



# INTEGRATION OF KARAWITAN IN ISLAMIC EDUCATION

## Innovative Strategies to Improve Students' Understanding and Islamic Character

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**Abstract** : Islamic Education learning still faces challenges in increasing students' motivation and understanding of Islamic values. Conventional theoretical methods are less attractive to students, so an innovative approach is needed. This study aims to analyze the role of integrating karawitan (traditional Javanese music) in islamic education learning in instilling Islamic values and evaluating the effectiveness of art-based learning methods in improving student understanding. This study uses a qualitative method with a case study approach. Data was collected through observation, in-depth interviews, and document analysis, which were then analyzed using data reduction, data presentation, and verification techniques. The research subjects included students and islamic education learning teachers in elementary schools that implemented learning based on karawitan. The results showed that integrating karawitan art in islamic education learning learning can increase student involvement, learning motivation, and understanding of Islamic concepts. Religiously-themed songs in kara witan help students internalize Islamic values in a more contextual and applicable way. In addition, this method contributes to the character-building of students, including discipline, cooperation, and empathy. Therefore, this approach can be an innovative strategy for improving the effectiveness of

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islamic education learning learning through aesthetic and participatory experiences.

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**Kata Kunci** : Integration, Karawitan, Islamic Education.

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## A. INTRODUCTION

Islamic education today faces challenges in increasing motivation and active participation in learning. Learning methods that are not interesting to students limit their understanding of Islamic values. Integrating of *karawitan* in Islamic education learning can be an innovative solution, but it has not been optimally applied in various schools. The main obstacles are limited facilities, a lack of teachers who understand *karawitan*, and a lack of support in developing art-based learning methods.<sup>1</sup> Therefore, further research is needed on the effectiveness of karawitan art-based learning methods in increasing students' involvement, understanding, and critical thinking skills in Islamic education material.

According to constructivist learning theory, direct experience in learning can increase students' understanding of a concept.<sup>2</sup> In Islamic Education, integrating *karawitan* (traditional Javanese music) can strengthen the internalization of religious values through an aesthetic approach. *Karawitan* allows students to understand Islamic teachings more contextually through songs containing moral and religious messages.<sup>3</sup> In addition, this art-based learning creates a more engaging learning environment, thus increasing students' motivation and

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<sup>1</sup> Syarif Hidayatullah, Muhammad Muhammad, dan S. Ali Jadid Al Idrus, "The Effectiveness of PAI Learning Innovation through Game Integration and Ice Breaker according to the principal of SMAN Central of Lombok," *Global Education Scientific Journal* 5, no. 4 (29 December 2024): 1707–16, <https://doi.org/10.55681/jige.v5i4.3451>.

<sup>2</sup> Hikma Apriyani dkk., "Implications of Constructivism Theory for the Development of Islamic Religious Education Curriculum," *al-Iltizam: Journal of Islamic Religious Education* 9, no. 2 (18 October 2024): 209–19, <https://doi.org/10.33477/alt.v9i2.7942>.

<sup>3</sup> Siti Rochmah Dirgantini, "Increasing Participation and Understanding of Religious Values Through the Implementation of a Constructivist Approach in the Design of Islamic Education Learning in Elementary Schools," *Epistemic: Journal of Educational Science* 2, no. 1 (31 January 2023): 36–57, <https://doi.org/10.70287/epistemic.v2i1.158>.

participation in understanding Islamic values. Thus, this method aligns with the active learning approach, emphasizing student involvement in teaching and learning.

According to character education theory, character building requires a holistic approach that includes cognitive, affective, and psychomotor aspects. Extracurricular activities in *karawitan* (traditional Javanese music) can effectively instill *akhlakul karimah* (good moral character) values in students.<sup>4</sup> Through regular practice, students learn discipline, cooperation, and respect for local culture, which aligns with Islamic teachings on the importance of ethics and togetherness. In addition, understanding the philosophy of *karawitan* music helps students develop patience and tolerance in interacting with others.<sup>5</sup> Thus, *karawitan* functions as a medium for cultural preservation and as a means of character education based on Islamic values.

According to the active learning theory developed by Bonwell and Eison, a learning method that involves interaction and active participation of students can improve understanding and retention of material.<sup>6</sup> In Islamic Education learning, integrating *karawitan* (traditional Javanese music) allows students to experience Islamic values firsthand through artistic expression. Songs in *karawitan* often contain Islamic messages that can help students understand the concepts of faith, worship, and character more deeply.<sup>7</sup> In addition, this art-based

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<sup>4</sup> Muhammad Fajriansyah Solichin dkk., "Integration of Constructivism Theory in Islamic Education Learning to Shape the Character of 11th Grade High School Students, Phase F," *Sadewa Journal: Publications in Education, Learning and Social Sciences* 3, no. 1 (14 December 2024): 75–83, <https://doi.org/10.6132/sadewa.v3i1.1445>.

