

Integration of Islamic Religious Education Values in Physical Education, Sports, and Health Learning to Improve the Honesty Character of Elementary School Students

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Abstract

Honesty is a fundamental character value underlying the moral development of elementary school students. However, dishonest behaviors such as cheating, failing to admit mistakes, and unsportsmanlike conduct are still frequently observed in learning activities, including in Physical, Sport, and Health Education (PJOK). This study aims to describe the forms of integration of Islamic Religious Education (PAI) values into PJOK learning, to identify students' honesty character, and to analyze the contribution of this integration to strengthening students' honesty at SDN 003 Bontang Utara. A qualitative approach with a case study design was employed. Data were collected through observation, semi-structured interviews with the principal, the PAI teacher, the PJOK teacher, and students in grades III and V, as well as documentation studies, and were analyzed using the Miles, Huberman, and Saldana interactive model, consisting of data management, data reduction, data display, case analysis, and conclusion drawing and verification. Data validity was ensured through source triangulation, method triangulation, persistent observation, and prolonged engagement. The findings indicate that PAI values were systematically integrated through habitual prayer before and after lessons, teacher modeling, reinforcement of sportsmanship and fair play, and were supported by a religious school culture including congregational Dhuha prayer and Qur'an recitation. Students' honesty developed across six dimensions: honesty toward oneself, peers, teachers, parents, academic conduct, and toward Allah, although some students still experienced internal barriers such as fear and shame in admitting mistakes. The integration of PAI values into PJOK learning is shown to positively contribute to strengthening elementary students' honesty character, while also offering a collaborative and contextual integration model for character education grounded in Islamic values.

Keywords

Islamic Values Integration; Physical Education; Honesty Character; Character Education; Elementary School



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INTRODUCTION

Education is basically directed to develop the potential of students as a whole, covering intellectual, emotional, social, spiritual, and moral aspects. Schools as formal educational institutions have the responsibility not only to produce a generation that is academically capable, but also has noble character, integrity, and is able to apply moral values in daily life. One of the characters that is the foundation for the formation of other positive values, such as responsibility, discipline, and sportsmanship, is honesty. Reality in the field shows that dishonest behavior is still often found in educational practices, both in classroom learning activities and students' social interactions at school. Cheating behavior, not admitting mistakes, violating the rules of the game, and lack of responsibility for tasks are indicators that the formation of honest character still faces serious challenges. This condition emphasizes the importance of strengthening character education in a sustainable manner through various subjects, including subjects that have been more associated with the development of physical aspects, namely Physical Education, Sports, and Health (PJOK).

In the perspective of Islamic Religious Education, honesty (*ṣidq*) is a fundamental value that must be instilled from an early age as part of the noble character of a believer. The Qur'an emphasizes the importance of honesty and siding with the truth, as enshrined in QS. Luke/31:17 who commands to uphold goodness and be patient with all the consequences, QS. At-Taubah/9:119 which commands the believers to always be with the honest people, as well as QS. Al-Ahzab/33:70 which leads every believer to speak the truth (*qaulan sadidan*). The hadith narrated by Abdullah bin Mas'ud also emphasizes that honesty leads to goodness and leads to heaven, while lying leads to iniquity. These teachings become a strong theological foundation that the inculcation of honesty values is not enough to be conveyed theoretically, but needs to be internalized through real experience in various educational activities.

The characteristics of PJOK learning that emphasize practical activities, social interaction, cooperation, and adherence to the rules of the game provide ample space for teachers to instill character values, including honesty, contextually and based on direct experience. When learners engage in a game or competition, they are faced with real-life situations that demand moral decisions, such as admitting a violation, accepting defeat with open arms, or refusing to cheat for the sake of victory. These situations make PJOK a

strategic vehicle to internalize the values of Islamic Religious Education in an applicative manner, not just normative memorization.

