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Integration of Psychology and Islamic Education in Internalizing Exemplary Values through Historical Figures of Islam

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Abstract

General Background: Islamic education aspires to develop learners' character along side knowledge through the internalization of divine values. **Specific Background:** In History of Islamic Culture learning, Islamic historical figures are often taught as biographical content and chronology rather than as lived moral exemplars, contributing to a gap between cognitive knowledge and noble conduct. **Knowledge Gap:** A conceptual framework is needed that unites educational psychology with Islamic educational concepts to explain both the learning mechanisms and the spiritual orientation of exemplary learning. **Aims:** This article formulates an integrative conceptual model between psychology and Islamic education to support exemplary value internalization through Islamic historical figures. **Results:** Using library research and descriptive-analytical synthesis, the study proposes a three-stage framework: a cognitive stage combining information processing theory with *tadabbur* for deep understanding; an affective stage aligning humanistic empathy with *tazkiyatun nafs* to build emotional attachment; and a cognitive/behavioral stage integrating shaping and reinforcement with *ittiba'* to realize values in concrete actions. **Novelty:** The framework synthesizes psychological stages of learning with Islamic spiritual concepts into a holistic pathway that shifts Islamic Cultural History from knowledge transfer to value-oriented character formation. **Implications:** The model calls for teachers as facilitators and living role models, participative-reflective methods, and authentic, holistic assessment of learners' value-oriented behavior.

Highlights:

- A triadic pathway connects information processing with *tadabbur* to deepen understanding of historical narratives.
- Empathic learning conditions are paired with *tazkiyatun nafs* to cultivate emotional attachment and reflective practice.
- Shaping and reinforcement are linked with *ittiba'* to translate moral lessons into sustained daily actions and authentic assessment.

Keywords: Value Internalization, Role Modeling, Educational Psychology, Islamic Education, Islamic Cultural History

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Introduction

Islamic education, in its holistic vision, stands on two fundamental pillars: at-ta'lim (knowledge instruction) and at-tarbiyah (character development). The second pillar, tarbiyah, emphasizes the internalization of divine values to shape an Islamic personality (shakhsiah islamiyah) that is not only intellectually capable but also morally excellent. The contemporary challenge faced by the world of education, including Islamic education, is the gap between knowledge of right and wrong and its implementation in real behavior.[1] Students are often able to memorize concepts of noble morals, but they experience disorientation in practicing them amid the onslaught of secular and materialistic global values. This situation demands an educational approach that is not only informative but also transformative, capable of penetrating the depths of the heart and mind to produce actions that align with these values.

Within this framework, the concept of uswah hasanah (a good example) occupies a very strategic position. Islam, through the Qur'an and Sunnah, offers the method of exemplary behavior as the most effective educational path. The treasure of Islamic history is an unbounded sea rich with great figures such as the perseverance of Prophet Muhammad PBUH, the justice of Umar bin Khattab, the intelligence of Aisha r.a., and the scholarly spirit of Ibn Sina and Al-Khwarizmi. They are not just names in textbooks, but real models (living models) that represent abstract values transformed into a living reality that can be observed and emulated.[2] However, the reality in many educational institutions shows that the teaching of history and these exemplary figures is often delivered monotonously, one-way, and only ends with memorizing biographies and the dates of events, without serious efforts to "bring the figure to life" as an inspiration relevant to the lives of 21st-century learners.

The gap between the great potential of exemplary material and the effectiveness of its learning is what opens up space for integration with the discipline of psychology. Educational psychology offers a sharp theoretical lens to understand the mechanisms of value internalization. Albert Bandura's Social Learning Theory, for example, explains in detail how individuals learn through observation, imitation, and modeling, where factors such as attention, memory, motor reproduction, and motivation hold the key to success.[3] This theory provides a scientific basis that modeling will be effective if the model figure is presented in an engaging, relatable manner, and followed by a feedback process. Meanwhile, the humanistic approach of Carl Rogers and Abraham Maslow emphasizes the importance of creating a learning environment that is empathetic and non-threatening so that learners feel safe to explore values and actualize their best potential.[4] Furthermore, Lev Vygotsky's sociocultural perspective reminds us that the internalization of values is a social process mediated through interaction with others, culture, and symbolic tools (such as stories and narratives)[5].

Thus, there arises an urgent need to design an integrative approach. The integration of psychology and Islamic education is not merely the appending of theories, but a synthesis that strengthens each other. Psychology provides the 'roadmap' or the 'how-to,' which is the strategies and effective learning methods based on an understanding of the human mind and behavior. Meanwhile, Islamic education offers the 'destination map' or the 'what-for,' which is the content of values and ethical paradigms derived from revelation and Islamic tradition. Without this integration, exemplary education risks becoming methodologically dry, while psychology may lose its moral compass. Therefore, this article aims to bridge this gap by developing an integrative conceptual model. This study will analyze how psychological theories can be utilized to maximize the internalization of exemplary values from figures in Islamic history. In other words, how we can present the story of Umar bin Khattab not just as a narrative, but as a powerful model based on Bandura's principles; or create discussions about the Prophet's struggles that encourage reflection and self-actualization in the humanistic stream. Through this approach, it is hoped that figures from Islamic history will no longer be seen as distant and perfect heroes, but as living, contextual sources of inspiration capable of guiding contemporary Muslim generations in shaping strong character and noble morals.

