

EVALUATING THE INTEGRATION OF ISLAMIC VALUES IN PRIMARY EDUCATION: A LOGIC MODEL APPROACH

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ABSTRACT

This study examined the acquisition of Islamic values in an Islamic primary school using a logic model-based evaluative approach to assess input, output, and outcome dimensions. The research aimed to evaluate the effectiveness of educational practices in promoting Islamic values among students. Data were gathered through interviews, observation, and documentation, and were analyzed through iterative stages of collection, reduction, display, and conclusion. Findings indicate that the structural input for Islamic values learning involves coordinated efforts among various school departments. The school's cultural climate excels in academic, communal, security, and institutional areas. The output is reflected in diverse activities such as morning murâja'ah sessions, Quran reading and writing guidance using the Ummi method, congregational prayers, and rituals like Clean Friday and Blessed Friday. These activities lead to outcomes that foster individual piety, integrity, discipline, honesty, responsibility, creativity, and social consciousness among students. The study underscores the importance of instilling Islamic values from an early age, highlighting its potential to foster lifelong adherence to these principles. In conclusion, the research affirms the efficacy of these educational practices in transmitting Islamic values, emphasizing the pivotal role of primary education in cultivating a deep-rooted commitment to these values for the future.

Keywords: Islamic Primary School, Islamic Value Education, Logic Model, Student Development

INTRODUCTION

Early transmission of Islamic values to children is necessary. Rokeach (1973) highlights the multifaceted role of values in adjustment, ego defense, knowledge, and self-actualization, emphasizing their hierarchical structure and enduring nature and children can learn them. Values represent societal convictions and are shaped by individual and societal discernments, forming a value system (Alhabshi & Ghazali, 1994; Qamihah, 1996). Islamic values, though rooted in divine revelation, are further expounded upon by contemporary scholars (Forster & Fenwick, 2015). Alhabshi and Ghazali assert that the Islamic value system originates from sharia principles, grounded in tawhid and divine revelation. Hassan characterizes values as "navigation devices" guiding emotions and behaviors, while Qamihah emphasizes their role in shaping a noble Muslim character for individual, familial, and societal well-being. Halstead categorizes Islamic values into akhlâq (duties and responsibilities), adab (manners), and Islamic virtues (qualities exemplified by Prophet Muhammad), with education being pivotal in nurturing positive behavior rooted in noble Islamic values (Halstead, 2007; O'Brien, 1998).

The logic model's evolution and prominence in program evaluation can be traced to Bennett's 1976 hierarchical framework and further refinement by Wholey in 1979, becoming a trademark of the University of Wisconsin. The logic model offers a simplified representation of programs, illustrating the logical connections between resource allocation, activities, and

intended outcomes, addressing specific contextual challenges (Bennett, 1976; Wholey, 1979; Cato et al., 1998; Renger & Titcomb, 2002; Bickman, 1987; Patton, 1997). Central to program planning, management, evaluation, and communication, logic models facilitate a comprehensive understanding of program processes and outcomes. Successfully designing and implementing a program is complex; it requires a reflexive balance between the available resources and the priorities of various stakeholders, both of which change over time. Logic models are theory-based evaluation approaches used to identify and address key challenges of a program (Boudreau LeBlanc, et al., 2023).

The primary school level is crucial in transmitting and cultivating Islamic values among students in Indonesia's evolving educational landscape. Traditional public institutions now face competition from private counterparts, including Integrated Islamic primary schools, SD Plus initiatives, and Islamic Full Day Primary Schools, each offering unique advantages in Islamic values education (Hastasari et al., 2022; Maemonah et al., 2023; Niknami et al., 2011). SD Plus Rahmat Kediri (SDPRK), an Islamic Full Day School, distinguishes itself through various activities imbued with Islamic values, such as morning *murâja'ah*, Ummi recitations, congregational *Ḍuḥâ* and *Zuhr* prayers, *imlâ'*, and *jum'at berkah* (Ashoumi & Syarifah, 2018). The appointment of Askar officers from selected students to oversee prayers contributes to the school's elevated standing and competitiveness, evidenced by an annual intake of approximately 800 students (Walid & Uyun, 2020). This commitment to integrating Islamic values into its curriculum underscores SDPRK reputation as a leading institution in shaping students' holistic development within an Islamic framework.

