

Implementation of Philosophical Values on Islamic Religious Education Learning in Pondok Darul Fikri, Indonesia

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ABSTRACT

Philosophical values in Islamic Religious Education (PAI) learning are one way to shape students' character and spiritual awareness. This article discusses how philosophical values such as sincerity, responsibility, justice, and patience can be instilled through a dialogic and reflective Islamic Education learning process. This study aims to determine the teacher's strategy in building students' value awareness and how the boarding school environment supports the process. This research used qualitative methods with data collection techniques such as observation, interviews, and documentation at Darul Fikri Islamic Boarding School. The novelty of this study lies in integrating reflective learning and character building through the tahfidz program as a contextual and practical means of internalizing philosophical values in the pesantren environment, which has not been widely studied in previous research. The results showed that PAI learning integrated with philosophical values through discussion methods, reflective assignments, and habituation in the Qur'an tahfidz program, greatly helped students form better attitudes and behaviors. Santri can reflect on religious teachings more deeply and apply them in everyday life. With the right approach, philosophical values can be instilled effectively and have a real impact on the character-building process of students.

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INTRODUCTION

Nowadays, Islamic Education is not only implemented to instill Islamic knowledge, but also to shape the character and personality of students based on Islam's spiritual, moral, and ethical values. Philosophical values can guide educators to apply various teaching models and methods that provide variety and new knowledge to students (Romli et al., 2023). So far, PAI learning often focuses only on understanding religious material textually, such as memorizing verses, fiqh laws, and so on, without exploring the deeper meaning of Islamic teachings themselves. This approach makes students less encouraged to think critically, reflect, and connect religious teachings with the reality of their daily lives (Supriatna et al., 2024).

These philosophical values form the basis for designing teachers' materials, methods and approaches in the learning process. The philosophical approach allows learners to learn about Islamic teachings in the text and understand the meaning and relevance of these teachings in everyday life. Therefore, learning Islamic education based on philosophical values is cognitive, emotional, and psychomotor, based on noble personality and open conversation. Islamic religious education not only teaches about Islamic values but also the value of human life, which we need to examine more deeply related to the learning used in PAI learning to contribute to the achievement of optimal learning outcomes and improve the overall quality of learning.

However, during rapid development and globalization, the world of education faces various serious challenges, including moral crises, intolerant behavior, extremism, and decreased spiritual awareness among the younger generation. Easy access to information on various social media does not always go hand in hand with the ability to consider ethical values that are starting to disappear. This situation will create more strategies for the role of education, especially Islamic Education, to convey the value of life based on integrated, humanitarian and reflective Islamic teachings. In Islamic education, the philosophy of education acts as an important basis that helps set the direction and goals of learning in line with the values and Islamic teachings (Imelda, 2017).

Some research and thoughts of educational experts began to encourage that Islamic education learning is not only normative, but also touches on philosophical aspects. Values such as justice, wisdom, compassion, and truth are the core of Islamic teachings that are relevant to be taught in schools. This philosophical approach can help students understand religion more fully and deeply, and hone their ability to think reflectively and critically. However, a few Islamic education lessons in schools still implement these philosophical values. HM. Yusuf Hasyim emphasized that the great role of Islamic education in Indonesia can be seen from the pesantren. Islamic boarding schools and madrasahs play a role in educating the nation and maintaining and continuing the Islamic tradition. In this

perspective, Islamic education as an institution and a source of inspiration aims to form a true believer, with superior morals and intellectuals (Ikhwan, 2017a).

Many teachers do not have clear guidelines or strategies to integrate these values into the teaching-learning process. Today's situation requires a new approach to PAI learning that is not only textual or dogmatic, but also contextual and philosophical. The philosophical approach in learning allows learners to understand Islamic teachings in detail and internalize noble values in real life. Therefore, PAI learning based on philosophical values is the answer to the need for more real and promising character education. This study addresses the gap in previous research, which tended to be normative and did not emphasize the integration of philosophical values in Islamic education practices in Islamic boarding schools. Previous studies focused more on the cognitive aspects of religious education, while this study attempts to explore contextual and reflective approaches based on real experiences, particularly through the tahfidz program. Thus, this study is expected to enrich character and spiritual learning approaches based on philosophical values in Islamic education. Specifically, this study aims to identify teachers' strategies in instilling philosophical value awareness among students and to analyze how the pesantren environment supports internalizing these values through PAI learning activities.