The national education policy also strengthens the urgency of this integration. Law Number 20 of 2003 concerning the National Education System emphasizes that national education aims to develop students who have faith, piety, and noble character. Presidential Regulation Number 87 of 2017 concerning the Strengthening of Character Education emphasizes the harmonization of heart, taste, thought, and sports as a strategy for character formation, while Regulation of the Minister of Education, Culture, Research, and Technology Number 12 of 2024 concerning the Independent Curriculum places the dimension of "faith, fear of God Almighty, and noble character" as one of the profiles of Pancasila students that must be realized in every subject, including PJOK.

Previous studies have examined the integration of Islamic values in physical learning from various perspectives. Pratama, Ikhbal, and Mukti (2024) show that the integration of Islamic Religious Education in PJOK can be carried out through learning and habituation to form the noble character of students. Dinasty et al. (2025) found that the strategy of instilling Islamic values in physical education is carried out through the integration of spiritual, moral, and ethical aspects in every sports activity. Isyabella, Suherman, and Supriyadi (2024) highlight that PJOK teachers are aware of the importance of character education, but its implementation still requires more systematic guidance. Meanwhile, studies on the character of honesty specifically are more focused on learning Islamic Religious Education (Yulaika & Khoir, 2024; Winata et al., 2025) or in social responsibility learning models such as Teaching Personal and Social Responsibility (Raharjo et al., 2023; Mulloh et al., 2025), without specifically associating it with the integration of Islamic values in PJOK as the main focus.

This gap shows that studies on the integration of Islamic Religious Education values in PJOK learning, especially those specifically aimed at shaping the honesty character of elementary school students, are still limited. Most of the previous research has focused on character education in general without examining in depth how Islamic values are systematically integrated into the learning structure of PJOK, starting from the introductory, core, to closing activities, as well as how collaboration between school residents forms an environment that supports the internalization of these values.

Other studies also show that instilling Islamic values in the context of general

learning requires a careful planning strategy. Mahani et al. (2024) show that the application of Islamic values will be effective if it has been designed from the learning planning stage, not just added incidentally during the learning process. Samsudin et al. (2025) also emphasized that character education integrated with Islamic Religious Education is able to form students' religious attitudes more completely when it involves all school components, not just religious subject teachers. In line with that, Sa'diyah (2022) and Muhammad Arizal and Husniyah (2025) show that Islamic Religious Education learning contributes significantly to the formation of students' Islamic personalities, while a study in Education Horizon (2020) emphasizes that character education in elementary schools will be optimal if it is carried out in an integrated manner across subjects and supported by a consistent school culture. These studies reinforce the argument that the integration of Islamic values in PJOK requires systematic planning and cross-component support of schools, not just individual teacher initiatives.

Based on this description, this study aims to: (1) describe the form of integration of Islamic Religious Education values in PJOK learning at SDN 003 Bontang Utara; (2) identify the character of students' honesty in PJOK learning; and (3) analyze the contribution of the integration of Islamic Religious Education values in PJOK learning to improve students' honesty character. This research is expected to make a theoretical contribution to the development of character education studies based on Islamic values, as well as a practical contribution in the form of an integration model that can be adopted by PJOK teachers and Islamic Religious Education teachers at the elementary school level.

METHODS

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because this research aims to understand in depth an educational phenomenon in its natural context, namely the process of integrating the values of Islamic Religious Education in PJOK learning and its impact on the formation of student character, rather than being oriented towards measuring numbers or testing hypotheses. The case study design was used because the research focused on one specific case, namely the practice of integrating PAI values in PJOK learning at SDN 003 Bontang Utara, so that a holistic and contextual understanding of the process, dynamics, and meaning of the learning practices

being researched was obtained.

