

Increasing Student Resilience Through Integration of Islamic Values in PAI Learning

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Abstract

Keywords:

Islamic Religious Values, Student Resilience, Islamic Religious Education.

This research examines implementing extracurricular activities to improve students' non-academic achievements at Tabanan Islamic Elementary School. A qualitative approach and observation, interviews, and documentation study methods were used. The research results show that Tabanan Islamic Elementary School carries out extracurricular activities by focusing on the management stages, namely planning, organizing, implementing, and evaluating. At the planning stage, coordination meetings are held, student interests are identified, and work programs are prepared to ensure activities match student interests and school goals. Organizing involves various parties with a clear division of tasks. Implementation of activities includes continuous preparation, routine practice, and program implementation, with the important role of the supervisor guiding students. Evaluation is carried out through annual meetings to identify program deficiencies for improvement. The success of the implementation is supported by competent human resources, adequate infrastructure, a diversity of choices of sports, science and technology, arts and culture activities to develop student's talents, a role in character development, as well as motivational aspects with the presence of coaches who provide guidance and motivation. Overall, implementing extracurricular activities at Tabanan Islamic Elementary School is carried out well by management concepts and is supported by various factors to improve students' non-academic achievements through quality activities that develop students' talents, interests, and character.

Abstrak

Kata kunci:

Nilai-Nilai Agama Islam, Resiliensi Siswa, Pendidikan Agama Islam,

Penelitian ini mengkaji implementasi nilai-nilai agama Islam dalam menumbuhkan resiliensi siswa di SMP Negeri 3 Jombang. Dengan pendekatan kualitatif dan metode studi kasus, penelitian ini mengidentifikasi penerapan nilai-nilai ikhtiar, tawakal, sabar, dan ikhlas dalam pembelajaran Pendidikan Agama Islam (PAI). Data dikumpulkan melalui observasi, wawancara terstruktur, dan dokumentasi. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai agama Islam secara sistematis dan terstruktur meningkatkan resiliensi siswa dalam menghadapi tekanan akademik, masalah keluarga, dan tantangan sosial. Pendekatan keteladanan guru, kegiatan keagamaan rutin, serta penegakan aturan yang konsisten berkontribusi signifikan terhadap pembentukan karakter dan ketahanan mental siswa. Namun, penelitian ini juga mengidentifikasi tantangan seperti keterbatasan sumber daya dan komitmen yang bervariasi di antara pihak terkait. Penelitian ini memperkaya kajian teoritis dalam pendidikan karakter dan resiliensi dengan menegaskan bahwa integrasi nilai-nilai agama Islam dalam pendidikan formal dapat membentuk siswa yang lebih tangguh dan berkarakter. Temuan ini memberikan panduan praktis bagi pengembangan kurikulum PAI yang lebih holistik dan aplikatif. Kontribusi utama penelitian ini adalah penyediaan model pembelajaran PAI yang efektif dalam membentuk resiliensi siswa, serta memberikan wawasan baru bagi pengembangan pendidikan karakter berbasis nilai-nilai agama Islam.

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INTRODUCTION.

The development of the modern era has brought various challenges for learners in their educational process (Tavares et al., 2022). Resilience, as the ability to rise and adapt in the face of adversity, is an essential skill for students to navigate these challenges successfully (Yeager & Dweck, 2012; Cassidy, 2015). This is particularly significant in the Indonesian educational context, where Law No. 20/2003 on the National Education System emphasizes the importance of developing learners' potential holistically, including religious spiritual strength and self-control. Understanding how Islamic values can be systematically integrated into formal education to enhance student resilience addresses a significant issue in both educational theory and practice, with potential implications for policy development and curriculum design in Islamic education (Abidin et al., 2025; Adwiah et al., 2023; Arifin et al., 2023; Azkiya et al., 2024).

