

The Role Of Islamic Religious Education Teachers In Improving The Spiritual Intelligence Of Students In Elementary School (Case Study at SDN 003 North Bontang, East Kalimantan)

Rusliana¹, Andi Fitriani Djollong², Sumadin³, Amir Patintingan⁴

¹ University of Muhammadiyah Parepare; rusliana14@guru.sd.belajar.d

² University of Muhammadiyah Parepare; andifitriandjollong71@gmail.com

³ University of Muhammadiyah Parepare; sumadin34@gmail.com

⁴ University of Muhammadiyah Parepare; amirpathqick@gmail.com

Article history

Submitted: 2026/04/01; Revised: 2026/05/11; Accepted: 2026/07/20

Abstract

Education is directed not only toward cognitive strengthening but also toward the development of religious-spiritual strength, self-control, and noble character, positioning spiritual intelligence as a central aim of Islamic Religious Education (IRE) in elementary schools. This study aims to describe the condition of students' spiritual intelligence, to analyze the role of IRE teachers in enhancing that intelligence, and to identify the supporting and inhibiting factors of that role at SDN 003 North Bontang. A qualitative case study design was employed. Data were collected through in-depth interviews with the principal, the vice-principal for curriculum, IRE teachers, classroom teachers, and students, complemented by participatory observation and documentation study. Data validity was established through source, technique, and time triangulation, while data were analyzed using data reduction, data display, and conclusion drawing. The findings indicate that students' spiritual intelligence is evident in their awareness of worship, honesty, patience, empathy toward others, and the ability to derive meaning from life events, although development remains uneven across students. IRE teachers function as educators, role models, motivators, guides, and evaluators through meaningful instruction, exemplary worship practice, reinforcement of intrinsic motivation, personal guidance, and consistent religious habituation. Supporting factors include religious habituation programs, curricular support, and school-wide collaboration, whereas inhibiting factors include differences in family background, limited instructional time, and the influence of gadgets and out-of-school peer environments. The study confirms that students' spiritual intelligence develops through a triadic pattern of meaningful learning, teacher exemplarity, and sustained school-culture habituation.

Keywords

Islamic Religious Education Teacher; Spiritual Intelligence; Students; Elementary School; Case Study



© 2026 by the authors. This is an open-access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

Education is not only oriented to the development of students' intellectual abilities, but also directed to form character, self-control, and spiritual strength that are the foundation for living life. This mandate is in line with the goal of national education which places the spiritual dimension as an integral part of the formation of Indonesian people who have faith, piety, and noble character. In the context of basic education, Islamic Religious Education (PAI) has a strategic role in developing the spiritual intelligence of students through a learning process that not only emphasizes aspects of religious knowledge, but also internalizes Islamic values in daily life. Spiritual intelligence is understood as the ability of individuals to find meaning in life, develop transcendental awareness, and make divine values the basis for thinking and acting (Skrzypińska, 2021). Therefore, the success of religious education is not enough to be measured by mastery of teaching materials, but also by the formation of religious character and behavior that reflects spiritual values.

The development of the digital era, social changes, and the increasingly complex moral challenges faced by elementary school-age children demand the strengthening of spiritual education from an early age. The influence of digital media, social environment, and reduced intensity of character education in the family environment can affect the spiritual development of students. This condition shows that schools, especially Islamic Religious Education teachers, have a greater responsibility in guiding students to be able to build religious awareness, self-control, social concern, and the ability to interpret every life experience positively. PAI teachers not only function as conveyors of learning materials, but also as educators, role models, motivators, supervisors, and evaluators who directly influence the formation of students' spiritual character (Bandura, 1977). Through examples and religious habits that are carried out consistently, teachers are expected to be able to create a learning environment that supports the development of students' spiritual intelligence.

