



Vol. 4, No. 3, September 2026, pp. 1091-1108

INTERNATIONAL JOURNAL OF

POST AXIAL

FUTURISTIC TEACHING AND LEARNING

<https://journal.amorfati.id/index.php/postaxial> | ISSN 3025-7549



Pedagogical Strategies for Internalizing Empathy and Social Sensitivity in Islamic Religious Education: A Case Study at SMP Muhammadiyah 2 Medan

Yusnifa Aini^{1*}, Makmur Syukri²

¹Universitas Islam Negeri Sumatera Utara

²Universitas Islam Negeri Sumatera Utara

¹Yusnifaaini260@gmail.com, ²makmursyukri@uinsu.ac.id

Article History:

Received:

20-06-2026

Revised:

31-07-2026

Accepted:

18-08-2026

Keywords:

Pedagogical Strategies,

DEAR TEACHERS,

Empathy,

Social Sensitivity,

SMP Muhammadiyah 2 Medan

*Correspondence Address:

Yusnifaaini260@gmail.com

Abstract

This study aims to analyze the pedagogical strategies employed by Islamic Religious Education (PAI) teachers in internalizing empathy and social sensitivity among students at SMP Muhammadiyah 2 Medan. This study employed a descriptive qualitative approach with a case study design. The participants consisted of PAI teachers, homeroom teachers, the principal, and students at SMP Muhammadiyah 2 Medan. Data were collected through participatory observation, in-depth interviews, and documentation, and were analyzed using the interactive model of Miles and Huberman, comprising data reduction, data display, and conclusion drawing. The findings indicate that PAI teachers employ three main pedagogical strategies: (1) habituation through social and religious activities that encourage students to practice caring and helping behaviors; (2) exemplary practice (*uswah hasanah*) through teachers' consistent demonstration of empathy, cooperation, and social responsibility; and (3) dialogic-reflective learning by connecting Islamic values and lesson materials with students' everyday social experiences. These strategies are supported by the school's Al-Islam and Muhammadiyah-based environment, while their implementation is constrained by social media influences and limited student interaction. This study contributes to the development of character-oriented PAI pedagogy by demonstrating how habituation, teacher modeling, and reflective dialogue can be integrated to strengthen students' empathy and social sensitivity within the school context.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.





Introduction

Islamic Religious Education (PAI) in schools functions not only as a process of transferring religious knowledge but also as a means of internalizing moral values and developing students' social character. In the context of national education, PAI has a strategic role in developing students who possess faith, piety, and noble character. Therefore, PAI learning should extend beyond cognitive achievement to include the development of students' morality, empathy, and social concern (Munif, 2019). This orientation has become increasingly important in the Society 5.0 era, in which technological advancement requires education to develop not only intellectual competence but also social skills, empathy, and human values. Education in Society 5.0 places humans at the center of technological development, making the preservation of human values an essential part of the educational process (Fitriani, Sahal, & Nida, 2022). Education in the era of Society 5.0 also places humans as the center of technological development so that human values remain a priority in the educational process (Amalia, Vito, & Munif, 2023).

The development of digital technology and social media, however, has also influenced adolescents' patterns of interaction. Excessive digital engagement may contribute to reduced face-to-face interaction, individualistic tendencies, and limited sensitivity to the needs of others. (Sobri, 2021). These conditions may manifest in low empathy, weak tolerance, indifference toward peers, and even bullying behavior. Such problems indicate a gap between the ideal objectives of PAI, which emphasize moral and social development, and students' actual social behavior. Consequently, PAI teachers need pedagogical strategies that can translate Islamic teachings into meaningful social experiences rather than merely communicate religious concepts theoretically. Strategies such as teacher modeling, habituation, social activities, contextual learning, dialogue, and reflection can provide opportunities for students to understand, experience, and practice empathy and social responsibility in their daily lives (Amalia et al., 2023).

The Islamic value of social sensitivity is strongly reflected in the Qur'an, including QS. Al-Mā'un verses 1–3, which criticize those who neglect orphans and fail to encourage care for the poor (Ministry of Religion of the Republic of Indonesia, 2011). (Shihab, 2002) explains that the message of QS. Al-Mā'un extends beyond ritual observance to include social responsibility and concern for vulnerable members of society. The interpretation implies that religiosity should be reflected in concrete concern for others. In the educational context, this principle emphasizes that students' understanding of Islamic teachings needs to be accompanied by behavioral experiences that encourage them to care, help, respect, and respond sensitively to the difficulties of others. Thus, PAI teachers have an important pedagogical role in connecting religious values with students' everyday social realities.

This connection requires pedagogical strategies that address students' affective and behavioral dimensions. Exemplary behavior (*uswah hasanah*) allows teachers to demonstrate empathy and social responsibility through their daily interactions (Samrin, 2021). PAI learning not only functions as a process of knowledge transfer, but also as a means of internalizing social and humanitarian values to students (Munif, 2019). Habituation can provide repeated opportunities for students to practice helping, cooperation, and caring behaviors through social and religious activities. Meanwhile, dialogic and reflective learning can encourage students to examine social situations and relate Islamic values to their own experiences (Mulyani, Setyowati, Fahriza, & Yusaeni, 2025). A humanistic approach is also relevant because it enables education to maintain interpersonal and social values amid the dominance of technology in the Society 5.0 era (Khaila, Tjian, Supriadi, & Komariah, 2026). Therefore, the effectiveness of PAI in developing empathy and social sensitivity depends not only on the content taught but also on how teachers pedagogically design learning experiences that enable students to internalize and practice these values (Taufik, Sidik, & Hidayat, 2026).

The Muhammadiyah educational context provides a relevant setting for examining this process. As an Islamic educational organization, Muhammadiyah emphasizes the integration of religious knowledge, moral development, and social responsibility through the values of Al-Islam and Kemuhammadiyahan. SMP Muhammadiyah 2 Medan, as a Muhammadiyah educational institution, therefore has a contextual basis for integrating these values into students' daily school life. In this setting, PAI teachers are expected to function not only as providers of religious knowledge but also as role models and facilitators who guide students in transforming Islamic values into social behavior. This makes the school an important context for examining how pedagogical strategies are formulated and implemented to address students' empathy and social sensitivity.

Previous studies have examined PAI and character education strategies, but much of the existing literature has focused broadly on religiosity, discipline, morality, and general character formation. Studies specifically examining how PAI teachers formulate and implement pedagogical strategies to internalize empathy and social sensitivity remain limited, particularly in Islamic-based junior secondary schools. Furthermore, existing discussions tend to emphasize the importance of character education without sufficiently explaining how specific pedagogical strategies respond to contemporary social problems arising from changes in students' interaction patterns. This indicates a research gap concerning the connection between students' social challenges, teachers' pedagogical responses, and the process of internalizing empathy and social sensitivity through PAI learning. The limited attention to the affective and social dimensions of PAI learning further strengthens the need for such an investigation (Devi Amelia, Ainal Gani, 2026).