Although numerous studies have explored resilience from psychological and educational perspectives (Komariah & Nihayah, 2023; (Arianto et al., 2024; Nasucha et al., 2023), there remains a significant gap in understanding how Islamic religious values can be systematically integrated into formal education to enhance student resilience. Initial observations at SMP Negeri 3 Jombang revealed that despite implementing various religious programs such as Qur'anic recitation, dhuha prayers, and congregational prayers, many students still exhibit low resilience when facing academic pressures, family problems, and social challenges (Wicaksana & Sukiman, 2018; (Amaly et al., 2022; Azzukhrufi et al., 2023; Tamimi, 2023).. This disconnect between Islamic Religious Education (PAI) implementation and resilience outcomes indicates a critical research gap in the qualitative context of how specific Islamic values like *ikhtiar*, *tawakal*, *patience*, and *ikhlas* can be effectively operationalized within formal educational settings to build mental fortitude in adolescent students.

This study seeks to provide a more comprehensive understanding of how Islamic values can be integrated into PAI learning to improve student resilience at SMP Negeri 3 Jombang. Specifically, the research aims to: (1) identify Islamic values most relevant to resilience building in adolescent students; (2) design systematic integration strategies for these values within the formal PAI curriculum; (3) implement and evaluate the developed model in classroom settings; and (4) measure the effectiveness of this integrated approach in improving students' resilience outcomes. These objectives address both theoretical gaps in understanding the relationship between Islamic values and resilience as well as practical needs for effective educational interventions in Islamic school contexts.

This research focuses on exploring how specific Islamic values (*ikhtiar*, *tawakal*, *patience*, and *ikhlas*) can be systematically integrated into PAI learning to enhance student resilience at SMP Negeri 3 Jombang. This qualitative study employs a case study approach with elements of educational action research to explore and understand the process of integrating Islamic values within formal educational contexts. Drawing on Qur'anic principles, particularly Al-Baqarah verse 286 which states that "Allah does not burden a person but according to his ability," this study explores how properly

contextualized religious teachings can serve as effective psychological resources for adolescents facing various life challenges.

This research contributes significantly to both theoretical and practical domains of Islamic education. Theoretically, it enriches the scientific discourse in Islamic education by developing a conceptual framework that bridges Islamic spiritual values with contemporary resilience theory. This interdisciplinary approach expands existing knowledge by demonstrating how traditional Islamic concepts can be operationalized within modern psychological frameworks. Practically, this study provides educators, particularly PAI teachers, with an evidence-based model for integrating Islamic values into their teaching methods to foster resilience among students. The resulting instructional guidelines, assessment tools, and implementation strategies offer valuable resources for educational institutions seeking to enhance the psychological well-being of Muslim students through spiritually grounded approaches to resilience development.

METHODS

This research uses a qualitative approach with a case study research type. The qualitative approach was chosen because this research aims to understand the phenomenon in depth through data collection sourced from interview scripts, field notes, personal documents, and official documents (Moeloeng, 2017). The data collected is not in the form of numbers, but rather an in-depth description of the implementation of Islamic religious values in fostering student resilience.

In this study, the researcher acts as a key instrument that is directly involved in data collection and analysis (Sugiyono, 2017). The research was conducted at SMP Negeri 3 Jombang, which is located on Jl. Pramuka No. 2, Plandi, Jombang District, Jombang Regency, East Java. The research was conducted for approximately 2 months, starting from February 20, 2024 to May 02, 2024.

Data collection was carried out through three main techniques as stated by (Sugiyono, 2017). First, direct observation where the researcher openly states his presence as a researcher to the data source. Second, structured interviews are conducted using interview guidelines that have been arranged systematically. Interviews were addressed to the Principal, PAI teachers, and students. Third, documentation which includes photos, videos, voice recordings, and other supporting documents to strengthen the validity of the data.

Data analysis was conducted through three stages according to the Miles and Huberman model cited by (Maimun, 2020). The first stage is data reduction, where researchers sort and focus the data obtained from the field in accordance with the research focus. The second stage is data presentation in the form of narrative text, diagrams, tables, or graphs to facilitate understanding (Emzir, 2014).. The third stage is conclusion drawing which is carried out gradually and continues to be verified during the research.

To ensure data validity, researchers used source triangulation techniques by comparing data from various sources, namely the Principal, PAI teachers, and students

(Creswell, 2010). In addition, researchers also extended observation and increased persistence in observing the phenomenon under study. External validity (transferability) was guaranteed through a detailed and in-depth description of the research context. Dependability was ensured through an audit of the entire research process, while confirmability (objectivity) was evidenced by the link between the process and the results of the research that could be verified by other parties.