Various previous studies have shown that teachers' role models have a significant contribution to the formation of students' religious character (Fithriani, 2021). Other research also revealed that religious habituation programs that are implemented in a sustainable manner are able to improve students' religious attitudes, discipline, and responsibility in elementary schools (Solihah, 2024). In addition, Milah (2026) found that religious culture in the school environment has an effect on the formation of students' character, while Suhartini (2026) explained that religious motivation and spiritual activities have a positive influence on the level of religiosity of students. However, most of these studies still partially examine the role of teachers or religious habits. Studies that integrate the role of Islamic Religious Education teachers as educators, role models, motivators, guides, and evaluators comprehensively in improving the spiritual intelligence of students at the elementary school level are still relatively limited. In addition, research conducted in the context of public elementary schools in the East Kalimantan region has not been widely found, so a more in-depth empirical study is needed.

Based on the results of a preliminary study at SDN 003 Bontang Utara, it was found that the development of students' spiritual intelligence has not shown an even condition. Some students have shown habits of worship, honesty, concern for others, and the ability to interpret life experiences as part of spiritual learning. However, there are still students who have difficulty internalizing these values due to differences in family backgrounds, the influence of the social environment, and the use of gadgets that are less controlled. This condition shows that the success of the development of spiritual intelligence is not only influenced by the curriculum, but also by the quality of the role of PAI

teachers in carrying out the overall educational function. Therefore, research is needed that is able to provide an overview of how Islamic Religious Education teachers carry out their various roles in increasing the spiritual intelligence of students, as well as identifying factors that support or hinder its implementation.

This study aims to describe the condition of students' spiritual intelligence, analyze the role of Islamic Religious Education teachers in improving students' spiritual intelligence, and identify factors that support and inhibit the implementation of this role at SDN 003 North Bontang, East Kalimantan. The novelty of this research lies in an analysis that integrates the various roles of Islamic Religious Education teachers as educators, role models, motivators, guides, and evaluators in shaping students' spiritual intelligence through meaningful learning, exemplary, and habituation of religious culture in schools. The results of the research are expected to make a theoretical contribution to the development of Islamic Religious Education studies, as well as a practical reference for teachers, principals, and policy makers in designing strategies to strengthen the spiritual intelligence of students in elementary schools.

METHODS

This research uses a qualitative approach with a case study design. The qualitative approach was chosen because the focus of the research is to comprehensively explore the role of PAI teachers in improving the spiritual intelligence of students, which requires a deep understanding of the processes, experiences, actions, and meanings constructed by teachers and students in the school environment. This research is based on the constructivism paradigm which views social reality as something that is built through social interaction, interpretation, and subjective experience, so that the success of the research is measured through the depth of description and accuracy of interpretation, not through the quantification of data.

The case study design is used because this study seeks to answer the question of "how" and "why" to a contemporary phenomenon in a real-life context, in accordance with the characteristics of the case study proposed by Yin (2018), which is used when the researcher has no control over the event being studied and the focus of the research lies on contemporary phenomena in a real context. The case studied is the practice of the role of PAI teachers in the process of fostering students' spiritual intelligence at SDN 003 Bontang Utara. This research does not attempt to generalize statistics, but rather to produce an in-depth understanding that can be the basis for reflection, practical recommendations, and the development of spiritual education theories at the elementary school level. The research was carried out at SDN 003 North Bontang, East Kalimantan, for six months, from December 2025 to May 2026. This location was chosen based on a preliminary study that found a gap in the symptoms of students' spiritual intelligence: some students showed good religious awareness, while others still found it difficult to change their character due to the influence of associations outside the school, so this school was considered representative to reveal the dynamics of the role of PAI teachers in depth.

Primary data sources were obtained through in-depth interviews, participatory observations, and documentation of key informants, namely two PAI teachers as the main actors, principals and vice principals for curriculum as informants with policy and managerial perspectives, five students as supporting informants to explore experiences and changes in spiritual behavior, and classroom teachers. Secondary data sources include official school documents school profiles, organizational

structures, PAI teachers' work programs, religious activity schedules, and character development report archives as well as scientific literature and regulations related to religious education and character development in elementary schools. The researcher acts as the main instrument (human instrument) in charge of collecting, interpreting, and analyzing findings in the field, assisted by supporting instruments in the form of semi-structured interview guidelines, observation guidelines, field notes, and documentation sheets. Data collection techniques include participatory observation to capture real dynamics of social behavior and interaction in the field, in-depth interviews to explore informants' experiences, understandings, and subjective meanings, and document studies to corroborate and verify field data.