Accordingly, the novelty of this study lies in its specific examination of the pedagogical strategies of PAI teachers for internalizing empathy and social sensitivity among students at SMP Muhammadiyah 2 Medan. Rather than examining character formation in general, this study focuses on how teachers employ habituation, *uswah hasanah*, and dialogic-reflective learning to translate Islamic values into students' social behavior. It also examines the supporting and inhibiting factors influencing the implementation of these strategies within the school environment. The study therefore aims to analyze and formulate the pedagogical strategies used by PAI teachers in internalizing students' empathy and social sensitivity. The findings are expected to contribute to the development of PAI pedagogy that integrates religious learning with social character formation and provides practical insights for teachers and Islamic educational institutions in responding to students' social challenges in the digital era.



Method

This study employed a descriptive qualitative approach with a case study design to obtain an in-depth understanding of the pedagogical strategies used by Islamic Religious Education (PAI) teachers in internalizing empathy and social sensitivity among students. A case study design was selected because the research focused on examining the phenomenon within its natural context at a particular school, allowing the researcher to explore the process, implementation, and contextual factors associated with the internalization of these values (Creswell, 2024). The research was conducted at SMP Muhammadiyah 2 Medan, located at Jalan Pahlawan No. 67, Pahlawan Village, Medan Perjuangan District, Medan City. The research site was purposively selected because the school is an Islamic-based educational institution that integrates Al-Islam and Muhammadiyah values into its educational activities and places attention on students' character and social development.

The participants were selected using purposive sampling based on their direct involvement in PAI learning, school character development, and students' social activities. A total of five participants participated in the study, consisting of one PAI teacher, one vice principal, and three students (Saputra, 2021). The PAI teacher was selected because of his/her direct role in designing and implementing pedagogical strategies for internalizing empathy and social sensitivity through PAI learning. The vice principal was selected as a school management informant who could provide information regarding school policies, character-building programs, habituation activities, and the role of PAI teachers in developing students' social character. The three students were selected to provide first-hand accounts of their experiences in PAI learning, social activities, peer interaction, and the application of empathy and social sensitivity in daily school life. The use of these participants enabled the researcher to obtain complementary perspectives on the formulation, implementation, and outcomes of the pedagogical strategies.

Data were collected through in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted using a semi-structured interview guide. Interviews with the PAI teacher focused on the pedagogical strategies used to develop empathy and social sensitivity, including modelling, habituation, discussion, group work, contextual learning, positive reinforcement, and the integration of Islamic values with students' daily social experiences. Interviews with the vice principal focused on school policies, character habituation, social and religious activities, the role of PAI teachers, and factors supporting or inhibiting students' character development. Interviews with students explored their experiences of PAI learning, understanding of empathy, experiences of helping and caring for peers, and factors influencing their social behavior. Participatory observation was conducted during PAI learning activities, group discussions, and relevant social and religious activities at SMP Muhammadiyah 2 Medan. The observation focused on the implementation of teacher modelling and habituation, teacher-student interactions, classroom communication, students' participation in group activities, cooperation among students, helping behavior, respect for different opinions, positive reinforcement provided by teachers, and students' participation in social activities. The researcher also observed school habituation activities, including class-cleaning duties, greetings, religious activities, Friday *infak*, social assistance, and cooperation among students.

Documentation was used to complement and corroborate the interview and observation findings. The documents analyzed included PAI learning materials/modules, school activity programs, character-building or habituation programs, school profile documents, and photographic documentation of learning, religious, and social activities. In particular, documentation related to Friday *infak*, social assistance, class-cleaning activities, religious literacy, Dhuha activities, group work, and other school-based character-building activities was examined to identify evidence of the implementation of empathy and social sensitivity values. The documents were analyzed in relation to the three main aspects emerging from the findings: the pedagogical strategies employed by PAI teachers, the process of internalizing empathy through *knowing*, *feeling*, and *acting*, and the supporting and inhibiting factors affecting students' social character development.

The data were analyzed using the interactive model of Miles and Huberman, which consists of three interconnected stages: data reduction, data display, and conclusion drawing/verification (Huberman, 2014). During data reduction, interview transcripts, observation notes, and documents were selected, coded, and organized according to themes related to pedagogical strategies, empathy, social sensitivity, implementation, supporting factors, and inhibiting factors. The reduced data were then presented in thematic descriptions and matrices to facilitate interpretation. Conclusions were subsequently drawn and continuously verified by comparing emerging findings with the collected evidence. Data credibility was established through source and technique triangulation. Source triangulation was conducted by comparing information

obtained from PAI teachers, homeroom teachers, the principal, and students. Technique triangulation was conducted by comparing findings from interviews, observations, and documentation. The researcher also compared participants' statements with observed practices and relevant school documents to determine the consistency of the findings. Through these procedures, the study sought to ensure the credibility, consistency, and trustworthiness of the findings (Ghozali, 2020).

Results

Formulation of PAI Teacher Strategy

The findings at SMP Muhammadiyah 2 Medan indicate that PAI teachers employ three interconnected pedagogical strategies to internalize students' empathy and social sensitivity: habituation, exemplary behavior (*uswah hasanah*), and dialogic-reflective learning. These strategies were identified through interviews with the PAI teacher and vice principal and were corroborated through observations of classroom interactions and students' participation in school social activities. Rather than treating empathy as a theoretical component of moral instruction, the teachers integrated it into classroom interaction, repeated social practices, and reflection on students' everyday experiences.

1. Habituation through Daily Social and Religious Activities

Habituation was implemented by providing students with repeated opportunities to practice caring and socially responsible behavior. The interview with the PAI teacher indicated that caring attitudes were intentionally incorporated into classroom activities and the broader school environment. The teacher stated *"The strategies that I use most often are discussion methods, group work, providing examples, and habituating caring attitudes in the classroom and in the school environment."* (IF-G1, March 11, 2026). This statement indicates that habituation was not treated as a separate activity but was integrated into the daily learning process. The teacher also explained that students were encouraged to help friends experiencing difficulties, respect others' opinions, and share with others. This approach was consistent with the researcher's observation during group discussions. Students were organized into groups, and the teacher monitored their cooperation by moving between groups. When some students were less active, the teacher encouraged other group members to involve them and reminded students to help one another in completing the assigned task. Thus, group work functioned not only as a learning method but also as a repeated social practice through which students exercised cooperation, mutual assistance, and responsibility.

