, playing an active role in integrating Islamic values into learning activities, social interactions, and school culture. Unlike previous research that emphasized role models, habituation, or partial internalization of values, this study examines how various learning strategies are integrated holistically to form a sustainable value transformation process in elementary school students.

Thus, this research is expected to provide a new perspective on the model of Islamic value transformation relevant to the needs of elementary education in the digital age. Based on this description, this research is expected to provide theoretical contributions to the development of Islamic education and character education studies, as well as practical contributions for teachers and educational institutions in designing

5 effective learning strategies to transform Islamic values in elementary school students.

Research Method

This study used a qualitative approach with a phenomenological design to understand teachers' experiences in transforming Islamic values through learning strategies for elementary school students. This approach was chosen because it allowed researchers to deeply explore the experiences and meanings constructed by participants regarding the phenomenon under study.

17 The study was conducted at Darul Fattah Qur'an Elementary School in Lampung
4 for two months. The location was chosen purposively because it has a program for
11 strengthening religious character and integrating Islamic values into learning.
8 Participants consisted of one principal, one Islamic Education teacher, one classroom
16 teacher, and 10 students selected using purposive sampling based on their involvement
18 in learning and the religious character development program. The number of
participants was determined based on the principle of data saturation, which occurs
when the information obtained is repetitive and no new themes are found. Data
collection was conducted through semi-structured interviews, participant observation,
and documentation. Data were analyzed using the interactive model of Miles,
Huberman, and Saldaña according to Miles et al (2018) which includes data reduction,
data presentation, and conclusion drawing. Data validity was achieved through
triangulation of sources and methods by comparing data from the principal, teachers,
and students and matching it with observations and documentation. Discrepancies in
the data were clarified with the informants until consistent information was obtained.

14 The study was conducted after obtaining permission from the school and
participant consent. The confidentiality of informants' identities was maintained using
a specific code. To ensure trustworthiness, the study applied the Lincoln and Guba
criteria: credibility through triangulation and member checking, transferability through
description of the research context, dependability through an audit trail, and
confirmability through documentation and systematic data tracing.

Results and Discussion

Observations, interviews, and documentation indicate that the transformation of Islamic values at Darul Fattah Qur'an Elementary School is carried out through three main strategies: teacher role models, religious habits, and the integration of Islamic values into the learning process. These three strategies are implemented in an integrated manner so that Islamic values are not only taught in Islamic Religious Education but also become part of the school culture and daily learning activities (Abror & Noviani, 2025).

The principal explained that all teachers have a responsibility to instill the values of honesty, discipline, responsibility, and caring through learning and school activities (KS-01).

"We strive to ensure that Islamic values are not only taught in religious subjects, but also become a living culture at school. Therefore, all teachers have an equal responsibility to instill the values of honesty, discipline, responsibility, and caring in students through the learning process and daily activities at school."

This statement demonstrates an institutional commitment to making value transformation part of the school's education system.

Observations show that teachers actively link subject matter to Islamic values relevant to students' lives. In Indonesian language lessons, for example, teachers connect story material to the values of honesty and responsibility. Meanwhile, in science lessons, students are encouraged to observe the school environment as a way of expressing gratitude for God's creation.

Islamic Religious Education teachers also use case studies relevant to students' lives, such as those addressing cheating, maintaining classroom cleanliness, and respecting peers (GPAI-01). This strategy helps students more easily understand the connection between the subject matter and Islamic values that should be applied in everyday life.

"When discussing morality, I not only explain the concept but also provide examples relevant to students' lives. For example, honesty in completing assignments, respecting friends, or keeping the classroom clean are part of Islamic teachings. This way, students more easily understand and apply these values."

In addition to classroom learning, value transformation is carried out through various religious habituation activities, such as reciting prayers before and after class, reciting the Quran, performing the Dhuha prayer in congregation, and practicing greetings and politeness. Based on observations, teachers not only guide students in

carrying out these activities but also explain the meaning and purpose of each activity so that students understand the values contained within.

Research findings indicate that contextual and experiential learning strategies are more effective than purely theoretical presentation of values. The class teacher explained that Islamic values are always integrated into learning activities, including during group discussions and problem-solving in class (GK-01). This provides students with the opportunity to directly practice values such as cooperation, responsibility, and mutual respect.

"We always link every lesson to Islamic character values. When students work in groups, they are taught to respect and help each other. When students make mistakes, we guide them using approaches consistent with Islamic values, such as compassion and deliberation."