The research was carried out at SDN 003 Bontang Utara, Bontang City, East Kalimantan, in the even semester of the 2025/2026 school year. The data source consists of primary data obtained directly from school principals, Islamic Religious Education teachers, PJOK teachers, and students in grades III and V, as well as secondary data in the form of PJOK teaching modules/lesson plans, school documents and profiles, as well as photo documentation of learning activities. The main instrument of the research is the researcher himself, assisted by observation guidelines, interview guidelines for teachers and principals, student interview guidelines, and documentation guidelines.

The data collection technique was carried out in three ways, namely observation of the PJOK learning process and student behavior during learning, semi-structured interviews with key informants to explore data on planning, implementation, and views on the integration of PAI values, and documentation to complement and strengthen the data from observations and interviews. Data analysis uses the interactive model Miles, Huberman, and Saldana (2014) which includes five stages, namely data management, data reduction, data presentation, in-depth case analysis, and conclusion drawing and verification. The five stages are carried out continuously from the beginning of data collection until the research is completed.

The data analysis process is carried out in a circular and continuous manner from the initial stage of data collection in the field to the preparation of the final report. The interview data is first transcribed verbatim, then coded based on the categories of themes that appear, such as the form of integration, the dimension of honesty, and supporting and inhibiting factors. These categories are then arranged into a thematic matrix to make it easier for researchers to compare the answer patterns between informants, before finally being analyzed in depth through a triangulation process to obtain coherent and accountable findings.

The validity of the data in this study is guaranteed through four examination techniques, namely source triangulation by comparing information from school principals, PAI teachers, PJOK teachers, and students; triangulation of techniques by comparing the results of observations, interviews, and documentation; diligence of observation through careful and repeated observation; and extension of participation to minimize data

misinterpretation. The application of these techniques is expected to produce research findings that have a high level of trustworthiness and can be scientifically accounted for.

RESULTS AND DISCUSSION

Form of Integration of Islamic Religious Education Values in PJOK Learning

The results of the study show that the integration of Islamic Religious Education values in PJOK learning at SDN 003 Bontang Utara is carried out systematically and continuously, not only at the stage of delivering material, but also being part of all stages of learning starting from the introductory, core, to closing activities. At the policy level, the principal explained a number of programs that support character education, including the implementation of Child-Friendly Schools, strengthening literacy culture, actualizing scouting as a mandatory extracurricular, integrating the Adiwiyata program, and the habit of praying Dhuha in congregation and reciting the Qur'an every morning. The principal also explained that every sports activity begins with prayer, is instilled with hygiene and sportsmanship ethics, and physical health materials are associated with faith, for example taking care of the body as a provision for worship and competing honestly.

At the implementation level, PJOK teachers integrate Islamic values through the habit of prayer at the beginning and end of learning and relate the teaching material with Islamic values. In addition, teachers consistently position themselves as role models for Islamic attitudes, in line with efforts to get students used to obeying the rules of the game, being sportsmanlike, and daring to admit mistakes through the application of fair play principles. Collaboration between PAI teachers and PJOK teachers also runs consistently through routine coordination, so that moral instilling is not only the responsibility of Islamic Religious Education teachers, but also integrated across subjects. From the student's point of view, this integration is understood through the habit of prayer before and after exercise, strengthening sportsmanship, cleanliness, and prohibition of cheating, although the implementation of prayer is not always consistent due to limited learning time.

These findings show that the integration of religious values is not carried out by adding Islamic Religious Education materials verbally into the PJOK, but through the insertion of Islamic values that are relevant to the characteristics of sports activities. This approach is in line with the concept of Islamic education which views the entire educational

process as a means of forming a whole person spiritually, intellectually, emotionally, socially, and physically at the same time. This result is in line with the findings of Pratama, Ikhbal, and Mukti (2024) which states that the integration of Islamic Religious Education in PJOK is effectively carried out through habituation so that students are formed into individuals with noble character. This research is also in line with Dinasty et al. (2025) which emphasizes the role of teachers as role models, facilitators, as well as character guides in instilling spiritual aspects in physical activities. The novelty of this study lies in the finding that integration does not only depend on PJOK teachers, but is strengthened by the principal's policies, PAI teacher collaboration, and religious school culture, so that the implementation becomes more comprehensive and sustainable than the integration model that relies on one learning actor alone.