The habituation strategy was also visible beyond the classroom. The vice principal explained that students were accustomed to demonstrating concern for others through activities such as helping sick friends, participating in Friday *infak*, and maintaining classroom cleanliness together *"Teachers accustom students to care for their friends, such as helping friends who are sick, collecting Friday infak, and maintaining class cleanliness together."* (IF-WKS, May 06, 2026). These statements were supported by field observations showing that students participated in rotating classroom-cleaning duties, greeted teachers when meeting them, and worked together to maintain the cleanliness of the school environment. The researcher also observed students participating in social and religious activities organized by the school. These repeated practices indicate that habituation operated through both formal learning and school culture. The vice principal further explained that the school had introduced character formation from the beginning of students' enrolment *"Since MPLS, students have been formed in character, how to behave with friends, teachers, how to speak, and how to help each other."* (IF-WKS, May 06, 2026). The evidence therefore suggests that habituation was implemented systematically through repeated behaviors,

school routines, and social-religious activities. The strategy provided students with opportunities to repeatedly practice empathy until caring behaviors became part of their everyday interactions.

2. Exemplary Behavior (*Uswah Hasanah*) through Teacher Modeling

The second strategy involved teachers serving as direct models of empathetic and respectful behavior. Observations showed that PAI teachers did not limit their role to delivering moral concepts but demonstrated the values being taught through everyday interactions with students. The teacher greeted students politely, responded to students respectfully, assisted students experiencing learning difficulties, and maintained an open classroom atmosphere. During classroom discussions, the teacher provided opportunities for students to express their opinions regardless of their academic ability. When students expressed different opinions, the teacher reminded them to listen to one another, avoid interrupting, and respond using polite language. These observed behaviors provided students with direct examples of how respect and empathy can be practiced during interpersonal communication. The teacher also used positive reinforcement when students demonstrated prosocial behavior.

For example, when a student helped a peer understand learning material or lent learning equipment to a classmate who needed it, the teacher responded with praise and encouragement. Such reinforcement communicated that caring behavior was valued within the classroom and encouraged students to repeat the behavior. The interview with the PAI teacher supports this observation. The teacher explained *"I invite students to respect each other's opinions, help friends who have difficulties, as well as relate PAI material to daily life such as the importance of helping and sharing with others."* (IF-G1, March 11, 2026). This statement demonstrates that the teacher's strategy was implemented through both verbal guidance and behavioral modeling. The vice principal also emphasized the central role of PAI teachers in students' moral development *"PAI teachers play a very important role because the formation of students' beliefs and morals is not separate from religious education."* (IF-WKS, May 06, 2026). The consistency between interview statements and observations indicates that exemplary behavior was not merely an instructional claim but was reflected in teachers' actual classroom practices. Through direct modeling, students were exposed to concrete examples of respectful communication, willingness to help, and sensitivity toward others.

3. Dialogic-Reflective Strategy through Discussion and Contextual Learning

The third strategy was dialogic-reflective learning, which connected PAI materials with students' social experiences. The strategy was implemented through discussion, group work, questioning, and reflection on situations that students encountered in everyday life. Rather than simply asking students to memorize concepts related to morality and social care, teachers encouraged them to express opinions and consider how Islamic values could be applied in actual social situations. The PAI teacher explicitly described the importance of connecting learning materials with students' daily lives *"I invite students to respect each other's opinions, help friends who have difficulties, as well as relate PAI material to daily life such as the importance of helping and sharing with others."* (IF-G1, March 11, 2026). This approach was evident during classroom observations. When discussing moral and social values, the teacher asked students questions related to situations they might encounter, including how they should respond when a friend experiences difficulties or when they encounter differences of opinion. Students were given opportunities to explain their views and relate the discussion to their own experiences. During group discussions, the teacher encouraged students to listen to different perspectives and respond respectfully.

The dialogic dimension was also reflected in the teacher's use of discussion and group work. The teacher did not dominate classroom communication but facilitated interaction among students. When some students were less active, the teacher encouraged them to participate and

guided group members to support one another. This created opportunities for students to practice empathy while simultaneously discussing the learning material. The vice principal confirmed that teachers routinely provided guidance and advice related to character and empathy. He explained *"Every teacher who enters the class is directed to give advice to students before learning. After Dhuha and literacy activities, there is usually direction or advice so that students have empathy and good morals."* (IF-WKS, May 06, 2026). The findings therefore show that dialogic-reflective learning operated through a combination of questioning, discussion, contextualization, advice, and reflection on students' everyday social experiences. This strategy helped move empathy from the level of conceptual understanding toward personal reflection and practical social behavior.

The three strategies were not implemented separately. Rather, they formed an interconnected process of internalizing empathy and social sensitivity. Exemplary behavior provided students with concrete models of empathetic conduct; habituation provided repeated opportunities to practice such conduct; and dialogic-reflective learning enabled students to understand and reflect on why such behavior is important from an Islamic and social perspective. The observations demonstrate this integration. In classroom discussions, teachers modeled respectful communication, encouraged students to listen to one another, and facilitated cooperation. Outside the classroom, students were repeatedly involved in activities such as classroom cleaning, Friday *infak*, social assistance, and helping peers. The interview data further indicate that teachers intentionally connected these practices with Islamic values of helping, sharing, respect, and social responsibility. Accordingly, the pedagogical strategy of PAI teachers at SMP Muhammadiyah 2 Medan can be understood as a continuous cycle of modeling, practice, and reflection. Teachers demonstrate the desired social behavior, provide opportunities for students to practice it repeatedly, and use dialogue and contextual learning to help students understand and reflect on its meaning. This integration strengthens the process of internalizing empathy and social sensitivity because students are not only taught what empathy means but are also given opportunities to observe, practice, and reflect on empathetic behavior in their everyday school life.

The Process of Internalizing Empathy and Social Sensitivity

The findings at SMP Muhammadiyah 2 Medan indicate that the internalization of empathy and social sensitivity among students developed through three interconnected stages: *knowing*, *feeling*, and *acting*. These stages were supported by three pedagogical strategies identified in the field, namely habituation, exemplary behavior (*uswah hasanah*), and dialogic-reflective learning. The interview and observation data show that students were first introduced to the meaning of empathy through Islamic teachings and contextual explanations, then encouraged to understand the feelings and situations of others through stories and discussion, and finally given opportunities to demonstrate caring behavior through daily interactions and school activities.

1. Knowing: Understanding Empathy through Islamic Values and Contextual Dialogue

The *knowing* stage refers to students' understanding of empathy and social sensitivity as Islamic and social values. PAI teachers introduced these values through learning materials, Qur'anic verses, hadiths, moral examples, and situations that students encountered in their daily lives. Rather than presenting empathy only as an abstract moral concept, teachers connected the learning material with concrete social situations, such as how students should respond when a friend experiences difficulties or when classmates have different opinions. The researcher's observations during PAI learning showed that teachers used questions related to students' everyday experiences to initiate classroom discussion. Students were encouraged to express their opinions about appropriate responses to friends who needed help and to explain how they should behave when disagreements occurred.