Recent studies have shown various approaches employed by Islamic primary schools in Indonesia to internalize Islamic values. SD Muhammadiyah Kriyan Jepara integrates intellectuality, spirituality, and humanity habituation programs into its curriculum, synergizing both national and Muhammadiyah curricula (Rafsanjani & Razaq, 2018). Similarly, SDIT Al-Furqon Palembang adopts a comprehensive approach by integrating the national curriculum, the Indonesian Integrated Islamic School curriculum, and its own curriculum to internalize Islamic values (Ismail, 2018). Conversely, SDIT Cahaya Rabbani Kepahiang emphasizes experiential learning outside the classroom to imbue students with Islamic values (Fadilah et al., 2020). Additionally, SDIT Nurul Istiqlal prioritizes congregational *dhuha* prayers and supplementary religious lessons, alongside fostering good behavior in students' daily lives (Permatasari & Sukartono, 2022). These findings underscore the multifaceted efforts of Islamic primary schools in nurturing students' moral and spiritual development within an Islamic framework. Taylor-Powell, Jones, and Henert's logic model evaluation method examines inputs, outputs, and outcomes, yet most studies focus on implementation rather than evaluating the impact of learning on students' Islamic values (Taylor-Powell et al., 2003; Millar et al., 2001). This gap underscores the need for further research on using logic model evaluation to assess the influence of school-based learning on students' Islamic values.

The present study addresses the gap in existing research by investigating the influence of Islamic school-based learning on students' Islamic values at SDPRK. Utilizing the logic model evaluation framework, this study explores the multifaceted role of Islamic values, assesses the effectiveness of various approaches employed, and comprehensively evaluates the impact of Islamic school-based learning on students' Islamic values, covering input, output, and outcome dimensions.

METHOD

The decision to use evaluative field research with a logic model paradigm aligns with the study's objectives. This methodology allowed for a comprehensive evaluation of the effectiveness of various approaches employed by the Islamic primary school in instilling Islamic values among students. The logic model framework, pioneered by Taylor-Powell et

al. (2003), provides a structured method for assessing program effectiveness across input, output, and outcome dimensions. The visualization of this logic model evaluation is depicted in figure 1.

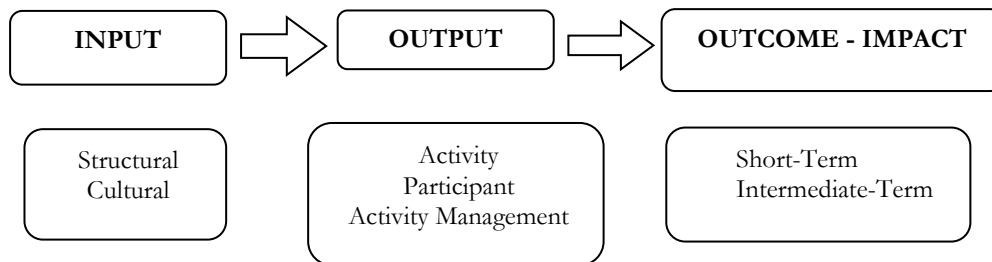


Figure 1. Logic Model Evaluation Chart

Based on Figure 1, several key points align with the study's objectives. The input aspect evaluated stakeholders and the school climate, providing insights into the contextual factors influencing the transmission of Islamic values in primary education. The output aspect identified and analyzed the activities implemented to promote Islamic values, highlighting the school's strategies. The outcome aspect assessed the short-term and medium-term impacts on students' moral and spiritual development. SDPRK was selected for its unique Islamic values program and international student achievements. Data collection involved interviews, observations, and documentation to comprehensively understand the program and its outcomes. The data underwent rigorous analysis using interactive techniques and a descriptive-quantitative paradigm to enhance measurability. This approach provided valuable insights into the effectiveness of the school's Islamic values learning program and its impact on student achievement and development.