RESEARCH METHOD

In the research entitled "Implementation of Philosophical Values in Islamic Education Learning at Darul Fikri Lodge" in this research, the author examined qualitatively. Qualitative method is a research method, returning information in the form of observation, interviews and supported by documentation in searching and collecting information in the field. This research used a qualitative approach with descriptive methods to describe philosophical values in learning Islamic Religious Education (PAI) in depth. This research was conducted at Pondok Darul Fikri for one week in April 2025. The research subjects included PAI teachers and ustadzah as supporting informants. Data collection techniques in this study included observation of the learning process, in-depth interviews with PAI teachers, and observation documentation. The instruments used included interview guides and observation sheets. The data collected were then analyzed using the thematic analysis method, which consists of data reduction, data presentation, and conclusion drawing stages. People know qualitative research as a method based on the conditions to explain what is happening in that place. This method explains a truth reality with statements from sources and data collection that is interrelated and obtained according to the data.

RESULTS AND DISCUSSION

Philosophical Value

The results were analyzed thematically to explore how philosophical values are integrated into the learning process of Islamic Religious Education (PAI). This section also includes the researcher's interpretation of the data collected in the field. It compares the findings with relevant theories and previous studies to strengthen the validity of the analysis results. Thus, empirical facts are presented, and a deeper explanation of the meaning and impact of philosophical values in Islamic education in the pesantren environment. Value is considered valuable, useful, important, and satisfies human life. This value is formed from knowledge and attitudes that grow within a person's conscience. In the Islamic perspective, religion is a source of value, because in Islam, various rules are absolute and full of virtues. Islam teaches people always to obey the values in their holy book, the Qur'an. Value can be the basis of education because it can foster a sense of humanity (Ristianah, 2020).

The word "philosophy" comes from the Greek language, which is a combination of philo (love) and sophia (wisdom). Philosophy means a deep love or interest in wisdom when viewed from the word's origin. In this context, philosophy is understood as a deep human search for the nature of truth, knowledge, and life itself. As a scientific discipline, philosophy not only discusses what is outwardly visible but also dives into fundamental questions related to existence, morality, and the meaning of life (Latifah et al., 2021). Philosophical value is a belief or principle underlying how a person or group of people think and act. These values are basic concepts about life and are used as guidelines in living life.

Education cannot escape from values, such as character building, which depend on values. Values are a part of a person that is deeper and more permanent than attitudes. Values become the main foundation in the way a person thinks and acts. They can also influence how a group or even an entire nation thinks. Values help a person form an attitude towards a problem or issue in everyday life. Because values are deep, people who hold on to values tend to be able to avoid conflict (Sudjatnika, 2017).

Islamic philosophy is a source of knowledge and truth, emphasizing that Islamic thought must always be rational and critical. The study of Islamic philosophy is not only limited to ukhrawi (afterlife) issues, but also covers various aspects of life comprehensively (Ari et al., 2024). To realize quality education, education must apply values that can build educators' awareness of the importance of education in Indonesia. Humans are social creatures who do not escape the intervention of others, so values such as manners, norms and ethics to others must be considered. To become civilized, we must uphold values, norms, and regulations that can bring peace, peace and progress to education in Indonesia.

PAI Learning

Learning comes from the word instruction, which in Greek is called instructus or intruere, which means conveying ideas. Therefore, instructional learning can be interpreted

as conveying ideas designed to be meaningful. Educators consciously make learning to encourage students to be actively involved in the learning process (Festiawan, 2020). Learning activities are formed to hone students' abilities, provide experience and form a character that involves psychological and physical processes through an interaction between students, teachers, families, the surrounding community and other learning resources to achieve basic education. Learning is also a process for students to learn the meaning of life that is important for themselves and others (Prihatin et al., 2023).

There are two types of learning, namely general and specific learning. General learning is an activity arranged by a teacher or teacher to educate students to become civilized and knowledgeable individuals. Meanwhile, special learning is a learning activity that does not know consciously that what he is doing is learning. Therefore, learning must aim to provide changes for students, both behavior and knowledge gained from experience and research (Sa'diyah, 2022).