From the student perspective, interviews revealed a change in behavior after participating in the Islamic values-based learning program. One student stated that he was more accustomed to greeting, being honest, and respecting teachers and friends after receiving encouragement and reinforcement from his teacher (S-03).

"Now I'm more accustomed to greeting teachers and friends. I also try not to lie because my teacher always reminds me that Allah loves honest people."

These findings are reinforced by observations showing that most students made it a habit to greet students upon entering the classroom, attend the Dhuha prayer in congregation, dispose of trash properly, and demonstrate good cooperation during group activities (Waroh, 2022). Although no quantitative measurements were conducted, these behavioral indicators indicate observable changes throughout the research process.

2 These findings align with Bandura's Social Learning Theory, which explains that students learn through observation and imitation of important figures (Schunk & DiBenedetto, 2020). In this context, teachers act as behavioral models, which are observed and imitated by students (Safitri, 2024). However, this study demonstrates that teacher role models alone are not sufficient. Modeling becomes more effective when combined with habituation and contextual learning that provide students with direct experiences (Ali & Jamin, 2025). These findings expand on previous research, which generally emphasized only one strategy in isolation.

Furthermore, the research findings also support Al-Ghazali's view that morality can be formed through continuous practice and habituation (Harahap et al., 2025).

10 Religious habituation implemented by schools has been shown to help students transform understood values into consistent habits. Meanwhile, the use of contextual discussions and reflection on experiences supports Ausubel's theory of meaningful learning, which emphasizes the importance of connecting new material to students' existing experiences (Bryce & Blown, 2023).

Based on the research findings, the transformation of Islamic values through teacher learning strategies not only contributes to improving students' religious understanding but also plays a role in shaping religious character, which is reflected in their daily behavior. These research findings reinforce the importance of a contextual, integrative, and experience-based learning approach to realizing Islamic education that is more meaningful and relevant to the needs of students in the modern era.

2 Practically, these research findings imply that teachers need to adopt an integrated learning strategy through role modeling, habituation, contextual learning, self-reflection, and continuous reinforcement of positive behaviors. Habituation can be realized through routine activities such as praying before and after class, practicing greetings, discipline, honesty, responsibility, and caring for others. Furthermore, contextual learning needs to be designed by linking subject matter to real-life problems faced by students so that Islamic values are not only conceptually understood but also applied in everyday life. Teachers also need to facilitate self-reflection activities so that students can evaluate their behavior, understand the consequences of each action, and develop moral awareness independently. Furthermore, reinforcing positive behavior through appreciation, constructive feedback, and consistent motivation can strengthen the internalization of Islamic values and foster a religious school culture. Therefore, implementing this integrated strategy can be an effective learning model for holistically building student character, encompassing not only cognitive aspects but also affective and behavioral ones.

5 Based on these findings, it can be concluded that the transformation of Islamic values in elementary school students occurs through a combination of teacher role models, religious familiarization, and contextual learning. The combination of these three strategies allows Islamic values to be not only cognitively understood but also internalized and embodied in students' daily behavior.

Conclusion

This study affirms that the transformation of Islamic values among elementary school students is effectively realized through the synergy of teacher role modeling, structured religious routines, and contextual instruction that directly connects academic content to learners' everyday lives. Teachers emerge not merely as knowledge disseminators but as pivotal agents of value transmission, actively facilitating students' comprehension, internalization, and daily practice of Islamic principles. The effectiveness of this transformation is significantly underpinned by the school's consistent commitment to fostering a religious culture that engages all members of the educational community. From a practical standpoint, strengthening students' religious character proves more impactful when Islamic values are embedded across the entire curriculum and institutional culture, rather than confined solely to Islamic Religious Education subjects. Accordingly, schools are urged to reinforce religious habituation initiatives, elevate teacher competence in values-oriented pedagogy, and cultivate a supportive educational ecosystem conducive to sustained character development.

Several methodological limitations constrain this study, including a single-institution design and limited sample size, which restrict generalizability. Behavioral data gathered solely during the observation period prevent conclusions about long-term sustainability, while omitting parental perspectives leaves the consistency of value internalization across school and family environments unexplored. To address these gaps, future research should involve more varied schools, larger cohorts, extended observation, and incorporate parental and community input. Practically, educators should employ more reflective and contextually responsive strategies, while policymakers may leverage these findings to systematically embed character programs throughout the elementary curriculum.

Reference