The validity of the data is tested through triangulation of sources, techniques, and time. Source triangulation is carried out by comparing data from teachers, students, principals, and institutional documents; Technical triangulation is carried out by comparing the results of interviews, observations, and documentation; Meanwhile, time triangulation is carried out by collecting data at different times to see the stability of information. Data analysis follows the interactive model of Miles and Huberman (1994), namely data reduction, data presentation, and conclusion drawn, which takes place simultaneously from the time the researcher enters the field until the end of the research, accompanied by a coding process to identify core themes that appear repeatedly in the context of the case being studied.

HASIL DAN PEMBAHASAN

Students' Spiritual Intelligence Condition

The results of interviews with five student informants showed that PAI learning plays an important role in improving students' spiritual intelligence. The indicators explored include self-awareness, the ability to accept circumstances, how to deal with sadness, calmness of life, prayer habits, empathy, understanding the value of life, independence in worship, and the ability to reflect on the greatness of Allah through His creation. The data was strengthened by observations that showed changes in students' behavior in daily life in the school environment, especially in discipline attitudes, good manners, concern for friends, and involvement in religious activities. In the aspect of self-awareness as a creature created by Allah, all informants stated that after participating in the PAI learning they became more aware of their responsibilities as servants of Allah starting from the awareness of the importance of worship and doing good, the obligation to obey Allah, a polite and honest attitude, to the realization that life must be used to do good. These findings show that PAI learning is not only about providing religious knowledge, but also encouraging students to understand their moral and spiritual responsibilities in daily life. The observation results corroborated the findings through the habit of participating in joint prayers, a more orderly attitude, and polite behavior towards teachers and friends.

In the aspect of attitude when making mistakes, most students show moral and spiritual awareness, such as feeling guilty and trying to apologize, recite istigfar, or pray not to repeat mistakes. This answer indicates that mistakes are beginning to be understood by students not only as violations

of school rules, but also as a matter of responsibility to Allah and fellow humans. In the indicator of flexibility in accepting circumstances, students begin to learn to be patient, choose to remain silent, believe that something that is not achieved may not be their sustenance, or pray to be given a better one showing that PAI learning helps students understand the value of patience, sincerity, and tawakal in the face of disappointment.

In the indicator of facing sadness, students tend to seek serenity through spiritual approaches, such as praying, reading istigfar, telling stories to teachers or parents, or performing prayers. In terms of quality of life, religious activities such as congregational prayers, tadarus, and joint prayers are reported to provide a sense of calm and happiness, while emphasizing that religious habituation functions as a means of forming inner peace as well as strengthening religious character. In the transcendence indicator, students understand that prayer is not only a formal custom, but a form of human relationship with God, which is done so that activities are blessed, facilitated, and safeguarded. In the aspect of affection and empathy, students show concern for friends that comes from two sides, namely humanitarian encouragement and religious understanding that Allah loves people who help. In the value vision indicator, all informants assessed that PAI is useful in daily life teaching good morals, how to worship, respect for parents and teachers, and the ability to distinguish between good and bad. In the aspect of worship independence, the level of independence of students still varies: some have worshipped of their own accord, while others still need reminders from parents or teachers. In the indicator of reflection on the greatness of Allah through the environment, all informants stated that they had contemplated Allah's creation, which is easier to appear when teachers associate the subject matter with real examples around students.