RESULTS AND DISCUSSION

This section presents the results of the study, focusing on three key aspects of Islamic values learning at SDPRK. First, the Islamic Values Learning Input covers the structural framework and organizational elements of the school's Islamic values education. Second, the Islamic Values Learning Activities highlight the diverse initiatives and programs aimed at instilling Islamic values in students. Finally, we assess the Impact of Learning Islamic Values on students' moral and spiritual development, examining both short-term and intermediate-term outcomes of these activities.

Islamic Values Learning Input

The learning of Islamic values at SDPRK involves several divisions, including faith and piety (imtaq), facilities and infrastructure, grade levels, classroom teachers, homeroom teachers, the Ummi Learning Session, and ustâz/ustâzah from the Ummi Foundation. While the school has a standard structure with a principal, vice principal, secretary, treasurer, administration, and head of library/laboratory, it uniquely includes the Imtaq and Ummi learning sessions divisions (Sri Wahyuni, personal communication, January 10, 2023). The Imtaq Division is managed by a coordinator and a deputy, the Facilities Division by seven people, and the Grade Level Division by one teacher per grade. They coordinate 60 teachers and homeroom teachers across all levels. The Ummi Learning Session is managed by three people, organizing 28 certified ustâz/ustâzah across 30 study groups. The school optimizes the roles of the School Coordinator, teachers, homeroom teachers, and Ummi ustâz/ustâzah to support Islamic values learning (Bety Nur Handayani, personal communication, January 10, 2023). There are several parties involved in learning Islamic values at SDPRK.

Table 1. Personnel Involved in Learning Islamic Values

No	Structural Position	Number of Personnel
1.	<i>Imtaq</i> Division	
	a. Coordinator	1 person
	b. Deputy	1 person
2.	Facilities and Infrastructure Division	
	a. Coordinator	7 persons
	b. Deputy	7 persons
3.	Grade Level Division	
	a. Coordinator	6 persons
	b. Class Teacher	30 persons
	c. Homeroom Teacher	30 persons
4.	Ummi Learning Session Division	
	a. Coordinator	3 persons
	b. <i>ustâz/ustâzah</i>	28 persons

Table 1 outlines the personnel involved in teaching Islamic values at SD Plus Rahmat Kediri. The *Imtaq* Division includes a coordinator and a deputy, each role filled by one person. The Facilities and Infrastructure Division is managed by 14 personnel, with 7 coordinators and 7 deputies. The Grade Level Division consists of 6 coordinators, 30 class teachers, and 30 homeroom teachers, totaling 66 personnel. The Ummi Learning Session Division comprises 3 coordinators and 28 *ustâz/ustâzah*, dedicated to Quranic instruction. This comprehensive structure highlights the school's organized approach to integrating Islamic values into its educational framework.

The *Imtaq* Division at SDPRK has initiated activities such as morning *murâja'ah*, *Ḍuḥâ* and *Zuhr* prayer congregations, Clean Friday, and Blessed Friday. These activities are coordinated with the grade level division, class teachers, and homeroom teachers, while the *Ḍuḥâ* and *Zuhr* prayers are organized with the infrastructure division. The *Imtaq* Division also collaborates on publishing Islamic bulletins and magazines, and displays Islamic writings and posters throughout the school (Ruhana Mayasari, personal communication, January 12, 2023). Similar programs have been seen in schools in Ontario and Yogyakarta (Zine, 2000; Fuadi & Suyatno, 2020). To enhance discipline, the *Imtaq* Division formed the Askar Shalat Team for Teachers and students (Mustofa, personal communication, January 17, 2023). The Facilities Division ensures the maintenance of school infrastructure, including labs, sports areas, the library, counseling rooms, health units, and administration rooms (Fajar Kusumoningrad, personal communication, January 17, 2023). The Grade Level Division, comprising six teachers for grades 1 to 6 and 60 teachers for 30 study groups, oversees morning *murâja'ah*, teaching, BTQ guidance, prayer habituation, and Friday activities (Wiwin Isti Wahyuni, personal communication, January 19, 2023).