Method

This research is a library study with a descriptive-analytical nature, aimed primarily at conducting a theoretical synthesis. This approach was chosen to explore, analyze, and conclude various concepts and theoretical findings from existing literature to build an integrative conceptual framework model. The study focuses on two main domains of knowledge, namely educational psychology and Islamic education, with a convergence on the issue of internalizing exemplary values. The primary data sources collected and analyzed include nationally and internationally indexed scholarly articles published in the past ten years, academic textbooks discussing psychological theories (such as Bandura's Social Learning Theory, humanistic, and sociocultural theories), as well as books examining moral and exemplary values in Islam. In addition, official curriculum documents such as Islamic Religious Education and Islamic Cultural History textbooks published by the Ministry of Religious Affairs of the Republic of Indonesia were also reviewed to understand the practical context and the gaps that occur at the practical level.

The data analysis process was carried out systematically through several stages. The first stage was the identification and thorough selection of literature using keywords such as "internalization of values," "exemplary behavior in Islam," "Islamic educational psychology," and "historical figure-based learning" across various academic databases. The collected literature was then classified based on major thematic groups: (1) psychological theories on learning and value internalization, (2) the concept of uswah hasanah and moral education in Islam, and (3) studies on Islamic history learning. The second stage is a content analysis that critically examines each theme group to identify key concepts, similarities, and differences. The final stage is an integrative synthesis, in which findings from various fields of study are compiled and connected to formulate a coherent conceptual model. This synthesis, for example, would combine Bandura's principle of observational learning with the concept of qudwah hasanah in Islam, thereby producing a learning strategy that is not only scientifically valid but also rich in spiritual values.

Results and Discussion

A. The Relationship Between Psychology and Islamic Education in the Process of Exemplary Behavior

The integration of psychology and Islamic education in the process of role modeling creates a powerful and multidimensional synergy, where scientific-empirical understanding of human mental and learning mechanisms harmoniously meets Islamic transcendental values and spirituality. The scientific foundation for understanding this process can be traced through Albert Bandura's Social Learning Theory, which provides a comprehensive framework on how individuals learn through observation. According to Bandura, this observational learning occurs through a series of psychological stages that include: the attention process, which is the ability to focus on the model's behavior; the retention process, which is storing the observed information into long-term memory; the reproduction process, which is the ability to imitate or practice the behavior that has been stored; and the motivation process, which is the presence of internal or external drives or reasons to adopt that behavior[6]. In the context of Islamic education, this universal psychological framework is not only validated but also elevated in meaning, finding a strong foundation of values and spirituality through the fundamental concept of *qudwah hasanah* (good role model). This concept, enshrined in the Qur'an, is not merely a supplementary method but a primary educational methodology that positions figures like the Prophet Muhammad (PBUH) as the perfect prototype for the community.

The profound alignment between these two perspectives becomes evident when we examine the stage of observation or attention. In Bandura's theory, the attention process is neutral, focusing on factors such as interest and the frequency of observation. However, in Islamic education, this process of observation is transformed into an active and meaningful cognitive-spiritual activity. When students observe the steadfastness of the Prophet Muhammad (peace be upon him) in facing trials in Thaif or study the strategic brilliance of Khalid bin Walid on the battlefield, they are not merely engaging in the attention process psychologically.[7] Beyond that, they are encouraged to engage in *tadabbur* (deep contemplation) and derive *ibrah* (essential lessons) from each historical event. This aligns with the message of the Qur'an, which repeatedly urges learning from the stories of past nations. Thus, this integration successfully elevates basic psychological processes that are secular in nature into a cognitive worship activity with spiritual value, where observing and reflecting on the examples of righteous people is not merely learning, but also a form of drawing closer to Allah SWT.[7].

Furthermore, the symbiotic relationship between psychology and Islamic education reaches its peak strength at the stage of motivation. From a psychological perspective, the motivation to imitate a model's behavior is often driven by external reinforcement, such as material rewards, praise, social recognition, or avoidance of punishment. Meanwhile, Islamic education builds a motivation system that is far deeper, more intrinsic, and sustainable.[8]. This system was developed through instilling an existential awareness of the purpose of human creation as servants of God ('abdullah) and as caliphs on earth. In this paradigm, the exemplary conduct demonstrated by figures in Islamic history is valued not merely for the worldly or strategic benefits they gained, but more for the reward and the effort to earn God's pleasure, which forms the foundation of every noble character they exemplified.[9] Honesty is practiced not to be seen as trustworthy, but because Allah is All-Seeing; perseverance is endured not to be admired, but as a form of trust and belief in His promises. In other words, this integration transforms motivation from being external and instrumental to being internal-transcendental, originating from faith and a vertical relationship with the Creator.