The consistency of the implementation of prayer as the opening and closing of learning also deserves critical scrutiny. Some student informants said that prayers at the end of learning sometimes did not have time to be carried out due to time constraints or because sports activities had ended first. This finding is an important note that the success of the integration of PAI values in PJOK does not solely depend on the good intentions of teachers, but also requires a more careful arrangement of learning time allocation so that spiritual routines are not sidelined by the density of physical activity. PJOK teachers need to design learning time management in such a way that closing activities, including prayer and reflection on values, still receive adequate portions even though the core activities take place dynamically in the field.

From the perspective of character education theory, this integration process reflects the stages of knowing the good, loving the good, and doing the good, as students are not only given a cognitive understanding of honesty and noble morals, but are also given the space to practice them directly in play and sports activities. This process makes Islamic values develop into habits that ultimately shape the character of students more permanently than the delivery of values through lectures alone.

Students' Honesty Character in PJOK Learning

The character of students' honesty in learning PJOK at SDN 003 Bontang Utara was identified to develop in six dimensions, namely honesty to oneself, to friends, to teachers, to

parents, in academic aspects, and to Allah SWT. In the dimension of honesty to oneself, most of the student informants showed the courage to admit mistakes made during the game and in daily life. Although there is an acknowledgment that they have lied or felt ashamed when they had to admit their mistakes, especially in the home environment. In the dimension of honesty to friends, all informants showed an understanding that honesty is the main prerequisite for sports activities to take place in an orderly, fair, and fun manner, which is reflected in the attitude of not cheating, playing sportsmanship, and complying with the rules of the game, for example honesty in calculating game scores.

In the dimension of honesty to teachers, in the academic aspect, and to Allah SWT., students show an understanding that honesty does not only apply in the context of games, but also in reporting the results of activities, practical assessments, and spiritual awareness that honesty is part of religious worship and commandments. However, the results of the study also revealed a number of factors that cause some students to be unable to be honest consistently, which are grouped into internal factors in the form of fear, shame, desire to avoid consequences, and immature self-control, and external factors in the form of peer influence and concerns about adult responses when students make mistakes. Students who obtain consistent honesty habits from parents and teachers tend to experience no significant obstacles in implementing honest behavior, while students who are still overshadowed by fear and shame need ongoing mentoring.

These findings strengthen the research of Winata et al. (2025) which shows that the formation of honesty character is carried out through habituation, supervision, and teacher example. In this study, PJOK teachers consistently provide examples of honest behavior, reprimand students who cheat educationally, and give appreciation to students who are sportsmanlike. The difference is that if the research of Winata et al. focuses on learning Islamic Religious Education, this study proves that PJOK learning also has a great contribution in shaping the character of honesty through direct experience, not just knowledge transfer. The results of this study are also in line with Yulaika and Khoir (2024) who stated that honesty can be built through school culture and learning based on religious values, and reinforces the findings of Arisinah et al. (2025) that the internalization of Qur'anic values will be effective if it is done through habituation in daily life, not just conceptual understanding.

Summary of Student Honesty Dimension

To clarify the picture of the findings, the six dimensions of student honesty character and their main indicators identified from the results of interviews and observations are summarized in Table 1 below.

Table 1 Student Honesty Dimension

Yes	The Dimension of Honesty	Key Indicators Identified
1	Honesty to Yourself	Dare to admit mistakes, introspect yourself, realize shortcomings without covering them up
2	Honesty to friends	Not cheating, playing sportsmanship, obeying the rules of the game, being honest in calculating scores
3	Honesty to teachers	Report the incident as it is, honestly adhere to the practice assessment instructions
4	Honesty to parents	Try to be honest at home, even though some students still experience fear barriers
5	Honesty in academic aspects	Do not manipulate assessment results, be honest in reporting assignments and learning outcomes
6	Honesty to Allah SWT.	Interpreting honesty as part of religious worship and commandments, not just the rules of the game

Source: Processed from the results of interviews and research observations.