<sup>5</sup> Ferianto Ferianto dkk., "Ibnu Khaldun's Constructivism in Islamic Education," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (22 April 2024): 550, <https://doi.org/10.35723/ajie.v8i2.557>.

<sup>6</sup> Zulhijra Zulhijra dkk., "Active Learning-Based Islamic Education Learning," *LEARNING: Journal of Innovation in Education and Learning Research* 4, no. 4 (21 November 2024): 1017–24, <https://doi.org/10.51878/learning.v4i4.3486>.

<sup>7</sup> Latifah Hanum, "The Use of Interactive Learning Methods in Islamic Religious Education to Increase Student Participation," *International Journal of Sustainable Social Science (IJSSS)* 2, no. 4 (23 August 2024): 227–34, <https://doi.org/10.59890/ijsss.v2i4.2428>.

learning provides space for students to think critically in interpreting the meaning of songs and developing creativity in their presentation. Thus, this method can be innovative in improving the effectiveness of Islamic education learning in schools.

Facts on the ground show that extracurricular *gamelan* activities play an important role in instilling Islamic education values in students. Through regular practice, students learn discipline by being on time and obeying the rules that have been set. In addition, they develop an attitude of togetherness and cooperation in playing *gamelan* to the rhythm of Javanese songs. Participation in *Gamelan* also improves students' emotional intelligence, such as their ability to manage emotions, empathy, and tolerance. Therefore, this activity not only preserves traditional arts but also effectively shapes students' religious and noble character.

Previous research focused on the role of art in Islamic character education, as done by Fathoni, who emphasized that extracurricular activities in *karawitan* (traditional Javanese music) can instill Islamic education values through the habituation of discipline and cooperation.<sup>8</sup> Meanwhile, other research shows that art-based learning methods can improve students' understanding of religious material. Rahman found that art-based interactive learning significantly increases student engagement.<sup>9</sup> *Karawitan* shapes religious attitudes and enriches students' learning experiences through an aesthetic and reflective approach. Therefore, learning based on *karawitan* can be an effective strategy for deeply internalizing Islamic education values.

The objectives of this study are 1) to analyze the role of *karawitan* (traditional Javanese music) in instilling Islamic education values in

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<sup>8</sup> Haidar Rifqi Ghassany dan Hendri Happy Firdaus, "Character Education in the Perspective of the Qur'an," *Kasyafa: Journal of Islamic Religious Education* 1, no. 2 (23 December 2024): 165–77, <https://doi.org/10.61166/kasyafa.vii2.33>.

<sup>9</sup> Idi Warsah dkk., "Islamic Psychology-Based Educational Strategies For Student Character Development," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (22 December 2024): 305–54, <https://doi.org/10.29240/ajis.v9i2.11326>.

students through local culture-based learning and 2) to evaluate the effectiveness of *karawitan*-based interactive learning in improving students' understanding of Islamic education material. *Karawitan* can be an effective educational medium in shaping students' religious character by instilling the values of discipline, cooperation, and good character through practice and performance. In addition, the interactive learning method that integrates *karawitan* can create a more enjoyable learning atmosphere, increase motivation, and strengthen the understanding of Islamic concepts in a contextual and applicable way in everyday life.

*Karawitan* plays an important role in instilling the values of Islamic Education through strengthening students' character and spiritual understanding. Through routine practice, students learn discipline, cooperation, and respect for local culture in line with Islamic teachings. In addition, interactive *karawitan*-based learning improves students' understanding of Islamic education material by creating a fun and meaningful learning experience. Religiously nuanced lyrics in *karawitan* songs help students contextualize and internalize Islamic values. Active participation in *karawitan* performances also trains emotional intelligence, empathy, and patience. Thus, integrating *karawitan* into learning improves religious understanding and shapes a strong Islamic character.

## B. METHOD

This study uses qualitative research methods with a case study approach to analyze the integration of *karawitan* in instilling Islamic educational values. Data were collected through participatory observation of *karawitan* (traditional Javanese music) activities at school, in-depth interviews with teachers and students, and analysis of documents related to the curriculum and learning materials. Triangulation techniques were used to ensure data validity by comparing the findings of observations, interviews, and documents. The data were analyzed thematically by identifying the primary patterns that

show the impact of *karawitan* on the understanding of Islamic values and increased student involvement in Islamic education learning.<sup>10</sup>

This research was conducted on March 10-14, 2025, at SDN 2 Pucungkidul to study the role of *karawitan* (traditional Javanese music) in instilling Islamic education values and the effectiveness of *karawitan*-based interactive learning in improving students' understanding of Islamic education material. The research used various data collection techniques, including class observations, interviews with teachers and students, and analysis of learning outcomes. The interaction between teachers and students was observed to assess the implementation of *karawitan* in learning. In addition, the level of student engagement was analyzed to understand the impact of this method on their motivation and understanding of Islamic concepts in greater depth.