The Ummi learning session coordinator ensures that BTQ guidance using the Ummi method meets the targets set by the Ummi Foundation and the school. This collaboration, involving 28 certified *ustadz/ustadzah*, underscores the institution's commitment to optimal student facilitation (Siti Masrurotur Rofiah, personal communication, January 23, 2023). The primary goal is for students to read the Qur'an fluently with correct *tajweed* (Rohayani & Astriya, 2022). Character education is integrated through Islamic Religious Education and extracurricular spiritual activities, fostering moral knowledge, attitudes, and actions (Syarnubi et al., 2021). Teachers use participant observation to ensure Islamic value education meets its targets (Nasih et al., 2020). Over two months, researchers observed the school climate, focusing on academics, community, safety, and institutional environment (Wang & Degol, 2016). Teachers create a conducive learning atmosphere, encouraging students to express opinions and

actively participate, with materials tailored to each grade level (Winda Yulastutik, personal communication, January 26, 2023).

The study found strong community involvement and safety within the school. Parents and the school community actively support the learning of Islamic values through a WhatsApp group and a parent-linkage book to track student performance (Eni Mas'udah, personal communication, January 30, 2023). The commitment to teaching Islamic values is shared by all school members. Safety is a priority, with no instances of social-emotional bullying and a strong sense of brotherhood among Muslims. School rules are consistently followed, and security personnel rotate every eight hours to prevent violence (Dondy Satria Utama, personal communication, February 3, 2023). The school building is of high quality, with no significant damage since its establishment in 2002. It has sufficient classrooms for 30 study groups across six grade levels, comprehensive educational infrastructure including a mosque and several laboratories, a well-stocked library, and fast WiFi (M. Kusnul Chuluq, personal communication, March 8, 2023). Observations of the school climate are summarized in Table 2.

Table 2. School Climate to Support Learning of Islamic Values

No	Aspect	Description
1.	Academic	The teaching and learning process is very conducive with a pleasant atmosphere. Classroom teachers deliver teaching materials according to the readiness of students at each level.
2.	Community	Parents and school community are actively involved to support the learning process of Islamic values. The school has set up a WhatsApp group and parent-linkage book for parents to optimize their participation in monitoring students' development at home. The entire school community is also highly committed to supporting each other in learning Islamic values for students.
3.	Security	Social-emotionally there is no bullying. The school has rules that are consistently followed. And physically, there were no cases of violence against school members. The readiness of the security guards is very good with the implementation of a shift system every 8 hours.
4.	Institutional Environment	The school building is of high quality. The number of classrooms is sufficient for 30 study groups for 6 grades. Educational infrastructure is fairly complete, up to the availability of a mosque and several laboratories. References and learning materials are fully supported by the library and the availability of fast wifi.

Table 2 shows that the school climate at SD Plus Rahmat Kediri is highly supportive of learning Islamic values. The academic environment is conducive, with teachers tailoring instruction to students' readiness. Community involvement is robust, with parents and the school participating through WhatsApp groups and parent-linkage books to monitor students' development. The school community's commitment to Islamic values strengthens this support network. Security practices are exemplary, with no instances of bullying and a strong sense of brotherhood among students. Consistent rule adherence and rotating security personnel ensure a safe environment. The institutional environment features high-quality buildings, sufficient classrooms, a mosque, laboratories, a well-equipped library, and fast WiFi. Enhancing this environment by cultivating collectivistic values through cooperative pedagogical approaches could further promote collaboration and commitment to Islamic values (Chan & Lam, 2023).