Table 1 shows that the character of students' honesty does not stand alone as a single behavior, but is formed from a series of interrelated attitudes in various relational contexts, ranging from intrapersonal relationships, social relationships with friends and teachers, family relationships, academic contexts, to spiritual relationships with Allah SWT. This multidimensional mapping provides a foothold for teachers to design strategies to strengthen honesty character that are more specific in each dimension. instead of treating honesty as a generic value that is uniformly handled.

Based on social learning theory, students' honest behavior develops through the process of observation of the teacher's behavior and the school environment, which is then imitated repeatedly until it becomes an inherent habit. Thus, the success of the formation of honesty character is not solely determined by the learning material, but also by the quality of the example of all school residents, the consistency of positive reinforcement, and an approach that builds a sense of security so that students dare to speak the truth without being overshadowed by excessive anxiety about the consequences that will be received.

The findings regarding the dominance of fear and shame as an inhibitor of honesty also provide important implications for parenting patterns and teachers' communication patterns to students. Overly harsh or judgmental responses when students make mistakes have the potential to reinforce students' tendency to hide mistakes to avoid punishment, instead of encouraging openness. On the other hand, a supportive and educational response, as shown by PJOK teachers at SDN 003 Bontang Utara through constructive reprimands, has proven to be more effective in fostering students' courage to admit mistakes. This kind of communication pattern is in line with the principles of Islamic education that emphasizes compassion (rahmah) and example (uswah hasanah) as the foundation of education, not just a punitive approach.

Contribution of the Integration of Islamic Religious Education Values to Improving the Character of Honesty

The results of the study show that the integration of Islamic Religious Education values in PJOK learning makes a real contribution to improving the honesty character of students, which is reflected in the increasing habits of students to obey the rules of the game, admit mistakes, respect their playing partners, accept victories and losses sportsmanship, and carry out sports activities according to the principles of fair play. This success cannot be separated from the synergy between school principals who build character education policies, Islamic Religious Education teachers who strengthen the understanding of Islamic values, PJOK teachers who implement these values in sports activities, and parental support who strengthen habituation in the family environment. This cross-component collaboration creates a consistent learning environment, so that students gain a harmonious character experience both in the classroom, sports field, and at home.

This finding strengthens the research of Muhtar (2020) who stated that PJOK learning has great potential in shaping the character of students if designed systematically, as well as proving that this potential can be realized concretely through the integration of Islamic Religious Education values. This research is also in line with Raharjo, Wira, and Kusuma (2023) who found that the Teaching Personal and Social Responsibility (TPSR) model is able to increase students' responsibility and movement skills, as well as with Mulloh et al. (2025) who show that TPSR-based games are able to improve self-regulation, compliance with rules, and cooperation. This study expands on these findings by showing that Islamic values,

such as honesty, trust, responsibility, and sportsmanship, are able to strengthen the effectiveness of PJOK learning as a medium of character education, without relying on one specific learning model alone.

The novelty of this research lies in three main aspects. First, the model of integrating the values of Islamic Religious Education into PJOK learning is carried out holistically at all stages of learning, starting from the introductory, core, to closing activities, not just the delivery of religious materials that are separate from physical activities. Second, this study examines the character of honesty multidimensionally through six dimensions, namely honesty to oneself, friends, teachers, parents, academic aspects, and to Allah SWT., as well as identifying the factors that cause students to be able to be honest consistently, thus providing a more complete picture than previous research which generally only focuses on one aspect of honest behavior. Third, this study shows that the success of the integration of PAI values in PJOK does not only depend on the competence of PJOK teachers, but is built through the synergy of school principals, Islamic Religious Education teachers, PJOK teachers, students, religious school culture, and parental involvement as a unit of the character education ecosystem.