This study focuses on the role of *karawitan* in instilling Islamic Education values and the effectiveness of *karawitan*-based interactive learning in improving students' understanding of Islamic education material. The research subjects included extracurricular activities and classroom learning that integrated *karawitan* (traditional Javanese music) as an educational medium. The research subjects involved Islamic education teachers, *karawitan* extracurricular teachers, school principals, and three students from grades 3 and 4 as the primary respondents. Through a qualitative approach with case study methods, in-depth interviews, participatory observations, and document analysis were conducted to explore the impact of *karawitan* on learning. This approach allows teachers to evaluate the effectiveness of this method in increasing students' involvement, understanding, and internalization of Islamic values.

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<sup>10</sup> Zaenal 'Arifin dkk., "Digital-Based Islamic Religious Education (PAI) Learning at the Elementary Madrasah (MI) Level (Case Study of the Development Elementary Madrasah of UIN Jakarta)," *Formosa Journal of Sustainable Research* 3, no. 11 (30 November 2024): 2435-58, <https://doi.org/10.55927/fjsr.v3i11.12446>.

Table 1 Research Subject

| No. | Name                | Positions                   |
|-----|---------------------|-----------------------------|
| 1   | Sri Sulastriningsih | Headmaster                  |
| 2   | Bandiyah            | Teacher of Karawitan        |
| 3   | Sugianto            | Islamic education's teacher |
| 4   | Nazwan              | Student                     |
| 5   | Haryoga             | Student                     |
| 6   | Satria              | Student                     |

This study used Miles and Huberman's analysis technique to explore the role of *gamelan* in instilling Islamic education values and the effectiveness of *gamelan*-based interactive learning in improving student understanding. Data was collected through direct observation of *gamelan* extracurricular activities, in-depth interviews with teachers and students, and documentation analysis related to the curriculum and learning materials. The researcher analyzed the pattern of student interaction during practice and performances to understand how Islamic education values were embedded. Triangulation techniques were used to ensure data validity, while data reduction, presentation, and drawing of conclusions were carried out systematically to obtain accurate and in-depth findings.<sup>11</sup>

The validity of the data was obtained through triangulation of sources, techniques, and time. Source triangulation was done by comparing data from teacher interviews, direct observation of students, and analysis of learning documentation. Technique triangulation included participatory observation in *gamelan* activities, in-depth interviews with teachers and students, and analysis of learning outcomes that reflected an understanding of Islamic education values. Time triangulation was applied with regular data collection to ensure consistency of results. The credibility of the research was strengthened

<sup>11</sup> M. Sanusi dan Sukari Sukari, "The Role of Islamic Religious Education in Strengthening the Faith, Manners and Character of Students at Kuttab Ibnu Abbas Karanganyar," *JUSPI (Journal of the History of Islamic Civilization)* 8, no. 2 (15 January 2025): 383, <https://doi.org/10.30829/juspi.v8i2.21554>.

through member checking, where the respondents confirmed the findings to avoid interpretation bias. With this method, the data obtained is more valid and can comprehensively describe how karawitan art contributes to the learning and strengthening Islamic education values.

Qualitative research data on integrating *karawitan* (traditional Javanese music) in Islamic education learning was analyzed through in-depth interviews with teachers, observation of extracurricular activities, and analysis of related documents. The results of interviews with teachers revealed that this method improves students' discipline, cooperation, and empathy through Islamic-values-based musical practice. Observations also show that students actively involved in gamelan find it easier to understand the concept of Islamic education because they experience contextual and interactive learning. In addition, analyzing the lyrics of gamelan songs that contain moral and religious messages helps students develop critical thinking skills. Thus, this approach is practical in Islamic education learning and shaping students' character.

## C. RESEARCH RESULT

### 1. The Role of Karawitan in Instilling Islamic Education Values

Extracurricular activities in *gamelan* play a significant role in instilling Islamic Education values in students. Through routine practice, students learn discipline by being on time and obeying the rules. This activity also instills a love of culture from an early age, which aligns with Islamic teachings to respect and preserve local culture. In addition, students involved in *gamelan* show an attitude of mutual respect and help, reflecting the noble moral values in Islamic Education. Therefore, extracurricular *gamelan* not only preserves traditional art but also effectively instills Islamic education values and positive character in students.



*"Extracurricular activities of Hadrah and Karawitan have many benefits, especially in developing students' character. One of them is instilling Islamic education values, such as discipline and noble character."<sup>12</sup>*

Extracurricular activities in *gamelan* music have an important role in developing students' character, including instilling the values of Islamic Education. Through routine practice, students learn discipline by being on time and obeying the rules set. Islamic education values, such as noble character, can be instilled through a historical and philosophical understanding of *gamelan* music. Students are taught to respect local culture, which aligns with Islamic teachings on respecting local traditions and wisdom. In addition, through habituation and exemplary behavior without punishment, students can internalize the positive values taught.