In general, students' spiritual intelligence has begun to develop through PAI learning and religious habituation at school, as seen from the awareness of worship, forgiveness when guilty, patience, prayer habits, concern for friends, and understanding the benefits of religious lessons. However, these developments are not completely evenly distributed; Some students still need guidance, especially in worship independence, patience in facing disappointment, and sincerity in participating in religious activities, so that the role of PAI teachers, classroom teachers, and the school environment remains very important in forming a consistent spiritual culture.

The Role of Islamic Religious Education Teachers in Increasing Spiritual Intelligence

The results of interviews with two PAI teacher informants show that the role of teachers in developing students' spiritual intelligence is not limited to the delivery of learning materials, but also includes the dimensions of character development, example, motivation, guidance, and continuous evaluation. These findings are strengthened by observations that show the relationship between learning practices and students' real behavior in daily life at school.

As educators, PAI teachers integrate the values of honesty, discipline, and gratitude into each learning, as well as using Islamic stories, real examples, and habituating good attitudes in the classroom, so that students not only understand the concept of religion textually, but are also able to relate it to their life experiences. In the aspect of learning strategies, teachers use discussion, question and answer methods, and a simple case-based approach so that students understand the spiritual meaning behind the material, not just memorize it an approach that leads to meaningful learning. The principal considers that the varied approach allows students to truly understand and apply spiritual values in daily life.

As an example (*uswah hasanah*), the two teachers show politeness, patience, fairness, friendliness, and discipline, which is an effective form of indirect learning because students tend to imitate the behavior they see every day. The consistency of the teacher's personal worship was considered by the two informants as a factor that greatly influenced the spiritual development of students, because it is easier for students to imitate real actions than just listening to advice. The principal emphasized that the teacher's example is a key factor, because students tend to imitate what they see directly. As a motivator, PAI teachers build students' awareness that worship is a need, not a burden worship provides peace of mind and is a means of getting closer to Allah. This approach is intrinsically motivated that encourages students to worship on personal awareness, not because of external pressure. Teachers also give appreciation in the form of praise, positive attitude values, and verbal acknowledgments, which serve as reinforcement to maintain good spiritual behavior.

As a guide, PAI teachers use a personal approach to help students deal with emotional and behavioral problems, invite individual conversations, provide advice based on religious values, and invite prayer. This approach shows that teachers play the role of not only teachers, but also counselors who help students develop emotional and spiritual intelligence. Teachers also build emotional closeness by listening to students' stories and paying attention to their changes in attitudes, making spiritual messages more accessible.

As evaluators, PAI teachers assess the development of spiritual intelligence based on changes in attitudes discipline, politeness, concern for friends, worship habits, and response to religious advice not through written tests alone, because spiritual intelligence must be seen from real behavioral changes. PAI teachers also consistently organize spiritual habituation programs, such as prayer before studying, reading short surahs, congregational prayers, *tadarus*, and the culture of *salam* and greeting, which aims to instill spiritual values consistently in the daily lives of students.

Overall, PAI teachers at SDN 003 Bontang Utara have carried out their roles comprehensively integrating values in learning, meaningful strategies, examples, motivation, appreciation, personal guidance, religious habituation, emotional relationship building, and behavior-based evaluation

which are interrelated to form a sustainable spiritual coaching system. However, the implementation still needs strengthening, especially in terms of consistency and equity, considering that not all students show the same level of development, so a more individualized approach is needed according to the characteristics of each student.

Supporting and Inhibiting Factors

The results of interviews with four informants principal, vice principal for curriculum, PAI teachers, and classroom teachers show that improving students' spiritual intelligence not only depends on the role of PAI teachers, but also requires the support of all school components. The main supporting factor is the religious habituation program in schools, such as joint prayer, tadarus, and congregational prayers, which are not only formal routines, but also a means of habituating religious values in the daily lives of students. School curriculum that provides space for strengthening religious character also allows spiritual development to be carried out more widely, not limited to PAI lesson hours alone, so that strengthening spiritual intelligence requires the support of the school system, not just the responsibility of one teacher.