During group discussions, the teacher reminded students to listen to one another, avoid interrupting, and respond politely. This observation demonstrates the dialogic dimension of the strategy because students were not merely receiving explanations but were invited to interpret Islamic values through their own social experiences. The PAI teacher confirmed this approach during the interview *"I associate PAI material with daily life such as the importance of helping, respecting others, and sharing with others."* (IF-G1, March 11, 2026). This statement demonstrates that contextualization was deliberately used to help students connect religious knowledge with social behavior. The vice principal similarly explained that teachers provided continuous guidance when students demonstrated a lack of concern for their peers *"If there are students who do not care about their friends, usually the teacher gives direction and advice so that students are more sensitive to the surrounding environment."* (IF-WKS, May 06, 2026).

The vice principal further explained that character guidance was routinely provided before learning activities *"Every teacher who enters the class is directed to give advice to students before learning. After Dhuha and literacy activities, there is usually direction or advice so that students have empathy and good morals."* (IF-WKS, May 06, 2026). The combination of classroom discussion, contextual questions, and continuous advice indicates that the *knowing* stage was supported by dialogic-reflective and habituation strategies. Students were repeatedly exposed to the idea that empathy is not only a religious concept but also a principle that should guide their interaction with others.

2. Feeling: Developing Emotional Awareness through Stories, Discussion, and Teacher Modeling

The *feeling* stage involved students' ability to recognize the feelings, needs, and difficulties of others. At this stage, teachers used stories, videos, illustrations, and social cases to encourage students to consider situations from another person's perspective. The observations showed that teachers presented examples of everyday social situations and invited students to imagine how they would feel if they were in the position of someone experiencing difficulties. The classroom atmosphere became interactive as students responded to questions and shared experiences related to helping, caring, and respecting others. This approach provided an opportunity for students to move beyond cognitive understanding and engage emotionally with the social situations discussed. One student stated *"I like to learn while watching videos or stories, so I don't get bored."* (IF-S2, April 20, 2026).

Another student emphasized the value of direct discussion and practice *"I prefer to study with direct discussion or practice, because it's easier to understand than just taking notes."* (IF-S1, April 16, 2026). These statements support the observation that students were more engaged when learning involved stories, discussion, and direct interaction. The dialogic-reflective strategy therefore provided opportunities for students to consider different perspectives and relate Islamic values to their personal experiences. The *feeling* stage was also reinforced through exemplary behavior. During classroom observations, PAI teachers demonstrated respectful and caring behavior by listening to students' opinions, responding politely, assisting students who experienced learning difficulties, and encouraging students to respect one another. When students demonstrated caring behavior for example, helping a friend understand learning material or sharing learning equipment the teacher provided praise and positive reinforcement. These behaviors served as concrete examples of the empathy and social responsibility being taught.

The vice principal also confirmed that character formation was supported through continuous habituation from the beginning of students' participation in school *"Since MPLS, students have been formed in character, how to behave with friends, teachers, ways of speaking, and a supportive attitude."* (IF-WKS, May 06, 2026). The findings therefore indicate that the *feeling* stage

was developed through the combination of emotional engagement, teacher modeling, dialogue, and habituation. Students were not simply told to be empathetic; they were exposed to situations and examples that encouraged them to recognize and respond to the experiences of others.

3. Acting: Practicing Empathy through Habituation and Prosocial Behavior

The *acting* stage represents the behavioral expression of empathy and social sensitivity. Students were provided with repeated opportunities to apply the values discussed during PAI learning through classroom interaction, peer relationships, and school social activities. The researcher's observations identified several forms of prosocial behavior. Students helped peers who experienced difficulties in understanding learning material, assisted friends who were sick, shared learning equipment, participated in classroom-cleaning duties, and cooperated during school activities. Some of these behaviors occurred without direct instructions from teachers. For example, when a student experienced difficulty understanding the lesson, another student voluntarily helped explain the material. Students also cooperated during class-cleaning activities and assisted one another during school programs.

These observations provide concrete evidence of habituation because students repeatedly encountered situations in which helping, cooperation, and caring were practiced as part of everyday school life. The habituation was not limited to PAI lessons but extended to school routines and social activities, allowing students to practice social values in different contexts. Student interviews further corroborated the observations. One student described helping a sick classmate *"Once, I helped a friend who was sick in class to take him to UKS."* (IF-S2, April 20, 2026). Another student reported helping a friend who did not bring learning equipment *"I once helped a friend who didn't bring stationery, so I shared mine."* (IF-S3, May 11, 2026). A third student explicitly connected caring behavior with the values learned through PAI *"Yes, so I care more. After learning PAI, I understand that helping people is a good deed and gets rewards."* (IF-S1, April 16, 2026).

The students' statements correspond with the observed helping and cooperative behaviors and indicate that some students had begun to connect their actions with the Islamic values emphasized in PAI learning. Thus, the *acting* stage represents the point at which empathy was expressed through concrete social behavior. However, the internalization process was not uniform. One student acknowledged that peer influence could weaken caring behavior *"Sometimes there is a friend influence too; for example, if other friends are ignorant, so they are lazy to care."* (IF-S1, April 16, 2026). This finding indicates that students' social behavior remains influenced by their peer environment. Consequently, habituation needs to be maintained consistently so that prosocial behavior can become increasingly stable despite differences in peer influence.

The findings demonstrate that *knowing*, *feeling*, and *acting* were interconnected rather than isolated stages. The *knowing* stage was developed through contextual PAI instruction, Qur'anic and hadith-based explanations, questioning, and advice. The *feeling* stage was strengthened through stories, videos, social cases, discussion, and teacher modeling. The *acting* stage was facilitated through habituation, group work, social activities, and opportunities to help peers. The three pedagogical strategies also operated across these stages. Dialogic-reflective learning helped students understand and reflect on empathy through questions, discussions, and contextual social cases. Exemplary behavior enabled students to observe empathy directly through teachers' respectful communication, assistance, and responses to students. Habituation provided repeated opportunities for students to practice caring behavior through group work, classroom duties, religious activities, and social interaction.

The evidence from interviews and observations therefore indicates that the internalization of empathy and social sensitivity at SMP Muhammadiyah 2 Medan occurred through a continuous process of understanding, emotional engagement, and behavioral practice. Teachers

did not rely on a single instructional technique; instead, they combined contextual dialogue, personal example, and repeated social practice. The emergence of helping, sharing, cooperation, and caring behaviors among students suggests that these strategies were reflected in students' everyday interactions, although peer influence remained a challenge to the consistency of the internalization process.

Supporting and Inhibiting Factors

The findings indicate that the internalization of empathy and social sensitivity at SMP Muhammadiyah 2 Medan was supported by the integration of school culture, teacher modeling, habituation, and dialogic-reflective learning. At the same time, the process was constrained by students' exposure to gadgets and social media, peer influence, differences in family habituation, and variations in students' participation in social activities. These factors influenced the extent to which the pedagogical strategies implemented by PAI teachers could be consistently practiced in students' daily behavior.