Creativity and responsibility also develop when students participate in extracurricular *gamelan*. *"They must work together in groups, understand their roles, and contribute to the resulting musical harmony."*<sup>13</sup> This aligns with the goal of character education, which is to produce a creative and responsible generation.

*"Noble moral values can also be instilled through karawitan (traditional Javanese music) activities. We also often remind students to maintain good behavior and be humble, as Islamic teachings prioritize noble character in every aspect of life."<sup>14</sup>*

In practice and performances, students are taught to be polite and respect teachers and fellow group members, reflecting good character values. Before practice begins, students must greet and be polite to the coach and other members as a form of Islamic etiquette. Playing *gamelan*, they must listen attentively to instructions and not speak rudely, practicing discipline and respect. If a mistake occurs in the

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<sup>12</sup> Sri Sulastriningsih, *The Role of Karawitan*, March 10, 2025.

<sup>13</sup> Bandiyah, *Student Responsibility*, March 11, 2025.

<sup>14</sup> Sugianto, *Islamic Education Values in Karawitan*, March 12, 2025.

game, students are taught to accept criticism with open hearts and not get angry, fostering humility and patience.

In performances, they wear modest clothing and behave well, respecting the art and the audience. After practice or performances, students become grateful for the opportunity provided and pray together as a form of spiritual reflection. These customs make extracurricular gamelan an effective medium for instilling moral values through the teachings of Islamic religious education.

*"The hadrah and karawitan activities implement Islamic teachings through art. These activities can support islamic education learning, which applies theory in the classroom and can be implemented through practice outside learning."*<sup>15</sup>

The inculcation of religious values through songs in extracurricular *gamelan* activities has an important role in instilling Islamic Education values in students. Songs in *gamelan* often contain moral and religious messages, such as an invitation to do good, be grateful, and respect parents and teachers. The lyrics can be an effective educational medium in shaping students' religious character naturally and enjoyably. In addition, active students in gamelan are taught to understand the deep meaning of the songs they perform so Islamic values can be more easily internalized.

The training process also accustoms students to discipline, patience, and responsibility, which are important values in Islamic teachings. They are also taught to appear with ethics and courtesy in performances, reflecting good Islamic character. Thus, songs in extracurricular games are not just entertainment but also an effective means of shaping students' religious character through Islamic Education values.

*"I got a lot of messages, such as how important it is to be grateful for Allah's blessings and how we must maintain good relationships with parents and teachers. In addition, songs in*

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<sup>15</sup> Bandiyah, *Implementation of PAI*, March 11, 2025.

*karawitan also teach us to be more patient and disciplined in everything we do.*"<sup>16</sup>

The inculcation of religious values in extracurricular *karawitan* can be done through traditional songs with moral and religious messages. One example of a song often used is Tombo Ati, which teaches the importance of getting closer to Allah through worship and a clean heart. The song *Iir-ilir* is also widely taught because it has a spiritual meaning about the spirit of worship and improving oneself before death. In some gamelan groups, the song *Shalawat Badar* is often performed to instill love for the Muhammad SAW.

In addition, the *Gambang Suling* song contains the value of patience and calmness, which aligns with Islamic teachings. Through practice and performances, students are taught to understand the meaning of these songs so that they enjoy the art and take away the religious wisdom. These songs help students internalize Islamic education values naturally and enjoyably. Thus, extracurricular *gamelan* becomes an effective means of instilling religious values through traditional music.

## **2. The Effectiveness of Karawitan-Based Interactive Learning in Improving Students' Understanding of Islamic Education Materials**

An interactive learning method based on *karawitan* (traditional Javanese music) can improve students' understanding of Islamic Education material through art appreciation. This approach creates a dynamic and fun learning atmosphere so students are more motivated and active in the learning process. Through involvement in *karawitan*, students learn musical aspects and internalize the religious values contained in the lyrics and philosophy of the music. This allows students to understand Islamic education concepts more in-depth and contextually. In addition, interactive learning based on *karawitan*

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<sup>16</sup> Nazwan Abdani'am, *Character Values*, March 10, 2025.

encourages students to collaborate and participate actively, which can increase their involvement and understanding of Islamic education material. Thus, integrating *karawitan* in interactive learning methods can effectively improve the quality of Islamic education learning through art appreciation.

*"The interactive learning method based on karawitan art effectively improves students' understanding of Islamic education material. Students become more motivated because they can be directly involved in the learning process by listening and actively participating."*<sup>17</sup>

Applying an interactive learning method based on *karawitan* has been proven effective in improving students' understanding of Islamic Education material. Interactive learning methods significantly increase student engagement and understanding at the secondary school level. Integrating art in Islamic education learning can increase students' appreciation of religious values through aesthetic experiences. In addition, *karawitan* that contains Islamic values can be an effective medium for conveying religious teachings.