RESULTS AND DISCUSSION

Result

Based on the results of the research conducted at SMP Negeri 3 Jombang related to the implementation of Islamic religious values in fostering student resilience through PAI learning, several important findings can be presented comprehensively. The implementation of Islamic religious values in this school is carried out through various systematic and structured approaches.

Through an interview with Mr. Agus Aminuddin, S.Pd. as a PAI teacher, it was revealed that the implementation of Islamic values begins with a well-planned learning process in the classroom. The implementation steps begin with the preparation of lesson plans, the determination of relevant learning resources and media, the creation of a conducive learning atmosphere, the delivery of interesting and effective material, the provision of both theoretical and practical exercises, and continuous evaluation for the improvement of the learning process. In its implementation, PAI learning specifically emphasizes the four fundamental values of ikhtiar, tawakal, patience, and ikhlas.

This is supported by the results of documentation on the learning process in the classroom as follows:



Figure 1: learning process in class

The application of the value of ikhtiar is done by instilling the spirit of trying and never giving up on students. Teachers always emphasize the importance of hard work, perseverance in learning, and maximum effort to achieve achievements and goals. The value of effort is instilled with the understanding that success requires a combination of energy, thought, and material. Meanwhile, the value of tawakal is applied by teaching

students not to be anxious after making efforts, but to leave the results of their efforts to Allah SWT. Teachers emphasize that *tawakakal* must be preceded by effort, not the other way around, and always accompanied by prayer.

The value of patience is implemented by instilling an understanding that the learning process takes time and struggle. Students are taught to have resilience in facing learning difficulties and not to give up easily when facing obstacles. The value of sincerity is applied by emphasizing the importance of seeking Allah's pleasure in studying. The implementation of the value of sincerity is reflected in student behavior such as listening to the teacher's explanation well, doing assignments on time, being kind to teachers and friends, and participating in school activities with full responsibility.

Based on an interview with the Principal, Mr. Eko Sisprihantono, S.Pd., the implementation of Islamic values is also done through exemplary behavior. The teachers not only give instructions but also become role models in the implementation of Islamic values. This is realized through direct supervision, control, direction, and guidance in various religious activities such as congregational prayer and daily behavior at school.

Habituation is another important approach in the implementation of Islamic values. The school implements several routine habituation programs, including the recitation of the Koran in the morning which is listened to by all students, the Dzuhur prayer in congregation with an allocation of 40 minutes break time, the implementation of Friday prayers with a special time of 60 minutes, and routine *istighosah* activities every Friday *legi*. These programs are designed to shape students' religious character sustainably. As explained in the following document:



Figure 2: Documentation of *Istighosah* activities

The implementation of Islamic values is also done through giving advice and enforcing rules. PAI teachers actively provide appeals, directions, and encouragement to students to carry out worship such as *Dhuha* prayer, and participate in other religious activities. In the aspect of rule enforcement, the school enforces the obligation to wear the *jilbab* for Muslim students as a form of implementation of Islamic values in dress.

The research findings also reveal the existence of efforts to bathe students through involvement in various religious activities. Students are given the responsibility as committees in various activities such as religious competitions, zakat management, qurbani implementation, takjil distribution, and the implementation of daily adhan and Friday prayer callers. This approach aims to foster the spirit of leadership and responsibility in students.

In the context of student resilience, the research revealed several cases that showed the effectiveness of the implementation of Islamic religious values. Through interviews with three key informants from class VIII students, various problems they faced were found. The first case is Arta who faced problems in overcoming laziness. Despite having difficulties in time management and task completion, he showed resilience by trying to overcome his problems independently.

The second case is Siska who faced friendship problems. Conflicts with school friends had an impact on her learning concentration, but she was able to control her feelings and find solutions while remaining calm. The third case is Alya who faced the problem of parental divorce. Despite living with her mother as a single parent, she showed strong resilience by still being able to do school activities well and making school a safe and comfortable place.