1. Supporting Factors

One of the main supporting factors was the religious and Al-Islam and Muhammadiyah-based school culture. Observations showed that empathy and social sensitivity were not limited to PAI lessons but were embedded in students' daily routines. These included greeting teachers and friends, participating in congregational Dhuha prayers, religious literacy activities, Friday *infak*, classroom cleaning duties, social assistance activities, and mutual cooperation. Such routines provided students with repeated opportunities to practice caring and cooperative behavior. For example, during classroom-cleaning activities, students were observed dividing tasks among group members, helping friends who experienced difficulties, and completing the activity together. Similarly, during Friday *infak* and social assistance activities, students participated according to their respective abilities. These observations demonstrate that habituation was implemented through repeated participation in social and religious activities rather than through verbal instruction alone. The repeated practice created opportunities for students to translate the values taught in PAI into concrete social behavior.

The vice principal confirmed that character formation was deliberately integrated into the school's policies *"Schools must have policies to form student empathy. If there is no strengthening of character from the beginning, the results will not be maximized. So since MPLS students have been formed their character, how to behave with friends, teachers, how to speak, and how to help each other."* (IF-WKS, May 06, 2026). This statement indicates that habituation begins from the students' initial entry into school and is subsequently reinforced through daily interaction. Thus, the formation of empathy is supported by a consistent institutional policy rather than depending exclusively on individual PAI teachers. A second supporting factor was teacher exemplary behavior (*uswah hasanah*). Classroom observations showed that PAI teachers demonstrated the values they expected students to practice. Teachers greeted students politely, listened to students' opinions, assisted students who experienced learning difficulties, and responded to differences of opinion using respectful language. Teachers also gave positive reinforcement when students demonstrated caring behavior. For instance, when a student helped a peer understand learning material or shared learning equipment, the teacher responded with praise and encouragement.

These behaviors provided students with concrete models of empathy. The PAI teacher explained *"The strategies that I use most often are discussion methods, group work, providing examples, and habituating caring attitudes in the classroom and in the school environment."* (IF-G1, March 11, 2026) The statement corresponds with the observation findings, showing that exemplary behavior was implemented together with habituation and cooperative learning. Teachers therefore functioned not only as transmitters of Islamic knowledge but also as behavioral models whose daily interactions demonstrated how empathy and social sensitivity should be practiced.

A third supporting factor was the dialogic-reflective learning environment. Observations during PAI lessons showed that teachers regularly encouraged students to express their opinions about social situations and reflect on how they should respond to others. During group discussions, teachers asked students to consider situations such as helping a friend who was experiencing difficulties, respecting different opinions, and responding appropriately when disagreements occurred. Teachers also encouraged students to listen to their peers without interrupting and to express disagreement politely. The PAI teacher explained *"I invite students to respect each other's opinions, help friends who are having difficulties, as well as relating PAI material to daily life such as the importance of helping and sharing with others."* (IF-G1, March 11, 2026). This evidence demonstrates that dialogic-reflective strategies enabled students to connect Islamic concepts with actual social experiences. The strategy was particularly relevant because students were not merely asked to memorize moral principles but were encouraged to discuss, interpret, and reflect on how those principles should be applied in their relationships with others.

The involvement of the wider school community also strengthened these strategies. The vice principal stated *"PAI teachers play a very important role because the formation of students' beliefs and morals is inseparable from religious education. But not only PAI teachers, all teachers are also directed to shape the character of students, it's just that PAI teachers are more strengthened because the field is there."* (IF-WKS, May 06, 2026). This finding indicates that the internalization of empathy was supported by whole-school collaboration. PAI teachers had a particularly strong role because empathy and social care were directly related to Islamic teachings, while other teachers reinforced the same values through classroom interaction and school activities.

2. Inhibiting Factors

Despite the supportive school environment, the internalization process was also influenced by several inhibiting factors. The first was students' use of gadgets and social media. The PAI teacher observed that some students became more focused on their gadgets and consequently paid less attention to people around them *"There are some students who focus more on gadgets and care less about the surrounding environment."* (IF-G1, March 11, 2026). This finding was also reflected in observations in which some students were less actively involved in social interaction and cooperative activities. The condition potentially reduces opportunities for students to practice face-to-face communication, cooperation, and sensitivity to the needs of their peers. Therefore, although dialogic-reflective learning and habituation were implemented at school, students' patterns of interaction outside the classroom could influence the consistency of the internalization process.

The second inhibiting factor was peer influence. A student explained *"Sometimes there is a friend influence too; for example, if other friends are ignorant, so they are lazy to care."* (IF-S1, April 16, 2026). This statement illustrates that students' social behavior can be shaped by the behavior of their peers. Observations also showed that some students tended to interact only with particular groups, while others required teacher direction before participating in cooperative or social activities. Consequently, the exemplary behavior modeled by teachers did not always immediately translate into consistent behavior among all students. The third inhibiting factor was differences in students' family environments and prior habituation. The vice principal explained *"Not all students get good character habituation at home, so schools need to provide more intensive coaching."* (IF-WKS, May 06, 2026). This finding suggests that students enter school with different experiences and levels of social habituation. Students who have already experienced caring and cooperative practices at home may more readily respond to the school's habituation program, whereas students with weaker social habituation require more intensive guidance. Another inhibiting factor identified through observation was unequal student participation.

Although many students actively participated in group work and social activities, some remained passive and required repeated encouragement from teachers. Some students were reluctant to cooperate with peers outside their preferred social groups. This condition demonstrates that the internalization of empathy was not uniform across all students and required differentiated teacher intervention. To address these obstacles, PAI teachers used a personal and gradual approach. Teachers provided individual advice to students who showed low social sensitivity, encouraged them to participate in group activities, and repeatedly reinforced caring behavior. This intervention connected the three main strategies identified in the study: teachers modeled the expected behavior, habituated students through repeated social activities, and used dialogue and reflection to help students understand why caring behavior was important.

Overall, the findings demonstrate that the internalization of empathy and social sensitivity was strengthened when school culture, teacher modeling, habituation, and dialogic-reflective learning operated simultaneously. The religious school environment provided a supportive context, exemplary teacher behavior provided concrete models, habituation created repeated opportunities for practice, and dialogic-reflective learning helped students understand the meaning of their social actions. Conversely, gadget use, peer influence, differences in family habituation, and unequal student participation could weaken the consistency of these processes. Therefore, the findings suggest that the internalization of empathy requires not only instructional strategies within PAI lessons but also continuous reinforcement across the wider school environment.