*"Using karawitan art in Islamic education learning creates a pleasant learning atmosphere and facilitates students' understanding of Islamic values."*<sup>18</sup>

This aligns with the view that art and culture can enrich Islamic religious learning. Therefore, integrating *karawitan* into interactive learning methods is worth considering as a strategy to increase students' understanding of Islamic educational material.

Developing critical and creative thinking skills is also crucial in increasing the effectiveness of interactive learning methods based on *karawitan* art for understanding Islamic Education material. Interactive learning methods involving *karawitan* can increase student engagement and understanding of the subject matter. In addition, *karawitan* art-

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<sup>17</sup> Sugianto, *Interactive Learning*, March 12, 2025.

<sup>18</sup> Bandiyah, *Integration of Arts in Islamic Education*, March 11, 2025.

based learning encourages students to think critically about analyzing lyrics and musical philosophy and creatively express their understanding through art performances.

*"The learning method involving karawitan (traditional Javanese music) can excite student engagement. Students do not just sit and listen to theory but actively participate in the learning process. They are involved in analyzing song lyrics or music, which ultimately trains them to think critically."*<sup>19</sup>

Thinking critically helps students understand subject matter better and develop practical learning skills. Integrating *karawitan* (traditional Javanese music) in Islamic education) learning makes learning more enjoyable and enriches students' learning experiences by developing critical and creative thinking skills.<sup>20</sup> This is also in line with efforts to improve the quality of education through innovative and effective learning methods.

Integrating *karawitan* (traditional Javanese music) in Islamic education learning can improve students' critical and creative thinking skills. Analyzing the lyrics of *karawitan* songs that contain religious values encourages students to evaluate the moral messages and relevance of Islamic teachings in everyday life. Interactive discussions about the philosophy of *karawitan* music related to the concepts of patience, harmony, and social life in Islam develop critical and reflective thinking skills. Creating musical artworks with Islamic education themes trains creativity and a deep understanding of religious material. Performing traditional music with Islamic values allows students to express their understanding creatively.

*"Karawitan activities allow me to apply my understanding of Islamic Education) material through art. I am taught to understand Islamic teachings more practically and creatively when we practice and perform. This makes me remember and*

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<sup>19</sup> Sugianto, *Interactive Learning*.

<sup>20</sup> Sri Sulastriningsih, *Critical Thinking Skills*, March 10, 2025.

*understand religious values better because I can feel them directly through the music and lyrics we perform.”<sup>21</sup>*

Reflection and learning journals after participating in art-based learning in traditional music help improve critical and creative thinking skills in understanding Islamic religious education. This approach makes learning more engaging and gives students a deep and contextual learning experience. Interactive learning methods significantly increase student engagement and understanding. In addition, the development of critical thinking skills in elementary school students has positive implications for improving the quality of education.

*“Through art, students can experience how Islamic Education material relates to their lives. The music and lyrics they learn are not just theory but also contain values relevant to everyday life.”<sup>22</sup>*

Increased student motivation and active participation are essential in supporting the effectiveness of interactive learning methods based on the art of *karawitan* to improve understanding of Islamic Education material. Interactive learning has been proven to increase student engagement and understanding significantly.

*“This method is very effective because it provides a comprehensive learning experience. Active and interactive learning, as applied in the art of gamelan music, allows students to process information more effectively so that their understanding of Islamic Education material becomes stronger and more in-depth.”<sup>23</sup>*

Interactive technology in islamic education learning in elementary schools shows increased student learning motivation from 60% to 85%, participation from 55% to 90%, and concept understanding from 58% to 87%. In addition, interactive multimedia can increase students' motivation to learn in Islamic religious education. Thus, applying an interactive learning method based on *karawitan* (traditional

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<sup>21</sup> Muhammad Haryoga Riztianto, *Islamic Education Value in Karawitan*, March 11, 2025.

<sup>22</sup> Bandiyah, *Islamic Education Subject in Art*, March 11, 2025.

<sup>23</sup> Sugianto, *Interactive Learning*.

Javanese music and dance) can increase students' motivation and active participation, increasing their understanding of Islamic Education material.

## D. DISCUSSION

Extracurricular activities in *gamelan* significantly instill Islamic Education values in students. Through routine practice, students learn discipline by being on time and obeying the rules. In addition, involvement in gamelan fosters a sense of togetherness because students must work together and be united in playing the *gamelan* according to the rhythm of Javanese songs.<sup>24</sup> Participation in *gamelan* also improves students' emotional intelligence, such as their ability to manage emotions, empathy, and tolerance. Research shows that extracurricular arts activities, such as gamelan, can foster students' character through self-actualization according to their interests and talents.<sup>25</sup> In addition, integrating moral values in learning *karawitan* (traditional Indonesian music) can foster gratitude to Allah SWT and an attitude of cooperation among students.<sup>26</sup> Thus, extracurricular *karawitan* preserves culture and effectively instills Islamic Education values in students.