Thus, it can be concluded that the integration between psychology and Islamic education within the framework of role modeling has produced an educational approach that is truly comprehensive and holistic. This approach is not only capable of explaining "how" the psychological mechanisms behind learning through role models work—from observation, memory retention, to behavior reproduction—but also addresses the philosophical question of "why" humans should emulate these virtues, by providing a strong, enduring, and meaningful spiritual motivation. This synergy ensures that the educational process does not stop at the formation of temporary outward behavior but builds character (*akhlak al-karimah*) and a complete Muslim personality, which is always connected to Divine values in every thought, word, and action.

B. Integrative Model of Exemplary Value Internalization

Based on an in-depth analysis of the body of knowledge in psychology and Islamic education, an integrative model can be formulated for the internalization of exemplary values that is holistic, systematic, and transformative. This model is designed to go beyond mere knowledge transfer, aiming to shape a complete personality (*syakhshiyah islamiyyah*) through three interrelated and continuous fundamental stages, namely the cognitive stage (knowledge), the affective stage (feelings), and the conative/behavioral stage (behavior). Each stage in this model is not only supported by tested modern psychological theories but is also enriched, deepened, and imbued with the 'spirit' of the Islamic spiritual approach, thereby creating a process of value internalization that not only touches the surface of the mind but penetrates deep into the innermost heart and is manifested in real, continuous action. [10]

In the first stage, which is the cognitive stage, the foundation of understanding is built by introducing students to biographies, *sirah*, and exemplary narratives of Islamic figures, whether prophets, companions, scholars, or other historical heroes, through engaging, narrative, and contextual approaches that are easy to grasp. From the perspective of cognitive psychology, this stage is closely related to information processing theory, where information about the exemplary figures must go through an effective encoding process to be strongly stored in long-term memory. This can be achieved through lively storytelling techniques, the use of visual media, and interactive discussions. However, Islamic education elevates this cognitive process to a higher level by emphasizing *tafakkur* (deep reflection on Allah's creation and natural signs) and

tadabbur (consideration of the meaning and wisdom behind verbal revelations, including stories in the Qur'an).[1] At this stage, the role of the teacher is not just as a conveyor of historical facts, but as a facilitator who guides students to extract universal values such as honesty, trustworthiness, courage, and perseverance that underpin each action of the figure, so that what occurs is not passive memorization, but a process of internalization at a deep and meaningful level of understanding.

After the seed of understanding is planted in the mind, the process continues to the affective stage, which is a very crucial phase where the values that have been cognitively understood are expected to reach the deepest recesses of the heart, fostering emotional attachment and generating the desire to embrace those values. A humanistic approach in psychology, particularly Carl Rogers' concept of empathic understanding, is highly relevant to apply here to create a safe, empathetic, and non-judgmental learning environment, allowing learners to freely express their feelings and inner struggles while reflecting on those exemplary behaviors. From an Islamic perspective, this stage perfectly aligns with the concept of tazkiyatun nafs (purification of the soul), where the heart (qalb) is illuminated and cleansed from the impurities of reprehensible traits by contemplating and emulating the noble character of exemplary figures.[11] Through activities such as thought-provoking reflective discussions, writing reflection journals (muhasabah), or role-playing to empathize with the difficult situations faced by a role model, students are encouraged to engage in self-introspection and imagine how those noble values can be brought to life in the context of their own lives, thus fostering feelings of love, admiration, and a sincere desire to emulate—not out of coercion, but driven by inner motivation.[12].

Finally, the conative/behavioral stage becomes the peak and tangible proof of the entire internalization process, where values that have been understood (cognitive) and internalized (affective) are manifested in the form of real behaviors and habits in daily life. Behavioral theory in psychology, particularly the concepts of shaping (gradual behavior formation) and reinforcement, can be wisely applied to form and maintain positive habits inspired by exemplary figures.[13] Positive reinforcement such as appreciation and praise can be used as an initial motivator. However, from an Islamic perspective, this stage is a tangible implementation of the concept of ittiba' (following with awareness and understanding), which is different from merely tasyabbuh (imitating without understanding its essence). Ittiba' means that learners do not just mimic the outward form of an action but understand the context, wisdom, and values behind it, and then apply them contextually in their time. To achieve this, teachers can design practical projects, social challenges, or assignments that allow learners to practice exemplary values, such as honesty projects, leadership initiatives, or social actions in real-life settings.[9] The reinforcement system that is built should not only be material but also moral and spiritual, continuously reminding of the value of rewards and the pleasure of Allah, so that the motivation to consistently behave virtuously comes from a strong faith consciousness, complementing a holistic transformation process from the inside out.