Learning is a communication process between students, educators, and various learning resources in an educational environment (Djamaluddin & Wardana, 2019). Learning can also be understood as a form of support teachers provide to facilitate students in acquiring knowledge, skills, habits, and forming attitudes and beliefs. In other words, learning is a process that helps students learn successfully. So learning is an activity carried out by students and teachers to interact and exchange ideas so that educators can provide instructions to students so that they understand what they don't know and provide knowledge so that they gain knowledge, skills, and skills for a better future. The learning process includes the planning stage, the implementation of teaching and learning activities by educators and students, both inside and outside the classroom, to achieve cognitive, affective, and psychomotor competencies formulated in learning objectives (Ikhwan, 2017b).

Education is something that humans cannot avoid. Humans and education are a close unity; we cannot deny this statement because education is the pathway through which we can understand and color life. Education is the basic right of every person. According to Edward Humrey, education is "... education means increase of skill of development of knowledge and understanding as a result of training, study or experience..." (Education is an increase in skills or development of knowledge and understanding due to training, study or experience.) (Sakina & Sukiatni, 2020). In the statement above, we can conclude that education is a process where a person is required to develop skills, knowledge, and understanding gained from study, exercise or life experience.

Teachers have a very important role in the teaching and learning process. Teachers are responsible for creating an active and creative learning environment where students are directly involved in various learning activities. Students are expected to be physically, mentally, emotionally, spiritually and intellectually involved through this approach. This comprehensive involvement is key in building a meaningful and effective learning process in shaping students' personality (Mustofa et al., 2023). Education determines the fate of a nation. An educated nation will bring progress; the attitude or attitude of society greatly reflects education in that

country. Islam is a teaching revealed to the Prophet Muhammad SAW to his people, aiming to perfect human morals. Islam comes from 'salm'. As-Salmu means peace or peace. Therefore, Islam is very in love with peace both in individual and social life.

As well as religious knowledge is one of the keys to the success of value education in Indonesia (Sakir, 2014). Prophets and apostles bring Islamic religious science through God's revelation. Islam considers the science of religion to be the science of the Qur'an because all discussions about life, human creation and others are already listed in the book of the Qur'an. Muslims make the Qur'an the main guide for their lives. This religious knowledge is absolute because it is based on one's faith in the revelation revealed to humans. Science developing today produces things that have great value for human life, both in theory and application. The role of Islamic science cannot be ignored because of its success in forming humans who can think and act according to Islamic religious values, following the Qur'an and hadith.

Islamic education is an effort that aims to grow and strengthen the faith and piety of students in God Almighty according to their beliefs. In addition, this education instills mutual respect between religious believers to maintain harmony and strengthen unity in the nation's life. Islamic education is a comprehensive development process, covering various aspects of human life as creatures and servants of God. This education not only focuses on cognitive aspects, but also includes the formation of morals, spirituality, and social attitudes based on the values of Islamic teachings. In general, Islamic education can be interpreted as a conscious effort made by a pious Muslim to guide and direct the development of the basic potential of students, both physically, intellectually, emotionally, and spiritually, by making the Qur'an and Sunnah the main guidelines. The goal is that students can grow into individuals who are faithful, knowledgeable, and able to practice Islamic teachings as a whole in real life (Setiawan, 2019). The philosophical basis in Islamic education must come from the revelation of God, the teachings of the Prophet Muhammad SAW, and the thoughts of the scholars. The philosophy of Islamic education is a view of education that is shaped and influenced by the values of Islamic teachings derived from the Qur'an and Hadith (Abrori et al., 2024).

Islamic education as a study material not only discusses practical aspects of religious teaching, but more than that, it includes deep, reflective, and philosophical discussions. Although the topics studied in Islamic Education have similarities with the material in Islamic religious education, such as creed, worship, and morals, the approach is different. Islamic education emphasizes understanding the fundamental reasons and philosophical principles behind why these materials are important to teach and learn (Al Ghani et al., 2023). The value of learning Islamic religious education greatly influences the educational goal of critical thinking. Educators are expected to be able to instill the role of values so that students understand the importance of values in Islamic education learning. Islamic religious education learning must foster student creativity and direct learners to communicate, collaborate, and

practice values in daily activities. By doing so, the role of values in shaping a better personality will be achieved, and students will become proficient and confident (Rifa'i et al., 2022).