Islamic teachings can also instill noble moral values through gamelan activities that encourage respect for local traditions and wisdom.<sup>27</sup> Extracurricular activities in *Karawitan* (traditional Javanese

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<sup>24</sup> Taufiq Khoirin dan Mujiburrohman Mujiburrohman, "Axiology of Islamic Education: Instilling Islamic Character at MITQ Al Firdaus Wonogiri," *TSAQOFAH* 5, no. 1 (January 18, 2025): 1064–75, <https://doi.org/10.58578/tsaqofah.v5i1.4701>.

<sup>25</sup> Mawardi Pewangi dkk., "Integrating Pancasila Values Through Extracurricular Activities: Character Development in an Indonesian Muhammadiyah Islamic Boarding School," *Potret Pemikiran* 28, no. 2 (31 December 2024): 171, <https://doi.org/10.30984/pp.v28i2.3198>.

<sup>26</sup> Nadya Huda dkk., "Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities," *Munaddhomah: Journal of Islamic Education Management* 5, no. 3 (27 November 2024): 354–66, <https://doi.org/10.31538/munaddhomah.v5i3.1397>.

<sup>27</sup> Haidar Rifqi Ghassany dan Hendri Happy Firdaus, "Character Education in the Perspective of the Qur'an," *Kasyafa: Journal of Islamic Religious Education* 1, no. 2 (23 December 2024): 165–77, <https://doi.org/10.61166/kasyafa.v1i2.33>.

music) instill students' *akhlaqul karimah* (good moral character) values. Their interactions during rehearsals and performances reflect politeness and respect for teachers and fellow group members. Before rehearsals, students must greet and behave politely according to Islamic etiquette.<sup>28</sup> When playing *gamelan*, they listen to instructions attentively and avoid speaking rudely, which trains discipline and respect. If a mistake is made in the game, students are taught to accept criticism graciously, fostering humility and patience.<sup>29</sup> These practices make extracurricular *gamelan* an effective medium for instilling moral values through the teachings of Islamic Education.<sup>30</sup>

Extracurricular activities in *gamelan* and *hadrah* are important in instilling Islamic education values in students. Collaboration in playing *gamelan* or *hadrah* fosters an attitude of togetherness and cooperation, which aligns with the value of *ukhuwah Islamiyah*. Perseverance in learning this art trains patience and sincerity, which are encouraged in Islam. *Hadrah* performances that often feature *sholawat* instill a love for the Muhammad SAW, strengthening the spiritual aspects of students.<sup>31</sup> These activities can support Islamic education and character building, which applies theory in the classroom and can be implemented through

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<sup>28</sup> Ahmad Yasir Al Amin dan Meti Fatimah, "The Method of Instilling Etiquette Towards Teachers for Students of Kuttah Al-Faruq Sukoharjo in Realizing a Generation with Akhlaqul Karimah," *JUSPI (Journal of the History of Islamic Civilization)* 8, no. 2 (15 January 2025): 442, <https://doi.org/10.30829/juspi.v8i2.22149>.

<sup>29</sup> Anita Sulistyawati dan Ahmad Agung Yuwono Putro, "The Role of Karawitan Extracurricular in Cultivating The Character of Love For Culture Among Elementary School Students," *International Journal of Social Service and Research* 4, no. 9 (29 September 2024), <https://doi.org/10.46799/ijssr.v4i9.926>.

<sup>30</sup> Shobichatul Muniroh dan Mohammad Maulana Nur Kholis, "Implementation of Religious Character and Responsibility Through Extracurricular Programs," *MUMTAZ: Journal of Islamic Religious Education* 3, no. 2 (30 June 2024): 091, <https://doi.org/10.69552/mumtaz.v3i2.2537>.

<sup>31</sup> Moh Romzi dkk., "Integration of Islamic Teachings in Character Education to Strengthen Morality and Ethics in Schools," *Maharot: Journal of Islamic Education* 8, no. 2 (31 December 2024): 191, <https://doi.org/10.28944/maharot.v8i2.1809>.



practice outside of learning.<sup>32</sup> Student involvement in extracurricular traditional art activities such as *gamelan* and *hadrah* effectively instills Islamic education values.<sup>33</sup>

In addition, appreciation for this traditional art fosters a love of local culture that aligns with Islamic principles.<sup>34</sup> Instilling Islamic Education values through extracurricular karawitan activities can be done with several effective strategies. These lyrics serve as a fun and easy-to-understand educational medium for students.<sup>35</sup> Teachers can explain the deeper meaning of the lyrics so that students can internalize Islamic values more effectively. Through habituation and exemplary behavior, teachers can instill positive values without punishment, so students can naturally develop good character.<sup>36</sup> By implementing these strategies, extracurricular activities in *gamelan* can be an effective medium in instilling Islamic Education values and shaping students' religious and noble character.