Despite the supporting factors, the study also found a number of obstacles. The difference in the family background of the students affects their readiness to receive spiritual guidance at school, because some students are used to praying, reciting, and praying at home, while others have not received strong religious habits from the family environment. The limited learning time is also an obstacle, as the formation of spiritual intelligence requires a long and continuous process, while the allocation of school time is limited. Some students are also reported to still lack focus and are not used to worshipping independently, so they still need direction from teachers.

In addition to internal barriers, the environment outside the school also affects the spiritual development of students, especially the uncontrolled association and use of gadgets, which can expose students to spectacles, games, or social media content that is not always in line with the spiritual values instilled in the school. This condition confirms that schools cannot work alone in shaping the spiritual intelligence of students, and the support of families and the community environment is needed so that the values taught in schools do not conflict with habits outside of school.

To overcome these obstacles, schools implement several strategies, namely a personal approach to students with different conditions, cooperation with parents so that habituation at school continues at home, gradual learning that is tailored to students' abilities, the use of simple language and real examples, and the strengthening of religious habits consistently. This strategy shows that spiritual intelligence development requires a collaborative approach between PAI teachers, classroom teachers, principals, vice principals for curriculum, and students' parents.

Discussion

The findings of the study show that the spiritual intelligence of students at SDN 003 Bontang Utara develops through three main paths, namely PAI learning, teacher example, and religious habituation in school culture. The spiritual intelligence of students is not formed instantly, but through a process of internalizing values that takes place continuously, as seen from self-awareness as a creature created by Allah, the ability to apologize, patience in the face of disappointment, the habit of praying, empathy for friends, and the understanding that PAI is useful as a guideline for daily behavior. Thus, PAI learning in the context of this research functions not only as a means of transferring religious knowledge, but also as a space for the formation of spiritual, moral, and social awareness of students.

These findings are in line with Skrzypińska's (2021) view that spiritual intelligence is related to the maturity of a person's personality and ability to direct his or her life towards higher spiritual goals. In elementary school students, the form of spiritual intelligence is not yet seen in complex philosophical reflections, but in simple behaviors such as praying, gratitude, apologizing, being patient, helping friends, and respecting teachers. The results of this study reinforce the theory that spiritual intelligence in children can be observed through real behaviors that show a connection between religious awareness and daily actions.

PAI learning plays an important role in instilling spiritual values because teachers not only convey material textually, but also relate it to the lives of students through Islamic stories, questions and answers, concrete examples, and habituation of good attitudes. This finding is in line with Abdullah (2025) who stated that PAI is effective in forming the religious character of elementary school students if religious material does not stop at memorization, but is directed at the formation of religious behaviors and habits. Meaningful PAI learning is thus a learning that is able to bridge religious knowledge with students' life experiences.

The uneven development of students' spiritual intelligence some already have an internal drive to worship, while others still need to be reminded shows that spiritual intelligence is not enough to be formed through formal learning in the classroom alone, and requires reinforcement through the environment, habituation, and consistent example. This is in line with Solihah (2024) who found that religious character education through habituation in elementary school students is effective because children learn through the continuous repetition of positive behaviors. At elementary school age, spiritual values will be more easily instilled if students not only listen to advice, but also experience and practice it in the daily routine of school.

The role of PAI teachers as educators, role models, motivators, supervisors, and evaluators is an important finding of this study. The role as an example can be seen in the attitude of teachers who

are patient, polite, fair, disciplined in worship, and respect for students. This finding is in line with Fithriani (2021) who emphasizes that teachers as role models have a great influence on the formation of students' character because students tend to imitate the behavior of teachers they see directly, so the success of spiritual education is highly dependent on consistency between teachers' words and actions.

When confronted with Bandura's (1977) social learning theory, the findings of this study show that students learn spiritual values through the process of observation, imitation, and reinforcement. When teachers show the habit of praying, speaking politely, being patient with students, and discipline in worship, students get a model of behavior that can be imitated. The study of Tarsono, et al. (2025) on the formation of Islamic character based on teacher exemplary in the perspective of Bandura's social cognitive theory also shows that teacher exemplary is a promising approach in shaping students' personalities morally and spiritually teacher exemplary is not just a complement to learning, but the essence of spiritual education itself.