Discussion

Pedagogical Strategies for Internalizing Empathy and Social Sensitivity in Islamic Religious Education: A Case Study at SMP Muhammadiyah 2 Medan

The findings demonstrate that the pedagogical strategies used by Islamic Religious Education (PAI) teachers at SMP Muhammadiyah 2 Medan operate as an integrated process rather than as separate teaching techniques. The strategies identified in the study include teacher modeling (*uswah hasanah*), habituation, dialogic-reflective learning, participatory learning, and positive reinforcement. These strategies connect Islamic moral knowledge with students' emotional engagement and observable social behavior. Evidence from classroom observations, interviews with PAI teachers and school administrators, and observations of school activities indicates that empathy and social sensitivity are developed through repeated interaction between teachers, students, learning activities, and school culture. This finding is important because it suggests that the internalization of empathy in PAI cannot be adequately explained as the result of delivering moral concepts alone; rather, it develops through the interaction of cognitive, social, emotional, and behavioral processes.

The first important finding is the strategic role of teacher modeling (*uswah hasanah*). Classroom observations showed that PAI teachers demonstrated empathy through everyday interactions, including greeting students politely, listening to their opinions, assisting students experiencing learning difficulties, using respectful language, and encouraging students to respect differences. During group discussions, teachers did not merely instruct students to respect one another but demonstrated this behavior by listening to students without discrimination based on academic ability and by responding to disagreement in a polite manner. Teachers also provided praise when students helped classmates or shared learning materials. This finding is supported by the PAI teacher's statement "*The strategies that I use most often are discussion methods, group work, providing examples, and habituating caring attitudes in the classroom and in the school environment.*" (IF-G1, March 11, 2026).

The evidence suggests that modeling in this context is not limited to deliberately demonstrated moral behavior but is embedded in teachers' ordinary interactions with students. This distinction is theoretically important. Bandura's Social Learning Theory explains that behavior can be acquired through observing models, interpreting their behavior, and reproducing it under appropriate social conditions. Thus, teachers become significant social models because students repeatedly encounter them in authentic interpersonal situations. The findings therefore extend the application of Social Learning Theory to PAI by showing that religious teachers function simultaneously as instructional models and moral models. Students learn not only from what teachers explain but also from how teachers respond to disagreement, difficulty, and interpersonal differences.

This supports previous findings by (Rumjaun & Narod, 2025) which emphasize observation, imitation, and reinforcement as important mechanisms in behavioral learning. However, the present study adds that in PAI settings, teacher modeling acquires an additional religious meaning because the behavior demonstrated by teachers is interpreted within the framework of Islamic morality. The finding is also consistent with (Kasim, Muhammad, & Idrus, 2025) who found that PAI can become a medium for moral formation when teachers combine humanistic approaches, exemplary behavior, habituation, and real-life examples. The similarity lies in the importance of teacher behavior in transforming moral concepts into observable conduct. The present study further demonstrates that the effectiveness of modeling is strengthened when teacher behavior is consistently reinforced by school routines and social activities.

The second major finding concerns **habituation**. Observations showed that empathy and social sensitivity were repeatedly practiced through greetings, classroom cleaning, group work, Friday *infak*, social assistance, Dhuha activities, religious literacy, and other forms of mutual assistance. These activities provided students with repeated opportunities to perform prosocial actions rather than merely discuss them. For example, during group activities, students were observed dividing tasks, assisting classmates who experienced difficulties, and completing assignments cooperatively. During social and religious activities, students participated according to their abilities. These observations indicate that the school environment functioned as a practical space for behavioral rehearsal. The vice principal confirmed the institutional nature of this process *"Schools must have policies to form student empathy. If there is no strengthening of character from the beginning, the results will not be maximized. So since MPLS students have been formed their character, how to behave with friends, teachers, how to speak, and how to help each other."* (IF-WKS, May 06, 2026).

This finding can be interpreted through (Lickona, 2021) Character Education Theory, particularly the relationship among **moral knowing, moral feeling, and moral action**. Knowledge about empathy does not automatically result in empathic behavior. Students require repeated opportunities to translate moral understanding into action. In this study, habituation provides that behavioral bridge. The finding also supports (Manshuruddin, Tumiran, Yunan, & Hamdan, 2021) who emphasize the importance of daily religious and social habituation in character development. Nevertheless, the present study provides a more specific explanation of **how habituation contributes to empathy**. Rather than treating habituation simply as a general character-building activity, the findings show that repeated social practices create opportunities for students to help, cooperate, share, and respond to the needs of others. Therefore, habituation functions through at least two complementary mechanisms. First, it provides **repetition**, allowing prosocial behavior to become increasingly familiar. Second, it provides **social context**, allowing students to practice empathy in real relationships. The combination of repetition and authentic interaction is what makes habituation pedagogically significant for the internalization of empathy.

The third strategy identified in this study is dialogic-reflective learning. Observations of PAI lessons showed that teachers connected Islamic learning materials with students' everyday social experiences. Teachers asked students how they should respond when a friend was experiencing difficulties, how they should behave when opinions differed, and why helping and sharing are considered important in Islam. During group discussions, students were encouraged to listen to others, avoid interrupting, and express disagreement politely. The PAI teacher explained *"I invite students to respect each other's opinions, help friends who are having difficulties, as well as relating PAI material to daily life such as the importance of helping and sharing with others."* (IF-G1, March 11, 2026). This evidence indicates that dialogue was not used merely to increase classroom participation. It functioned as a mechanism for moral reflection and perspective taking. Students were asked to consider situations from the position of others and to determine appropriate responses based on Islamic values.

This finding is particularly relevant to (Lickona, 2021) concept of *moral knowing*, which includes moral awareness, knowledge of moral values, perspective taking, moral reasoning, and decision making. The students' discussion of hypothetical or real social situations creates opportunities to move from simply knowing that helping others is good toward understanding why and when such behavior is morally necessary. The finding is consistent (Mahmoudi, Jafari, Nasrabadi, & Liaghatdar, 2022) who emphasize the importance of contextual learning in connecting moral knowledge with learners' experiences. It also supports (Septarinjani, Amelia, Efendi, Oktara, & Delano, 2025) who found that contextual learning can develop social sensitivity by allowing students to connect learning content with social situations. However, the present study suggests that contextual learning becomes particularly meaningful in PAI when it is combined with dialogue and reflection. Islamic values are not simply contextualized by providing examples; students are encouraged to articulate their interpretations and consider alternative perspectives. Thus, dialogic-reflective learning serves as the cognitive bridge between religious knowledge and social understanding.

The findings further indicate that the *feeling* dimension of empathy was developed through storytelling, videos, illustrations, and social case discussions. Observations showed that teachers used situations involving people experiencing difficulties and encouraged students to imagine how they would feel if they were in that position. Students responded by sharing personal experiences and opinions. This was supported by student interviews. One student stated *"I like to learn while watching videos or stories, so I don't get bored."* (IF-S2, April 20, 2026). Another student explained *"I prefer to study with direct discussion or practice, because it's easier to understand than just taking notes."* (IF-S1, April 16, 2026). These statements provide evidence that students perceived emotionally engaging and interactive learning as more meaningful than passive reception of information.