Extracurricular activities in *karawitan* (traditional Indonesian music) significantly instill students' Islamic education values. Understanding the lyrics that contain religious messages deepens faith

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<sup>32</sup> Muhammad Najmi Hayat dkk., "Islamic Education Strategy in Building Multicultural Character in Students," *Akhlak: Journal of Islamic Religious Education and Philosophy* 2, no. 1 (9 Desember 2024): 247–58, <https://doi.org/10.61132/akhlak.v2i1.350>.

<sup>33</sup> Moh Nasrul Amin, Muhammad Nashihin, dan Mukh Nursikin, "Improving Students' Religious Character through the Internalization of Values in Religious and Social Activities," *Madinah: Journal of Islamic Studies* 11, no. 2 (10 Desember 2024): 295–312, <https://doi.org/10.58518/madinah.v11i2.2950>.

<sup>34</sup> Anita Sulistyawati dan Ahmad Agung Yuwono Putro, "The Role of Karawitan Extracurricular in Cultivating The Character Of Love For Culture Among Elementary School Students," *International Journal of Social Service and Research* 4, no. 9 (29 September 2024), <https://doi.org/10.46799/ijssr.v4i9.926>.

<sup>35</sup> Sadin Subekti dan Masdar Hilmy, "Constructing Education in Sustaining Islamic Values Based on Local Culture Among the Fisherfolk Community," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (11 July 2024): 711, <https://doi.org/10.35723/ajie.v8i2.575>.

<sup>36</sup> Uswatun Khasanah, "Islamic Education as a Foundation of Character: a Case Study of the Formation of Noble Morals in Students," *JIE (Journal of Islamic Education)* 8, no. 2 (3 October 2024): 294–309, <https://doi.org/10.52615/jie.v8i2.541>.

and increases students' love for Islamic art.<sup>37</sup> Perseverance in learning this art trains patience and sincerity, two traits encouraged in Islam.<sup>38</sup> This approach creates a dynamic and fun learning atmosphere so students are more motivated and active in the learning process.<sup>39</sup> This allows students to understand Islamic education concepts more in-depth and contextually. In addition, interactive learning based on *karawitan* art encourages students to collaborate and participate actively, which can increase their involvement and understanding of Islamic education material.

Through involvement in *karawitan*, students learn musical aspects and internalize the religious values contained in the lyrics and philosophy of the music.<sup>40</sup> This allows students to understand Islamic education concepts more in-depth and contextually.<sup>41</sup> Thus, integrating *karawitan* in interactive learning methods can effectively improve the quality of Islamic education learning through art appreciation. Interactive learning based on *karawitan* encourages students to collaborate and participate actively, which can increase their

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<sup>37</sup> Moh Romzi dkk., "Integration of Islamic Teachings in Character Education to Strengthen Morality and Ethics in Schools," *Maharot : Journal of Islamic Education* 8, no. 2 (31 December 2024): 191, <https://doi.org/10.28944/maharot.v8i2.1809>.

<sup>38</sup> M. Hulkan dan Abd Razak Zakaria, "Building Student Character and Ethics in Elementary Schools with Prophetic Values through Islamic Teachings," *Educative: Educational Scientific Journal* 2, no. 2 (18 August 2024): 98-105, <https://doi.org/10.70437/educative.v2i2.482>.

<sup>39</sup> Muhammad Nurkholes dan Alvin Dian Pramuja, "Integration of Islamic Religious Education Learning Methods in the 21st Century At Ma Nahdhotut Tholibin," *At-Ta'dib: Journal of Islamic Religious Education*, 13 June 2024, 1-10, <https://doi.org/10.47498/tadib.v16i1.3000>.

<sup>40</sup> Anang Masduki dkk., "Hadroh music as a means of religious communication," *International Journal of Visual and Performing Arts* 6, no. 1 (23 March 2024): 65-73, <https://doi.org/10.31763/viperarts.v6i1.1337>.

<sup>41</sup> Navio Gede Navio Raykin dan I Nyoman Kariasa, "Development Of Karawitan Arts And Creation Of Welcome Dance In Madenan Village | "Karawitan Art Development and Creation of Welcoming Dance Accompaniment in Madenan Village," *GHURNITA: Journal of Karawitan Art* 4, no. 1 (7 March 2024): 28-37, <https://doi.org/10.59997/jurnalsenikarawitan.v4i1.2663>.

involvement and understanding of Islamic education material.<sup>42</sup> Integrating art in Islamic education learning can increase students' appreciation of religious values through aesthetic experiences. *Karawitan* that contains Islamic values can be an effective medium for conveying religious teachings. Developing critical and creative thinking skills is also important in increasing the effectiveness of this learning method.<sup>43</sup>