In addition to examples, teacher motivation plays an important role in changing students' understanding of worship, from a burden to a human need as a servant of God. Students who understand the meaning of worship tend to find it easier to carry out religious activities without coercion. This finding is in line with Suhartini (2026) who shows that teacher examples, students' religious motivation, and Islamic spiritual activities affect the level of students' religiosity; The spiritual motivation provided by the teacher helps students move from external obedience to internal awareness.

Religious habits prayer before studying, reading short surahs, tadarus, congregational prayers, greetings, and manners have proven to be important mediums for the formation of students' spirituality. This finding is in line with Nurizah (2024) who states that the integration of Islamic habituation in basic education not only shapes individual moral development, but also creates a community environment that supports religious learning, so religious habituation needs to be understood as a character education strategy, not just an administrative routine.

At the same time, the challenge of consistency of religious habituation found at SDN 003 Bontang Utara there are still students who need to be reminded to pray, maintain attitudes, and follow religious activities in an orderly manner shows that habituation does not automatically succeed just because the program is available, but requires supervision, example, evaluation, and involvement of all teachers. Milah (2026) emphasized that the habituation method is effective in changing religious beliefs from a cognitive aspect to an apparent behavior, but its effectiveness depends heavily on the uniformity of the school environment and collaboration between educators and students, so religious programs need to be managed as a shared culture, not just the responsibility of PAI teachers.

The supporting factors in this study the school's religious program, curriculum support, principal involvement, the role of the classroom teacher, and religious routine show that the development of spiritual intelligence requires a supportive school system. Al Khozi (2025) found that the role of teachers, parental involvement, and a conducive school environment are the main supporting factors in the formation of students' religious character, so that the success of spiritual intelligence development is not only determined by the quality of PAI teachers, but also by the school ecosystem as a whole.

The inhibiting factors differences in family backgrounds, limited learning time, lack of worship independence, uneven discipline, and the influence of associations, gadgets, and social media show that there is a gap between the values instilled in school and the reality of the environment outside the school. Isrofuzain (2026) emphasized that in the digital era, the formation of students' spiritual attitudes requires collaboration between PAI teachers and parents, because technology and globalization can affect the religious behavior of elementary school-age children, so schools need to strengthen communication with families so that the spiritual values instilled in schools continue at home.

The limitation of learning time is a problem that cannot be solved by simply increasing PAI lesson hours, because spiritual education requires integration into all school activities, not limited to formal time alone. Classroom teachers, principals, vice principals for curriculum, and teachers of other subjects need to have the same awareness that spiritual intelligence is part of the overall formation of students' character, in line with the view that religious character is more effectively formed if religious values are integrated into the school culture as a whole.

Based on the confrontation between the research findings and the theoretical framework, it can be understood that the spiritual intelligence of students at SDN 003 Bontang Utara develops through a triadic pattern, namely meaningful learning, teacher example, and school cultural habituation. Learning means providing an understanding of values; the teacher's example provides a model of behavior; Meanwhile, school habituation provides a space for repetitive practice. These three aspects complement each other: if learning exists but the example is weak, students will find it difficult to see real examples; If example exists but habituation is inconsistent, spiritual behavior will not become habit; And if habituation exists but is not accompanied by meaning, religious activities risk becoming a formal routine without real spiritual awareness.

Thus, the findings of this study strengthen the view that the role of PAI teachers in improving the spiritual intelligence of students cannot be understood narrowly as teachers of religious subjects alone. PAI teachers are agents of meaning-formation, moral models, emotional guides, as well as drivers of the school's religious culture. This role is more effective if supported by the principal, class

teachers, curriculum, parents, and a consistent school environment, so that the improvement of students' spiritual intelligence needs to be directed to the formation of a religious school culture that is seen not only in worship activities, but also in politeness, discipline, empathy, responsibility, and self-awareness as servants of God.