C. Implications for Learning the History of Islamic Culture

The implementation of an integrative model of psychology and Islamic education in the internalization of exemplary values brings transformative and profound implications for the delivery of Islamic Cultural History (SKI) learning, shifting it from a subject often regarded merely as memorizing chronology to a living and meaningful character education process. The first and most fundamental implication is a paradigm shift in learning objectives. This shift moves from an approach oriented toward the transfer of historical knowledge that only emphasizes 'what' happened and 'when' events occurred, to an approach focused on the internalization of values, continuously questioning 'why' an event happened and 'how' the values behind it can be brought to life in a contemporary context. [14] In this new paradigm, the role of the teacher undergoes a significant transformation; teachers no longer function as one-way conveyors of facts but as facilitators and value guides tasked with helping students extract, analyze, and reflect on the wisdom and exemplary traits of every historical figure and event. Moreover, in this model, the teacher's own presence becomes a living curriculum, where the examples demonstrated by the teacher through daily attitudes, speech, and behavior—such as integrity, fairness, and patience—become a powerful and tangible reinforcement of the noble values intended to be imparted through historical narratives, making the educational process more authentic and comprehensive.[15]

The second implication, which is no less important, is the demand for innovation in teaching methods and strategies. This integrative model cannot be realized by relying solely on conventional lecturing and memorization methods; rather, it requires a more participatory, reflective, and experiential approach. To comprehensively facilitate the three stages of internalization (cognitive, affective, and conative), various innovative methods can be adopted. Value clarification techniques and in-depth value discussions can help learners delve into the inner conflicts and moral choices faced by figures such as Sultan Salahuddin al-Ayyubi, thereby going beyond cognitive understanding toward affective appreciation. The case study method based on historical figures and role-play can allow students to directly experience the dilemmas and challenges faced by these figures, while value application projects such as initiatives to build tolerance in a pluralistic society inspired by the Charter of Medina serve as a means for the conative stage.[12]. The integration of digital technology through historical simulation media, animated biography videos of figures, or virtual museums can also increase engagement and spark the interest of digital generation learners. Most importantly, each of these methods must be deliberately and systematically designed to actively guide learners through the entire internalization process, from understanding, appreciation, to action.

Finally, this integrative model brings revolutionary implications for the SKI learning evaluation system. Evaluation should no longer focus solely on measuring cognitive abilities through written tests that ask for dates and events, but should be developed to assess more holistic achievements, namely the level of value internalization and the students' ability to apply these exemplary values in real life. This requires a diversification of more authentic assessment techniques. Techniques such as portfolios, which collect evidence of students' reflective development and work over time, can capture the ongoing internalization process. Systematic observation of students' behavior in participating in discussions, group work, and social

life at school can provide a real picture of the internalization of values such as leadership and cooperation. Assessment of value application projects can measure the ability to transfer learning, while self-assessment reflection encourages students to self-examine their own character development. Thus, the evaluation system becomes more meaningful, fair, and aligned with the primary goal of character education through history learning, which is to produce individuals who not only understand history but are also able to use the noble values derived from history as a compass in living their lives.

Conclusion

Based on the comprehensive analysis that has been conducted, it can be concluded that the integration of psychology and Islamic education in the internalization of exemplary values through historical Islamic figures is not just a possible approach, but a strategic necessity to address the challenges of character education in the contemporary era. This synthesis successfully creates a holistic and transformative model of approach, in which psychology provides a scientific roadmap (how to) regarding the mechanisms of observational learning, information processing, and human motivation, while Islamic education provides a clear destination map (what for) in the form of transcendental values and ethical paradigms derived from revelation. The integrative model that has been formulated encompasses the cognitive stage (through tadabbur), the affective stage (through tazkiyatun nafs), and the conative/behavioral stage (through ittiba'), transforming the paradigm of learning Islamic Cultural History (SKI) from merely memorizing dry historical facts into a dynamic and meaningful character education process. Its implications demand a total reconfiguration of the teacher's role from instructor to facilitator and living model, innovations in participatory and reflective learning methods, as well as an evolution of the evaluation system toward authentic assessment that measures the internalization of values and actual behavioral change. Thus, this integrative approach ultimately enables students not only to understand the "what" and "when" of a historical event, But more importantly, it is about answering the "why" and "how" the exemplary values of figures such as Prophet Muhammad (peace be upon him), Umar bin Khattab, or Salahuddin al-Ayyubi can be revived as a source of inspiration and moral compass in the context of contemporary life, thereby producing a Muslim generation that is not only intellectually smart but also has a strong character (Islamic personality) and is able to contribute positively to civilization.

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