Islamic Values Learning Activities

Learning Islamic values is facilitated through various co-curricular activities, including morning murâja'ah, BTQ guidance using the Ummi method, dhuha and dhuhur congregational prayers, the appointment of the Askar team for these prayers, and Clean Friday and Blessed Friday activities. The findings for each activity are detailed in Table 3.

Table 3. Output Aspect

No	Activity	Description
1.	Morning <i>Murâja'ah</i>	The morning <i>murâja'ah</i> activity is carried out every day for 30 minutes at the beginning of learning hours. This moment is used to strengthen students' memorization of selected surahs, daily prayers, and asmaul husna.
2.	BTQ (Guidance in Reading and Writing al-Qur'an)	BTQ is carried out using the Ummi method. To maintain the quality of its output, the school collaborates with the Ummi Foundation. In 3 different sessions every day, 28 certified <i>ustâz/ustâzah</i> directly oversee the BTQ process for 30 learning groups owned.
3.	<i>Duhâ</i> and Dhuhr prayer congregation	The habituation of dhuha prayer and dhuhur prayer is carried out on a scheduled basis for all students. In its implementation, it is coordinated by the Teacher <i>Askar</i> Team, which is also assisted by the <i>Askar</i> Team from selected students, based on their personality qualities.
4.	Clean Friday and Blessed Friday activities	Clean Friday and Blessed Friday activities are carried out every month, so that students' concern for environmental cleanliness and health can be formed. Their concern for sharing with others is also routinely familiarized so that it can be internalized maturely in students.

Table 3 details the activities organized by the school to teach Islamic values, starting with the daily morning *murâja'ah* session from 07:00 to 07:30. This session prepares students physically and psychologically for the day. During morning *murâja'ah*, students recite daily prayers, read Juz Amma (Juz 30), and chant Asmaul Husna cheerfully. This routine helps students quickly memorize these elements (Abrinda Oktaviana, personal communication, February 16, 2023), similar to mnemonic aids that enhance memory and skills (Werner, 2018).



Figure 1. Morning *Muroja'ah* Activity

The school employs the Ummi method for BTQ guidance to teach Qur'anic reading and writing, partnering with the Ummi Foundation to ensure quality education with 28 certified *ustadz/ustadzah* (Abrinda Oktaviana, personal communication, February 22, 2023). Three daily sessions are held: grades 1-2 from 7:30 to 8:30 a.m., grades 3-4 from 8:30 to 9:30 a.m., and grades 5-6 from 9:50 to 10:50 a.m. The curriculum aims for students to complete two volumes per year, totaling six volumes in three years, with tests after each volume to ensure comprehension. By grade 4, students are ready for *munaqosyah* and progress to reading the Qur'an, learning *Ghorib al-Qur'an* and *tajweed* stabilization, and completing *khotmul Qur'an* with an *imtihan agenda* (Siti Masrutorur Rofiah, personal communication, March 16, 2023). This approach highlights the importance of continuous professional development for teachers to foster students' Islamic character and ensure optimal learning outcomes (Komaruddin, 2021).



Figure 2. BTQ using Umami Method

The Umami method emphasizes flexibility to accommodate students' abilities, ensuring they remain happy and unburdened while learning the Qur'an. Typically, students reach the munaqosyah stage in grade 4, but some complete volume 6 by grade 2, and others by grades 5 or 6 (Ulchinah Mabruroh, personal communication, March 21, 2023). Students who memorize one juz can advance through pre-munaqosyah, munaqosyah, khotmul Qur'an, and imtihan. Teachers allocate 10 minutes between lessons for memorization, allowing quicker students to progress without waiting for peers. The school aims for all grade 6 graduates to memorize surah from juz amma (juz 30), with many achieving this by grade 5, demonstrating the Umami method's success (Mustofa, personal communication, March 21, 2023). Similar success is reported across various education levels (Aida & Indah, 2023; Ayyubi et al., 2023; Megawati et al., 2022).