CONCLUSION

The spiritual intelligence of students at SDN 003 Bontang Utara has begun to develop through PAI learning and religious habituation in the school environment, as seen from the awareness of being created by Allah, the habit of praying, the ability to apologize, patience, and concern for friends, although the development has not been completely evenly distributed to all students, especially in terms of worship independence and seriousness in participating in religious activities.

PAI teachers have a very important role in improving the spiritual intelligence of students, which is carried out through five main roles educator, role model, motivator, guide, and evaluator which are manifested through meaningful learning, exemplary worship and behavior, strengthening intrinsic motivation, personal guidance, and evaluation based on real attitude and behavior change.

The role of PAI teachers is influenced by supporting factors in the form of religious habituation programs, curriculum support, and collaboration of all school residents, as well as inhibiting factors in the form of differences in family backgrounds, limited learning time, lack of worship independence, and the influence of the environment outside the school, especially the use of gadgets and social media. Theoretically, these findings confirm that the spiritual intelligence of elementary school students develops through a triadic pattern between meaningful learning, teacher example, and consistent school cultural habituation. Practically, this study recommends strengthening meaningful religious habituation programs not just formal routines as well as strengthening collaboration between PAI teachers, classroom teachers, principals, and students' parents. Further research is suggested to expand the scope of informants, grade levels, and research locations, as well as consider a mixed approach to analyze the development of students' spiritual intelligence qualitatively and quantitatively.

BIBLIOGRAPHY

- Abdullah, A. C. (2025). The effectiveness of Islamic religious education in shaping the religious character of elementary school students. *ZIJED*, 3(1), 40–49.
- Al Khozi, P. (2025). Religious character habituation through school culture in elementary school. *IJEMD*, 20(4).
- Bandura, A. (1977). *Social learning theory*. General Learning Press.

- Department of Religion of the Republic of Indonesia. (2019). The Qur'an and its translation. Lajnah Pentashihan Mushaf Al-Qur'an, Ministry of Religion of the Republic of Indonesia.
- Fithriani, F. (2021). Teacher as a role model in the 2013 curriculum development. *Islam Futura*, 21(2), 240–256.
- Isrofuzain, I. (2026). The role of Islamic religious education teachers and parents in fostering students' spiritual attitudes in the digital era. *Abjadia*, 11(1).
- Katsir, I. bin U. bin. (1999). *Tafsir Al-Qur'an Al-'Azhim (Tafsir Ibn Katsir) (Vol. 4)*. Dar Thayyibah li An-Nasyr wa At-Tawzi'.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. Jossey-Bass.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook (2nd ed.)*. Sage Publications.
- Milah, S. (2026). Integrating habituation methods into students' religious character formation. *Qalamuna*, 18(1), 491–504.
- Nurizah, A. K. (2024). Religious character formation through Islamic habituation in primary education. *Indonesian Journal of Islamic Studies*, 12(4).
- Pasiak, T. (2012). *Intelligence management: Empowerment of IQ, EQ, and SQ for life success*. Mizan.
- Skrzypińska, K. (2021). Does spiritual intelligence (SI) exist? A theoretical investigation of a tool useful for finding the meaning of life. *Journal of Religion and Health*, 60, 500–516.
- Solihah, A. M. (2024). Implementation of religious character education through the habituation in fourth grade elementary school students. *Jurnal Ilmiah Sekolah Dasar*, 8(3), 402–412.
- Suhartini, A. (2026). The influence of teacher role models, student religious motivation, and Islamic spiritual activities on student religiousness levels. *TIJIE*, 7(2), 551–564.
- Tarsono, dkk. (2025). Islamic character formation in elementary schools: Teachers as role models in Bandura's social cognitive theory. *Journal of Islamic Studies*, 5(3), 501–514.
- Yin, R. K. (2018). *Case study research and applications: Design and methods (6th ed.)*. Sage Publications.