Implementation of PAI Learning and Internalization of Philosophical Values at Darul Fikri

At Pondok Darul Fikri, a philosophical approach is inserted through direct delivery, such as lectures or advice to students at every monthly meeting, where students gather to hear a study or lecture together. In this joint study, the ustadz or ustadzah delivered material about Islamic values, such as justice, honesty, policy and discipline. In the study, the ustadz and ustadzah also take a philosophical approach by inviting students to understand religious texts literally and connect them with the reality of life. For example, when discussing sincerity in doing charity, the ustadzah reads the arguments and invites students to discuss how sincerity is tested in daily activities in the pesantren, such as in picket activities, congregational prayers, or helping friends. This approach aims to make religious values not only be memorized, but also become principles that are lived in everyday life.

PAI lessons such as fiqh, Al-Quran, hadith, and the Islamic civilization's history are compulsory at Darul Fikri. In learning fiqh, students are invited to understand the meaning of Islamic laws, such as the law of sacrifice and zakat, in forming a more grateful person and always berkhushnudzan in carrying out Allah's commands. From the interview, ustadzah Alfi said she consciously inserts a philosophical approach in daily learning.

"In Darul Fikri, PAI learning is always associated with philosophical values, where students are always taught how to understand lessons with meaning, for example, the meaning of Islamic law. In Islamic law, there are many life lessons from the origin of the law."

The method used in PAI learning to instill philosophical values is through joint discussions. Students are invited to discuss and ask questions about the subjects being discussed or things currently trending among teenagers. Students are invited to discuss the meaning of the verse or hadith, not receive an explanation. Critical questions are asked to sharpen their thinking, such as: "What is an example of patience in your life?" or "What is the wisdom behind the command to be fair?"

In addition, the ustadz or ustadzah often uses real cases in the cottage or community as material for mutual reflection. For example, discussing tolerance towards differences between friends. How should students behave towards their teachers, or how to deal with problems in the pesantren? With that, students will know how to behave and solve their problems easily. At Darul Fikri, teachers always teach students manners or how to behave towards seniors, peers, and younger siblings. As ustadzah Alfi said:

"Every day, the students here are always advised about manners, especially in the pesantren. The pesantren always prioritizes adab. Adab is higher than knowledge, so adab is number one, especially adab to the teacher."

At Darul Fikri, many assignments have a philosophical value that is very influential on the daily life of students. For example, students are tasked with writing personal experiences related to religious values, then discussing them openly in class. It can make students more confident and learn to be more open to others. In addition, activities such as picket, cleaning,

and social service activities involve students in real activities such as social services, sharing with those in need, or cooperation in the cottage environment. After the activity, a joint reflection is carried out on the values, such as gratitude, empathy, and solidarity.

Based on observations, the students' response to the reflection and philosophy method is positive. Santri are more active in following the lessons because they are actively involved. They listen passively, discuss, express ideas, and apply the material daily. Ustadzah continued that although some students were initially passive and shy to express their opinions, they gradually became more open and dared to think critically. The philosophical approach in learning Islamic Religious Education has effectively encouraged the development of santri's mindset, from mere memorization to deep understanding.

Like the tahfidz program in Pondok Darul Fikri, where students are required to memorize the Qur'an, in the tahfidz curriculum, students are required to memorize every day. It can foster a disciplined attitude in students and strengthen philosophical values in daily activities. Tahfidz Al-Qur'an is one of the success factors in shaping the attitude of a santri. The tahfidz Al-Qur'an program in Islamic boarding schools is not only about memorizing the holy book, but also as a means of character building and sensitivity to the noble values of students. Based on the results of observations and interviews, the tahfidz program in Islamic boarding schools shows very high achievements in helping to realize the philosophical values of PAI learning.

The tahfidz program's success directly impacts the students' discipline and honesty. Learning the Qur'an requires time, continuity, and good time management. Philosophical values such as patience, persistence in trying, and piety towards the process gradually grow through tahfidz activities. This mindset is carried over into the PAI learning process when students are more serious, diligent, and reflective in understanding the nature of religion. Furthermore, the recitation of the Qur'an every day familiarizes santri to read the holy book reflectively, not just repeating words. In the tahfidz program, the ustadzah tends to place the memorized verses side by side with the philosophical values of the verses, for example, the importance of justice, kindness, responsibility, and honesty. With this approach, students memorize the verses and reflect on the values behind them. Pesantren is an educational institution that plays an important role in teaching and preserving religious teachings, especially maintaining the tradition of reading the Qur'an as a revelation and miracle from Allah SWT. Reading the Qur'an has artistic value that differs from reading ordinary texts. As a social environment, pesantren must be managed well to achieve educational goals. This success depends on the role of kiai, caregivers, ustaz, and other education personnel supporting the learning process (Ikhwan & Abdullah, 2024).