Due to the mosque's limited capacity, congregational dhuha and dhuhur prayers are organized on a rotating schedule. Dhuha prayers are held after morning murâja'ah at 07:30 WIB: grade 1 on Tuesday, grades 2 and 3 on Wednesday, grades 4 and 5 on Thursday, and grade 6 on Friday (Ruhana Mayasari, personal communication, March 30, 2023). Dhuhur prayers are conducted with grade 1 praying in the classroom, grades 2 and 3 having lunch at 12:00 p.m. and praying at 12:30 p.m., while grades 4, 5, and 6 pray at 12:00 p.m. and have lunch at 12:30 p.m. (Wiwin Isti Wahyuni, personal communication, March 30, 2023). An Askar team of teachers and selected students, typically from grades 4, 5, or 6, maintains order. These students, chosen for their religious knowledge, confidence, courage, responsibility, and discipline, include two boys and two girls (Rita Fajar Khoiril Aulia and Istianah, personal communications, March 30, 2023).



Figure 3. Jama'ah Dhuha and Dhuhur Prayer



Figure 4. Askar Team

To promote a clean and healthy lifestyle, SDPRK holds a monthly Clean Friday activity where students compete to clean their classrooms, fostering a sense of environmental ownership (Sri Wahyuni, personal communication, April 6, 2023). The Friday Blessing activity further encourages concern for others by distributing food to those in need, such as pedicab drivers, street children, and the homeless, with teacher accompaniment (Bety Nur Handayani, personal communication, April 6, 2023). These activities, supported by positive interactions and family communication, align with the spirit of prophetic education seen in successful Indonesian pesantren practices, which emphasize strong institutional systems, curricula, and learning methods (Sari et al., 2020; Zulmuqim et al., 2020). This reflects the school's unified vision in teaching Islamic values.

Impact of Learning Islamic Values

The morning murâja'ah activity benefits students' memorization of selected surah and daily prayers. Initially, students struggled with reading letters in juz amma but became more fluent over time (Bety Nur Handayani, personal communication, April 13, 2023). Younger students quickly memorize daily prayers through daily repetition and retain them as they progress, adding more prayers. In the intermediate term, parents reported positive changes: Siti Aisyah noted her son's increased confidence in reciting various surah at home, and Ahmad Baiquni observed his nephew's habit of praying before activities with correct recitations (Siti Aisyah and Ahmad Baiquni, personal communications, April 14, 2023). To examine the short-term impact of BTQ activities, the study analyzes the average scores of 824 students in the 2022/2023 period, as shown in Table 4.

Table 4. Results of Descriptive Statistical Analysis of BTQ Score Recap

Descriptive Statistics	
Average BTQ Score of Students	
Mean	91.138
Standard Error	0.456
Standard Deviation	2.496
Sample Variance	6.231
Kurtosis	0.881
Skewness	0.219
Range	8.887
Minimum	86.576
Maximum	95.463
Sum	2734.14
Count	30
Largest (1)	95.463

Descriptive Statistics	
Average BTQ Score of Students	
Smallest (1)	86.576
Confidence Level (95%)	0.932

Based on Table 4, the average student score for the BTQ Ummi method in the 2022/2023 school year is 91.138, indicating very good proficiency in reading and writing the Qur'an. This reflects the short-term impact of BTQ activities. For the intermediate-term impact, Saifuddin, a parent, noted that his son, who couldn't recognize hijaiyah letters upon entering primary school, now reads the Qur'an fluently with good Arabic writing skills, even though he is only in grade 3 (Saifuddin, personal communication, April 20, 2023).