The results of interviews with students revealed that the embedded Islamic religious values had a significant influence on their ability to deal with problems. Siska revealed that without patience and sincerity, a person will find it difficult to live life calmly and tend to dissolve in stress. Similarly, Alya emphasized that Islamic values help her to be stronger in facing life's problems.

Based on observations, the implementation of Islamic values at SMP Negeri 3 Jombang has created an environment that supports the development of student resilience. The students show the ability to remain calm in the face of problems, evaluate the situation objectively, and try to find the best solution. They also show good acceptance of difficult circumstances and can interpret each test as part of the process of self-growth. Documentation of school programs and activities shows a clear structure in the implementation of Islamic values. Starting from the structured Islamic learning plan, the routine schedule of religious activities, to the division of student roles and responsibilities in various religious activities. All of this reflects the school's commitment to building students' religious character and resilience through a comprehensive and sustainable approach.

Based on the research results, the following research findings can be concluded:

Table 1. Research Findings

Aspects	Research Findings
Implementation Approach	<ul style="list-style-type: none"> - Structured learning in the classroom - Teacher role modeling - Habituation through routine programs - Giving advice and enforcing rules - Student involvement in religious activities
Embedded Islamic Values	- Ikhtiar (the spirit of trying and never giving up)

Habituation Program	<ul style="list-style-type: none">- Tawakal (surrendering to Allah after trying)- Patience (endurance in facing difficulties)- Ikhlas (seeking Allah's pleasure in learning)- Recitation of the Quran in the morning- Dzuhur prayer in congregation (40 minutes break time)- Friday prayer (time allocation 60 minutes)
Impact on Students	<ul style="list-style-type: none">- Routine istighosah activities every Friday legi- Ability to remain calm in the face of problems- Ability to evaluate the situation objectively- Ability to find the best solution- Good acceptance of difficult circumstances- Can interpret the test as a process of self-growth

Discussion

Based on the research results that have been presented, the implementation of Islamic religious values in fostering student resilience at SMP Negeri 3 Jombang shows a comprehensive and systematic approach. This finding is in line with a study conducted by (Mala & Hunaida, 2023) which revealed that the cultivation of Islamic religious values requires an integrated strategy involving various learning methods and habituation to achieve optimal effectiveness.

Implementation through structured PAI learning, from planning to evaluation, reflects the concept of transformative learning proposed in (Sholeh et al., 2023) research. They emphasized that modern PAI learning must integrate cognitive, affective, and psychomotor aspects to form strong religious characters in students. The emphasis on four fundamental values - ikhtiar, tawakal, patience, and ikhlas - is in line with (Kim & Esquivel, 2011) findings on the importance of core spiritual values in the formation of adolescent mental resilience.

In the context of the application of the value of ikhtiar which emphasizes the spirit of trying and never giving up, this finding strengthens the results of (Khotijah, 2024; Nadif et al., 2023; Setyaningsih et al., 2024) research which found a positive correlation between understanding the value of ikhtiar and the level of resilience of adolescents in the digital era. The study revealed that students who have a deep understanding of the value of ikhtiar show better adaptability in facing academic challenges. The implementation of the value of tawakal, which teaches the balance between effort and surrender to Allah, has a strong relevance to the concept of spiritual coping developed in (Van Dyke & Elias, 2007) research. Her study showed that the integration of spiritual aspects in adolescents' coping strategies contributed significantly to their mental health and resilience in facing various pressures.

The cultivation of the value of patience through understanding the learning process that requires time and struggle is in line with the findings of (Lesmana et al., 2024; Putri & Hidayat, 2023; Supriadi et al., 2024) on the relationship between patience and academic resilience. Their research revealed that students who have high levels of patience show better ability to cope with academic stress and social pressure. The aspect

of sincerity that is emphasized in the implementation of Islamic religious values supports (Afandi & Pranajaya, 2023) research on the role of spiritual-based intrinsic motivation in the formation of adolescent resilience. Her study found that understanding and appreciation of the value of ikhlas is positively correlated with student's ability to face challenges and maintain consistency in achieving academic goals.