From (Lickona, 2021) perspective, this process corresponds to **moral feeling**, particularly empathy and concern for others. The significance of the finding lies in the transition from *knowing what is good* to *feeling why goodness matters*. When students are encouraged to imagine another person's situation, empathy becomes an affective experience rather than merely a moral definition. This finding is consistent with (Yoanda Eka Putera, Salman Salman, Sakban Sakban, & Deprizon Deprizon, 2024) who emphasize the use of emotionally engaging learning experiences to support social and moral development. Nevertheless, the present study indicates that emotional engagement becomes more meaningful when it is subsequently followed by opportunities for action. Storytelling alone may generate emotional responses, but habituation and social activities provide opportunities for those responses to become observable behavior.

The convergence between interview accounts and observations strengthens the interpretation that empathy was not confined to students' stated understanding. Students' accounts corresponded with behaviors observed in the school environment.

These findings are consistent with the *moral knowing–moral feeling–moral action* framework. Students first acquired knowledge of Islamic teachings concerning helping and caring, developed emotional understanding through stories and discussions, and subsequently practiced these values through social interaction (Lu, Yang, Li, Li, & Zhang, 2021) similarly emphasize the importance of translating moral and social learning into prosocial behavior. Nevertheless, the findings should not be interpreted as evidence that empathy was completely internalized by all students. Some students remained less active in social activities and required teacher encouragement. A student also explained “*Sometimes there is a friend influence too; for example, if other friends are ignorant, so they are lazy to care.*” (IF-S1, April 16, 2026). This evidence is theoretically important because it demonstrates that moral action remains sensitive to the social environment. In other words, the transition from moral feeling to moral action is not automatic. It requires supportive peer relationships, repeated practice, and reinforcement.

The pedagogical significance of reinforcement extends beyond the individual student receiving praise. When a teacher publicly acknowledges prosocial behavior, other students also observe that helping and caring are valued within the classroom. Consequently, reinforcement simultaneously functions as recognition, motivation, and indirect modeling. This finding complements (Suhud Aryana, Medita Ayu Wulandari, Izzah Muyassaroh, & Meigaluh, 2025) who emphasize the role of reinforcement in observational learning. It also helps explain why the modeling strategy in this study was not isolated from habituation. Teachers modeled the behavior, students practiced it, and positive reinforcement encouraged its repetition. These mechanisms form a mutually reinforcing pedagogical cycle. The Muhammadiyah context is particularly relevant here. Islamic and social values are not positioned exclusively as learning content but are embedded in school practices. Consequently, PAI teachers provide the religious rationale for empathy, while the school environment provides opportunities for students to practice it. This relationship can be represented as Islamic values → pedagogical modeling and dialogue → repeated social practice → prosocial behavior.

The implication is that PAI teachers may have a stronger impact when their classroom strategies are aligned with the values and routines promoted throughout the school. Taken together, the findings suggest that the internalization of empathy at SMP Muhammadiyah 2 Medan can be better understood through the integration of Bandura's Social Learning Theory and Lickona's Character Education Theory. Bandura explains the social mechanism through which students learn behavior: observation, modeling, interaction, and reinforcement. Lickona explains the moral-development process through which students move from knowing moral values to feeling their significance and acting upon them. The empirical findings allow these perspectives to be connected:

Empirical strategy	Social Learning perspective	Lickona's framework	Evidence in this study
Teacher modeling	Observation and imitation	Moral modeling	Teachers greet, listen, help, and respect students
Dialogic-reflective learning	Social interaction and cognitive processing	Moral knowing/perspective taking	Discussions about helping, respect, and differences
Storytelling and case studies	Vicarious experience	Moral feeling/empathy	Students imagine others' difficulties
Habituation	Repeated behavioral practice	Moral action/habit	Social activities, class duties, <i>infak</i> , cooperation
Positive reinforcement	Reinforcement	Strengthening moral action	Praise for helping and caring behaviors

Empirical strategy	Social Learning perspective	Lickona's framework	Evidence in this study
School culture	Multiple social models	Whole-school character formation	Religious and social routines across school

This integration constitutes an important theoretical contribution of the study. The findings suggest that empathy internalization is neither exclusively a cognitive process nor merely a behavioral process. It is a social, affective, and behavioral process in which students observe moral models, interpret Islamic values, experience emotional engagement, repeatedly practice prosocial behavior, and receive reinforcement within a supportive institutional environment. The central contribution of this study is therefore not simply the identification of several teaching methods, but the formulation of an integrated pedagogical process through which Islamic values can be transformed into social behavior. The evidence suggests that the most meaningful strategy is not the isolated use of modeling, habituation, or dialogue. Rather, their effectiveness emerges from their combination. Teacher modeling provides the behavioral example; dialogic-reflective learning provides understanding and perspective taking; storytelling and case studies stimulate emotional engagement; habituation provides repeated opportunities for practice; positive reinforcement supports behavioral consistency; and school culture provides the institutional environment in which these processes can continue.

Research (Septarinjani et al., 2025) It also shows that contextual learning approaches can be used to develop social sensitivity because learners are given the opportunity to connect learning materials with the social situations they face. This cycle provides a more comprehensive explanation of how PAI can contribute to students' empathy and social sensitivity. It also distinguishes the present study from previous research that tends to discuss PAI and character education at a general level. The specific contribution lies in showing how religious values are translated into social behavior through identifiable pedagogical mechanisms and supported by evidence from actual classroom interaction and school activities. Overall, the findings confirm that PAI learning has a broader function than the transmission of religious knowledge. At SMP Muhammadiyah 2 Medan, PAI teachers contribute to social character formation when Islamic values are consistently translated into teacher behavior, classroom dialogue, emotional learning experiences, repeated social practices, and positive reinforcement. However, the persistence of peer influence, digital engagement, and differences in family habituation indicates that internalizing empathy is an ongoing process rather than a completed outcome. The effectiveness of PAI-based character formation therefore depends on the consistency between what teachers teach, what teachers model, what students repeatedly practice, and the social environment in which students live.



Conclusion

This study concludes that the pedagogical strategies employed by Islamic Religious Education (PAI) teachers at SMP Muhammadiyah 2 Medan to internalize students' empathy and social sensitivity are implemented through an integrated combination of teacher modeling (*uswah hasanah*), habituation, dialogic-reflective learning, participatory activities, and positive reinforcement. These strategies operate as complementary practices within classroom learning and the broader school environment. Teacher modeling is demonstrated through respectful communication, willingness to help students, acceptance of different opinions, and consistent demonstration of caring behavior. Habituation is developed through repeated social and religious activities, including group work, classroom-cleaning duties, Friday *infak*, social assistance, greetings, and cooperative activities. Dialogic-reflective learning is implemented through discussions, contextualization of PAI materials, storytelling, videos, and social case

studies that encourage students to relate Islamic values to everyday experiences. Positive reinforcement strengthens the repetition of prosocial behavior.