Researchers found that dhuha and dhuhur prayer habituation improved students' skills and discipline in performing prayers and dhikr. Initially, many lower-grade students struggled with praying but became more proficient through regular congregational prayers at school (Lolita Windiastiti, personal communication, April 20, 2023). Grade 4 ustadzah Lilis Imama noted that students now sit quietly after prayers to recite dhikr and offer additional prayers, a previously uncommon behavior (Lilis Imama, personal communication, April 20, 2023). In the medium term, students showed greater consistency and solemnity in their prayer habits at home. Parent Hasan Pambudi reported his son, initially reluctant to pray, now eagerly participates in congregational prayers at home and the mosque (Hasan Pambudi, personal communication, April 21, 2023). Similarly, Sri Pujiati observed her son's increased diligence in reciting dhikr and praying after prayers, making her very happy (Sri Pujiati, personal communication, April 21, 2023).

Clean Friday activities have fostered students' concern for environmental cleanliness and health. Researchers observed students diligently throwing garbage in its place, promptly cleaning any scattered trash, and arriving early to clean their classrooms (Observation, April 27, 2023). Alfiyah, a guardian, noted that her son now takes the initiative to keep his home, especially his room, clean and tidy (Alfiyah, personal communication, April 27, 2023). The Friday Blessing activity has encouraged students' concern for others, particularly those in need. According to Dwi Eni, students frequently give alms to beggars around the school and distribute food packages to pedicab drivers, beggars, and street buskers (Dwi Eni, personal communication, May 3, 2023). Nur Amaliyah observed that her previously insensitive son now eagerly helps buskers by giving them change and offering water, showing increased empathy and compassion (Nur Amaliyah, personal communication, May 4, 2023).

The researcher noted several medium-term impacts from parents' testimonies. Khoiru Ummah observed that her child now prefers wearing Muslim clothes over regular t-shirts or shirts (Khoiru Ummah, personal communication, May 5, 2023). Another parent of a grade 4 student commented that their child has become more polite and well-mannered, not only with the immediate family but also with extended relatives, speaking softly, respecting elders, and being considerate towards younger relatives (Fathoni, personal communication, May 5, 2023). Based on these findings, the author mapped the impact of learning Islamic values as shown in Table 5.

Table 5. Mapping the Impact of Islamic Values Learning

No	Activity	Impact	Islamic Values	Sub-Values
1.	Morning <i>muraja'ah</i>	Short-term: The students' memorization of selected surahs, asmaul husna, and daily prayers is getting stronger.	<ul style="list-style-type: none"> • Civilized • Exemplary • Fair and Consistent 	<ul style="list-style-type: none"> • Individual piety • Integrity • Discipline • Honesty • Responsibility • Hard Work

No	Activity	Impact	Islamic Values	Sub-Values
		<p>Intermediate-term: Implementing memorization of surahs in his prayers, getting used to reading prayers in his daily activities.</p>		
2.	Guidance in Reading and Writing the Quran (BTQ)	<p>Short-term: The average student score for BTQ Ummi method in the 2022/2023 school year is 91.138. Based on that value, the students' ability to read and write the Quran can be categorized as very good.</p> <p>Intermediate-term: Students are increasingly fluent in reading and writing the Quran</p>	<ul style="list-style-type: none"> • Dynamic and Innovative • Exemplary • Fair and Consistent 	<ul style="list-style-type: none"> • Creative • Independent • Competitive Spirit • Confident • Honest • Responsibility • Hard Work
3.	Dhuha and Dhuhr prayer congregation	<p>Short-term: The habituation of dhuha and dhuhr prayers has an impact on increasing students' skills and discipline in performing prayers, <i>dhiker</i>, and a number of prayers after prayer.</p> <p>Intermediate-term: Students in their daily lives are more disciplined in performing the 5 daily prayers. Students also always take the time to <i>dhiker</i> and read prayers after prayer.</p>	<ul style="list-style-type: none"> • Civilized • Exemplary • Deliberation 	<ul style="list-style-type: none"> • Individual Piety • Integrity • Discipline Upholding
4.	Clean Friday and Blessed Friday activities	<p>Short-term: Clean Friday activities foster students' concern for environmental cleanliness and health. The Friday blessing activity raises students' concern for their fellow human beings, especially those in need of charity.</p> <p>Intermediate-term: Students practice clean and healthy living at home and in the community. Students also have concern for others who need help.</p>	<ul style="list-style-type: none"> • Equality • Civilized • Dynamic and Innovative • Tolerance consensus decisions 	<ul style="list-style-type: none"> • Respect others • Social care • Social piety • Cultured and care for the environment • Collaborative • Brothers on the basis of religion, humanity, and fellow citizen