The exemplary approach applied by the teachers supports the findings of (Mustakim et al., 2024) on the effectiveness of role modeling in Islam-based character education. Their research revealed that teacher exemplary has a significant impact on the internalization of religious values in students, especially in the context of resilience formation. The habituation program through routine religious activities is in line with the longitudinal study conducted by (King et al., 2011) on the impact of religious habituation on character building. The results of their research show that continuity in religious practice contributes positively to strengthening students' resilience and spiritual maturity.

The school's provision of advice and rule enforcement reinforces (Elias & Schwab, 2006) findings on the importance of consistency in Islam-based character education. His research revealed that a combination of verbal guidance and consistent rule enforcement helped students develop moral awareness and resilience in the face of peer pressure. The strategy of involving students through religious activities supports (Striepe, 2020) research on the effectiveness of experiential learning in religious character building. They found that students' active involvement in the management of religious activities increased their sense of responsibility and leadership abilities based on Islamic values (Baso & Alwy, 2023; Greimel et al., 2023).

Analysis of student cases that show resilience in facing various problems reinforces the findings of (Regnerus, 2003) on the role of Islamic religious values as a protective factor in adolescent development. Their research identified that the internalization of religious values helps adolescents develop effective coping mechanisms in the face of adversity. A school environment that supports the development of resilience through the implementation of Islamic religious values is in line with the educational ecology study conducted by (Basri et al., 2024; Irpan & Sain, 2024; Khotimah et al., 2024). They found that a school environment rich in spiritual values provides a strong foundation for the formation of students' mental resilience.

The successful implementation of Islamic religious values in fostering student resilience also supports the results of (Masturin, 2024) research on integrative character education models. Their study revealed that a holistic approach that integrates religious values in various aspects of school life is more effective in shaping students' character and resilience. The findings on the effectiveness of specific values (ikhtiar, tawakal, patience, and ikhlas) in shaping resilience strengthen the results of (Lv et al., 2024) research on the contribution of Islamic values to adolescent psychological well-being. Their research identified that understanding and appreciation of these values play a significant role in shaping adolescents' mental resilience and adaptability.

The systematic implementation structure through program and activity documentation supports the findings of (Diab & Green, 2024) on the management of Islamic-based character education. Their research revealed that structured planning and continuous evaluation are key to success in shaping students' character and resilience. This discussion shows the gap between theory and practice where Islamic values are often taught cognitively but lacking in practical daily application (Aprilianto & Fatikh, 2024; Ma`arif et al., 2025; Rofiq & Khoirinnada, 2024). This is in line with (Limbu, 2024) which emphasizes the need for a holistic approach that integrates cognition, affection, and psychomotor skills.

This research was conducted at SMP Negeri 3 Jombang, which has a unique social and cultural context. Limitations of this study include the relatively short duration of the study (2 months) and the limited number of participants. Therefore, the results of the study may not be fully generalizable to other contexts. Although this study shows the effectiveness of implementing Islamic values in fostering students' resilience, there are still some challenges such as limited resources, commitment from all parties, and the need for continuous training for teachers.

This research is based on a theoretical paradigm that combines resilience theory and Islamic character education. The grand theory of resilience as proposed by Masten (2014) and character education as discussed by Lickona form the basis for this research. The findings of this study contribute to building a new theoretical proposition that the integration of Islamic religious values in formal learning can improve students' resilience.

CONCLUSIONS

The results showed that the internalization of Islamic religiosity values efforts, *tawakal*, patience, and *ikhlas* significantly improved student resilience at SMP Negeri 3 Jombang. This finding indicates a new paradigm in resilience development through a spiritual-religious approach integrated into the formal education system. Theoretically, this study contributes to the development of the body of knowledge in character education by confirming the positive correlation between the implementation of religious values and the improvement of students' adaptive capacity to academic pressures, family problems, and social challenges. The model of integration of Islamic values in the PAI curriculum developed in this study offers a new conceptual framework that can be replicated in diverse educational contexts. However, the generalizability of the findings is constrained by the limited scope of the sample and the specificity of the research context. Demographic variables such as gender and age have not been comprehensively elaborated, while implementation challenges in the form of limited resources and variations in stakeholder commitment require further study. Further studies with a multi-site approach and a more representative sample are needed for a more comprehensive empirical validation of the effectiveness of this model in improving student resilience.

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