The learning carried out at Darul Fikri also has advantages and disadvantages. A process requires effort to achieve the desired goal, but behind this, of course, Darul Fikri is still doing its best for its students. The ustadzah in the pesantren must diligently teach and remind the

students of what they are doing. That way, students will be more mature in making decisions and more obedient to religion and regulations. Students can also protect themselves from attitudes that do not follow religion and regulations due to an interview with Ustadzah Alfi.

“The advantages during the learning process are quite satisfying because the students can process emotions and are not immediately expressed rawly, they can choose polite language/speech, keep themselves from non-religious attitudes, dress like a Muslim woman and pray on time and also memorize, murojaah and explore the Qur'an, but it requires the diligence of ustadz-ustadzah always to remind and reprimand students if they violate.”

Although applying philosophical values in Islamic Religious Education learning shows positive results, the female teacher also found several obstacles in the learning process. First, the limited learning time is the biggest obstacle. Explaining one value requires a long discussion and consideration, so the traditional lecture method cannot achieve this as quickly. In addition, the class time allocation is usually insufficient to examine the philosophical meanings in detail.

Furthermore, there are barriers to students' thinking abilities. Not all students can think reflectively in the same way. Some students can easily understand and practice Islamic teachings in life, but some need a more straightforward and gradual method so that these values can be understood and felt properly. The demands of completing the curriculum are also an obstacle. The dense curriculum forces teachers to work on much teaching material within a certain period. As a result, teachers tend to have to find a balance between finding material completion and making room for deeper and more reflective value-based learning.

Philosophical values of Islamic Religious Education face several problems and limitations in implementing learning in Islamic boarding schools. The most striking challenge is learning time. Philosophical deepening of values requires intensive discussion and reflection, but one learning session is not enough time. Teachers must carefully determine which values can be developed more intensively without sacrificing the achievement of planned curriculum materials.

Another problem is the dense Islamic Religious Education curriculum that needs to be addressed quickly. Educators face a dilemma between completing the material and providing space for a deeper learning process based on philosophical values. It encourages educators to try to balance the two so that learning outcomes are achieved intellectually and extend to students' affective and spiritual domains. In addition, external factors such as the pesantren system with many other activities also affect the time allocation in advancing philosophical content. Nevertheless, efforts to continue to instill philosophical values are still being pursued through interesting discussion methods, reflection, and open role models from teachers to students.

However, ustadz and ustadzah also exert great efforts to integrate philosophical values with various innovative tactics, so that the goal of Islamic education is not only to become intelligent, but also to influence students' overall character and awareness. During these challenges, efforts to integrate philosophical values remain an important part of Islamic

education learning. Ustadz and ustadzah balance academic achievement and character strengthening as Islamic education's main goals. By continuing to innovate in teaching methods and building a dialogical classroom atmosphere, it is hoped that value awareness in students can grow stronger and make an impression on their lives.

Implementation Strategy of Philosophical Value in Islamic Education Learning

a. Integration of Philosophy Values in Daily Life

As in the tahfidz program, daily assignments can instill philosophical values in learners. For example, before memorizing, teachers can ask learners to think about the verses that need to be memorized, ask about their usefulness in daily life, and discuss them. In this way, value learning becomes an integral part of daily activities rather than a heavy time burden. The nature of value in Islam is value that can bring benefits to human life, nature, and achieve the pleasure of Allah SWT, which can generally be explained in an Islamic context.