Table 5 highlights the significant impact of Islamic values learning activities on students. Morning murâja'ah strengthens memorization of surahs, asmaul husna, and daily prayers, promoting individual piety, integrity, discipline, and responsibility. BTQ guidance using the Ummi method fosters creativity, independence, competitive spirit, confidence, honesty, and

hard work. Dhuha and dhuhur prayer congregations enhance prayer skills and discipline, reinforcing integrity and consensus-building. Clean Friday and Blessed Friday activities encourage environmental cleanliness, social care, and compassion. Collectively, these activities positively impact the formation of students' Islamic values, aligning with the Pancasila Student Profile Strengthening Project and the Rahmatan lil Alamin Student Profile (Rusnaini et al., 2021; Nurhayati et al., 2022).

The present study found that SDPRK successfully integrates Islamic values into its school climate through comprehensive academic, community, security, and institutional practices. Activities such as morning murâja'ah sessions, BTQ guidance with the Ummi method, congregational dhuha and dhuhur prayers, and Clean Friday and Blessed Friday initiatives play a pivotal role in this integration. These activities enhance students' memorization of religious texts, cultivate discipline, and foster values of personal hygiene, environmental consciousness, and compassion. The positive interactions and effective family communication underpinning these activities further reinforce their impact. These findings highlight the school's effective approach to fostering holistic development, aligning with the goals of Islamic education. The study's results are promising, but future research should address its limitations by expanding to multiple sites, increasing sample size, and exploring long-term impacts to further validate and build upon these findings.

The present study has several limitations and suggestions for future research. The scope was limited to a single site, SD Plus Rahmat Kediri, which restricts the generalizability to other Islamic primary schools. A small sample size may also impact the representativeness of the results. The study focused on short and intermediate-term impacts of Islamic values learning activities, neglecting potential long-term effects. The subjective nature of data collection methods, such as interviews and observations, could introduce bias. Future research should conduct comparative analyses across multiple Islamic primary schools, undertake longitudinal studies to assess long-term impacts, and employ mixed-methods for a comprehensive understanding. Including perspectives from various stakeholders and exploring contextual factors like socio-economic status, cultural background, and geographical location could provide deeper insights. Designing targeted interventions to address specific challenges and evaluating their effectiveness could enhance Islamic values education, advancing knowledge and practice in Islamic education and fostering holistic development of students in Islamic primary schools.

CONCLUSION

The study reveals that SD Plus Rahmat Kediri fosters a highly conducive school climate through exemplary practices in academics, community engagement, security, and the institutional environment, all while strongly promoting Islamic values. These values are integrated into activities such as morning murâja'ah sessions, BTQ guidance using the Ummi method, congregational dhuha and dhuhur prayers, and initiatives like Clean Friday and Blessed Friday. Supported by positive interactions and effective family communication, these activities form a robust foundation for their implementation. Morning murâja'ah sessions enhance students' memorization of short surahs, asmaul husna, and daily prayers, leading to habitual practice and improved BTQ scores. Congregational prayers cultivate discipline in worship, while Clean Friday and Blessed Friday instill values of personal hygiene, environmental consciousness, and compassion. Consequently, students adopt clean and healthy lifestyles, respect others, and show care for those in need. Overall, the study underscores the positive impact of SD Plus Rahmat Kediri's Islamic values learning initiatives, highlighting their effectiveness in nurturing holistic student development.

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