The findings indicate that these strategies are reflected in students' observed behaviors, including helping peers who experience difficulties, sharing learning materials, assisting sick classmates, cooperating in group activities, maintaining the classroom environment, and participating in school social activities. The internalization process can therefore be understood as progressing from *knowing*, through *feeling*, to *acting*, with the school environment providing continuous opportunities for students to practice social values. For PAI teachers, the practical implication is that empathy and social sensitivity should not be addressed solely through the transmission of moral knowledge. Teachers need to maintain consistency between the values they teach and their daily behavior, facilitate meaningful interaction, connect Islamic teachings with students' social realities, and provide repeated opportunities for practicing caring behavior. These efforts are strengthened by a school culture that consistently reinforces social and religious values. Nevertheless, the conclusions are limited to the specific context of SMP Muhammadiyah 2 Medan and should not be generalized beyond comparable settings without further evidence. Future research should examine similar strategies across multiple schools and employ longitudinal or mixed-method approaches to explore their development over time.



Bibliography

- Amalia, N. F., Vito, M., & Munif, M. (2023). *Tantangan dan Upaya Pendidikan dalam Menghadapi Era Society 5.0*. 1(2), 1–13.
- Creswell, J. W. C. . J. D. (2024). *Takona, J. P. Research design: qualitative, quantitative, and mixed methods approaches*. *Quality & Quantity*, 58(1), 1011–1013.
- Devi Amelia, Ainal Gani, E. F. (2026). PEMBELAJARAN PAI SEBAGAI SARANA INTEGRASI NILAI-NILAI AGAMA DALAM PEMBENTUKAN KARAKTER PESERTA DIDIK DI ERA DIGITAL. *Jurnal Inspiratif Pendidikan*, Volume XV, 44–61.
- Fitriani, L., Sahal, A., & Nida, A. (2022). *Penanaman Empati Digital di Era Social Society 5.0*. 6(4), 584–592.
- Ghozali. (2020). 25 GRAND TEORY TEORI BESAR ILMU MANAJEMEN, AKUNTANSI, DAN BISNIS (p. 86). p. 86. Semarang: YOGA PRATAMA.
- Huberman, M. &. (2014). *QUALITATIVE DATA ANALYSIS A METHODS SOURCEBOOK*.
- Kasim, A., Muhammad, M., & Idrus, S. A. J. Al. (2025). Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Di Era Digital: Menyongsong Tantangan Globalisasi Dan Perubahan Sosial. *J-KIP (Jurnal Keguruan Dan Ilmu Pendidikan)*, 6(2), 398. <https://doi.org/10.25157/j-kip.v6i2.17363>
- Kementerian Agama RI. (2011). *Al-Qur'an dan Tafsirnya Jilid 10* (Edisi yang). Jakarta: Widya Cahaya.
- Khaila, M., Tjian, N., Supriadi, U., & Komariah, K. S. (2026). *Internalisasi nilai harapan : Strategi integratif guru PAI dalam mengembangkan kultur sekolah berbasis karakter di Sekolah Dasar Negeri*. 7(2), 278–289. <https://doi.org/10.32832/itjmie.v7i2.22864>
- Lickona, T. (2021). *Character Matters*. New York: Simon & Schuster.
- Lu, P., Yang, H., Li, H., Li, M., & Zhang, Z. (2021). Swarm intelligence, social force and multi-agent modeling of heroic altruism behaviors under collective risks. *Knowledge-Based Systems*, 214, 106725. <https://doi.org/https://doi.org/10.1016/j.knosys.2020.106725>
- Mahmoudi, S., Jafari, E., Nasrabadi, H. A., & Liaghatdar, M. J. (2022). Holistic education: An Approach for 21 Century. *International Education Studies*, 5(3), 178–186. <https://doi.org/10.5539/ies.v5n3p178>
- Manshuruddin, M., Tumiran, T., Yunan, M., & Hamdan, H. (2021). Character Education Strategy Through Systemic-Integrative Model in Modern Pesantren Ar-Raudlatul Hasanah Medan. *International Journal of Social Science Research and Review*, 4(4), 140–154. <https://doi.org/10.47814/ijssrr.v4i4.116>
- Mulyani, M. A., Setyowati, A., Fahriza, I., & Yusaeni, A. (2025). *Cognitive empathy: a key learning modality for era 5.0*. 5(2), 66–74.
- Munif, M. (2019). *Strategi Internalisasi Nilai-Nilai PAI dalam Membentuk Karakter Siswa*. 01(01), 1–12.

- Rumjaun, A., & Narod, F. (2025). *Social Learning Theory – Albert Bandura BT - Science Education in Theory and Practice: An Introductory Guide to Learning Theory* (B. Akpan & T. J. Kennedy, Eds.). Cham: Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-81351-1_5
- Samrin. (2021). Strategi Guru Pendidikan Agama Islam dalam Mengembangkan Pendidikan Karakter Pada Peserta Didik Samrin. *Shautut Tarbiyah*, 27, 77–98.
- Saputra, N. (2021). *Metodologi penelitian pendidikan* (Nanda saputra, Ed.). pidie: Yayasan Penerbit Muhammad Zaini.
- Septarinjani, H., Amelia, S., Efendi, R., Oktara, T., & Delano, V. (2025). Integrasi Psikologi Pendidikan dan Kearifan Lokal dalam Mewujudkan Pembelajaran Kontekstual. *Indonesian Journal of Educational Counseling*, 9(2 SE-Theoretical/Conceptual Article). <https://doi.org/10.30653/001.202592.505>
- Shihab, M. Q. (2002). *tafsif Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur'an* (Jilid 15). 15, 639.
- Sobri. (2021). Strategi Guru Pendidikan Agama Islam (PAI) dalam Internalisasi Nilai-Nilai Moral di Sekolah Dasar. *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 3(4), 2313–2320. <https://doi.org/https://doi.org/10.31004/edukatif.v3i4.900>
- Suhud Aryana, S. P. M. P., Medita Ayu Wulandari, M. P., Izzah Muyassaroh, M. P., & Meigaluh, D. (2025). *Model Pembelajaran JEMPITA (Joyful, Experiential, Meaningful, Personalized, Integrated Technology, and Sustainability-Oriented) Berlandaskan Teori Deep Learning dan Kompetensi Abad 21 dalam Pengajaran Bahasa Indonesia di Sekolah Dasar*. Indonesia Emas Group. Retrieved from <https://books.google.co.id/books?id=ul-LEQAAQBAJ>
- Taufik, P., Sidik, R., & Hidayat, A. (2026). *SocioEdu : Sociological Education and Character*. 7(1), 129–138.
- Yoanda Eka Putera, Salman Salman, Sakban Sakban, & Deprizon Deprizon. (2024). Penerapan Media Audio Visual dalam Meningkatkan Hasil Pembelajaran Sejarah Kebudayaan Islam Pada Siswa SD IT Ibnu Qoyyim Pekanbaru. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(4), 129–138. <https://doi.org/10.59246/alfihris.v2i4.1027>