Islam in this context recognizes that the main source of good values is from Allah SWT, which the Prophet and Messenger will then send to continue God's teachings to humans. So the source of value in Islam is the Al-Qur'an and Hadith or Sunnah of the Prophet Muhammad SAW (Imelda, 2017). Value can benefit oneself and others, which is following the guidance of the Al-Qur'an and hadith. In the tahfidz program, students are taught to read, memorize and interpret the Qur'an verses, which can foster an attitude of devotion to Allah SWT and become useful for others.

b. Reflective Learning Based on Qur'anic Verses

Tahfidz activities make students accustomed to interacting with the holy books. As a method, every Islamic Religious Education lesson can begin with selecting verses that relate to the theme of values to be emphasized. The teacher will guide learners to reflect on the meaning of the verse by using small group discussions, writing activities for personal reflection, or exchanging questions about Qur'anic verses. Islamic boarding schools, as Islamic educational institutions, focus on mastering religious sciences and pay great attention to forming the social and community aspects of santri. Living in the pesantren tradition, the most noble knowledge is knowledge that brings benefits, both for oneself and for others around them. Therefore, education in pesantren is directed at understanding religious texts and strengthening character, social care, and readiness to contribute positively to the community (Maskur, 2022). With that, santri who are strong in religious and social values are realized.

c. Participatory and Dialogical Learning Model

Implementing Islamic Religious Education learning in Islamic boarding schools can utilize participatory and dialogical learning approaches. The method seeks to make students not only memorize lessons, but also be able to reflect, try, and apply Islamic values in everyday life. Teachers must develop a value-based learning plan by setting specific goals, such as fostering honesty, responsibility, patience, and tolerance. Furthermore, the strategies should ensure learners' active participation through group discussions, debates on values, case studies, and

reflections on a personal level. In using learning, reflective discussion, and free debate techniques are very effective in instilling critical awareness in learners.

For example, learners are divided to discuss value themes and then report the results to the class. Teachers can also organize debates on Islamic ethical issues that challenge reasoning, thus making learners interested in thinking critically and giving argumentative opinions on religion. In addition, the case study method is very relevant because it presents real problems such as issues of social justice, honesty in transactions, or religious tolerance, which are then scrutinized collectively based on Islamic teachings. In Problem-Based Learning (PBL), students are encouraged to seek Islamic solutions to various problems of contemporary life (Supriatna et al., 2024).

d. Strengthening Character Education through Role Models

The achievement of the tahfidz program shows that role models play an important role. Teachers and ustadzah must teach theoretically and be role models in practicing philosophical values in everyday life, such as honesty, patience, discipline, and justice. Students will be more likely to practice these values if they see real practices in the daily lives of their teachers. Teaching that places religious and non-religious teachers, other school staff, and parents as examples of people who have good religious character. An example of exemplary is giving direct examples to students about daily practices that follow good and correct Islamic teachings. Exemplary is one of the important things in learning Islamic education, where Rasulullah also strongly shows himself and his companions to be an example for his people. A santri who lives with ustadz and ustadzah must be concerned about the behavior of his teachers, and will imitate them.

Overall, the study results indicated that philosophical values in Islamic Education (PAI) at Darul Fikri Islamic Boarding School significantly impact the students' character development. The educational approach emphasizing reflective-dialogic methods, memorization activities, and teacher role modeling has proven effective in instilling values such as sincerity, justice, responsibility, and patience. By actively involving students in meaningful discussions and activities, Islamic values are conveyed theoretically and internalized in daily behavior. These research findings support the objective of understanding the role of teachers and the boarding school environment in fostering awareness of philosophical values and contributing to developing a more contextual and transformative model of Islamic education.

CONCLUSION

Based on the research conducted at the Darul Fikri Islamic Boarding School, philosophical values in Islamic Religious Education (PAI) have been carried out well and positively contributed to students' character building. The main objective of this study, which was to identify teachers' strategies in instilling value awareness among students and to analyze how the boarding school environment supports the internalization of these values, has been achieved through various findings. Values such as sincerity, responsibility, justice, patience,

and respect for teachers and peers have been successfully instilled through reflective and dialogic teaching strategies. The ustadz and ustadzah applied a participatory approach by inviting students to discuss, reflect on verses from the Qur'an, and relate them to everyday life. Pesantren activities such as the tahfidz program, personal experience assignments, and social activities also serve as effective media for contextualizing these values.

The implications of this study suggest that PAI learning oriented toward philosophical values can be an effective solution in shaping a young generation that is not only religious but also critical and of noble character. Therefore, PAI teachers are advised to apply this learning model through a reflective-dialogic approach integrated with character-building activities in the learning environment. Further research is recommended to examine the application of this model in other formal educational institutions and to assess its long-term impact on students' overall moral and spiritual development.

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