This finding is also relevant to the concept of *maqashid sharia* in Islamic education, especially in the aspects of *hifz al-nafs* (self-protection) and *hifz al-'aql* (protection of intellect), which in the context of PJOK can be interpreted as an effort to maintain physical health and clarity of thought of students through sports activities based on faith values. When students understand that taking care of the body through sports is part of the mandate that must be accounted for, then an honest attitude in competition is no longer just a rule of the game, but part of a deeper spiritual awareness. This kind of interpretation strengthens the argument that the integration of Islamic Religious Education values in PJOK is not artificial or just a symbolic attachment, but has a solid philosophical foundation in the epistemology of Islamic education itself, so it is worthy of further development as an alternative learning model at other elementary school levels with similar socio-religious characteristics.

Theoretically, these findings reinforce the view that character education will be more effective if it is carried out through repeated habituation in a conducive learning environment, rather than through normative value delivery alone. The values of Islamic

Religious Education that are integrated in PJOK activities provide a concrete learning experience, so that students not only know the meaning of honesty cognitively, but are also able to practice it in daily life. Thus, PJOK learning can be seen as a strategic vehicle in forming students who are religious, honest, disciplined, responsible, and sportsmanlike, in line with the goals of national education as well as the goals of Islamic Religious Education.

Another implication of these findings is the importance of viewing PJOK not just as a complementary subject oriented to physical fitness, but as an integral part of the character education ecosystem in elementary schools. When Islamic values are reasonably inserted into the learning structure of PJOK, students gain a coherent learning experience between the moral messages they receive in Islamic Religious Education classes and the real practices they live in the field. This coherence is important so that students do not experience a dissonance between the values taught cognitively and the actual experiences they feel, as mentioned in the study by Isyabella et al. (2024) that the gap between teachers' understanding of the importance of character education and its implementation in the field is still a challenge in many elementary schools.

CONCLUSION

Based on the results of the research and discussion, three main things can be concluded. First, the integration of Islamic Religious Education values in PJOK learning at SDN 003 Bontang Utara is carried out systematically through the learning process, school culture, and continuous habituation, which is manifested through prayer before and after learning, instilling discipline, responsibility, sportsmanship, cooperation, and the relationship of physical health with gratitude to Allah SWT. Second, the honesty character of students shows good development in six dimensions, namely honesty to oneself, friends, teachers, parents, academic aspects, and to Allah SWT., even though some students still need continuous assistance to overcome internal obstacles in the form of fear and shame to admit mistakes. Third, the integration of Islamic Religious Education values in PJOK learning has been proven to make a positive contribution to improving the honesty character of students, which is supported by the synergy of school principals, PAI teachers, PJOK teachers, and parents in creating a consistent learning environment.

This research provides a theoretical contribution in the form of strengthening the

study of the integration of religious education with physical education as a character education strategy, as well as a practical contribution in the form of a collaborative integration model that can be adopted by other elementary schools in instilling honesty through PJOK learning. The practical implications of this study emphasize the importance of consistent principal policies, the example of PJOK teachers and PAI teachers, strengthening coordination across subjects, and the active involvement of parents in habituating the value of honesty, both at school and at home.

This research has limitations because it was carried out in one school with a qualitative approach to case studies, so the findings are contextual and cannot be generalized widely. Further research is suggested to develop studies at different levels of education or use quantitative and mixed methods approaches to obtain a broader picture of the effectiveness of integrating Islamic Religious Education values in PJOK learning. In addition, advanced research can also develop more innovative integrative learning models by examining their influence on other characters, such as responsibility, discipline, cooperation, leadership, tolerance, and religiosity, so as to make a greater contribution to the development of Islamic Religious Education and Physical Education, Sports, and Health.

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