*Karawitan*-based learning encourages students to think critically about analyzing lyrics and musical philosophy and creatively express their understanding through art performances.<sup>44</sup> Integrating art into Islamic Education learning can develop students' cognitive, affective, and psychomotor aspects. *Karawitan* (traditional Javanese music and dance) art, which contains Islamic values, can effectively convey religious teachings. The aesthetic experience in *karawitan* facilitates the internalization of religious values.<sup>45</sup> Interactive learning methods involving *karawitan* can increase student engagement, improving their understanding of the subject matter.<sup>46</sup> *Karawitan*-based learning encourages students to think critically about analyzing lyrics and musical philosophy and creatively express their understanding through

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<sup>42</sup> Istifada Lailatil Musyarrofah, "The Role of Active Learning in Improving Understanding of PAI Subjects," *Al-Tarbiyah: Journal of Islamic Education* 3, no. 1 (20 December 2024): 175–87, <https://doi.org/10.59059/al-tarbiyah.v3i1.1953>.

<sup>43</sup> Khoiri Khoiri dan Tobroni Tobroni, "Study of Islamic Religious Education (PAI) Materials with a Theological Approach," *Journal of Pedagogi* 1, no. 6 (24 December 2024): 44–49, <https://doi.org/10.62872/18521086>.

<sup>44</sup> Gama Victorya Al Aziiz, Romelah, dan Dina Mardiana, "The Role of PAI Teachers in Increasing Students' Spiritual Intelligence of MI Muhammadiyah 1 Probolinggo City," *AULADUNA: Journal of Islamic Elementary Education* 11, no. 2 (30 December 2024): 204–16, <https://doi.org/10.24252/auladuna.v11i2a8.2024>.

<sup>45</sup> Andri Kusmayadi Andri dkk., "Design of Islamic Religious Education (PAI) Learning Management in Integrated Islamic Schools," *EDUTECH: Journal of Education And Technology* 7, no. 4 (30 June 2024): 341–53, <https://doi.org/10.29062/edu.v7i4.818>.

<sup>46</sup> Siti Sumadiyah dan Sri Wahyuni, "Development of Multicultural Islamic Religious Education Curriculum in Building Religious Moderation at Universitas Islam Kediri Kediri," *EDU-RELIGIA : Religious Journals and Their Learning* 7, no. 1 (26 June 2024): 80–89, <https://doi.org/10.52166/edu-religia.v7i1.6919>.

art performances. Project-based learning can improve students' critical and creative thinking skills.<sup>47</sup>

Implementing this method in secondary schools can improve the quality of Islamic education learning and students' understanding of Islamic values.<sup>48</sup> Creating musical artworks with Islamic education themes trains creativity and a deep understanding of religious material. Performing traditional music with Islamic values allows students to express their understanding creatively.<sup>49</sup> Learning that involves analyzing song lyrics can develop students' critical thinking skills. Implementing a scientific approach in Islamic education learning has also been proven effective in improving students' critical thinking skills.<sup>50</sup> This approach aligns with efforts to improve the quality of education through innovative and effective learning methods.<sup>51</sup> Thus, using interactive learning methods based on *karawitan* can effectively improve students' understanding of Islamic education material.

Table 1 Research Findings

| No.                                                          | Indicator | Research Findings |
|--------------------------------------------------------------|-----------|-------------------|
| The Role of Karawitan in Instilling Islamic Education Values |           |                   |

<sup>47</sup> Ikhtiar Cahya Ajir dkk., "The Islamic education curriculum development model in basic education," *Al-Liqo: Journal of Islamic Education* 9, no. 2 (30 December 2024): 302–14, <https://doi.org/10.46963/alliqo.v9i2.2473>.

<sup>48</sup> Yasir Marzuqi, Risang Arya Yudhantaka, dan Irvan Mahendra, "The Art of Karawitan Music as a Means of Increasing Love for the Country: A Case Study at Omah Seni Melikan," *Kalacakra Journal: Social Sciences and Education* 6, no. 1 (25 January 2025): 19–26, <https://doi.org/10.31002/kalacakra.v6i1.9403>.

<sup>49</sup> Mega Fitri dkk., "Planning the Development of Interactive Learning Media to Improve Understanding of Islamic Religious Education Materials", *Journal on Education* 7, no. 2 (16 January 2025): 10841–54, <https://doi.org/10.31004/joe.v7i2.7683>.

<sup>50</sup> Zanub Ansari dan Sabila Naseer, "Perspective Chapter: Collaborative Learning Benefits and Its Role in Critical Thinking," dalam *Massive Open Online Courses - Learning Frontiers and Novel Innovations [Working Title]* (IntechOpen, 2024), <https://doi.org/10.5772/intechopen.1007316>.

<sup>51</sup> Otilia Clipa dan Bianca-Nicoleta Caramida, "Effectiveness of Collaborative Learning in the Educational Process," *Revista Romaneasca pentru Educatie Multidimensionala* 16, no. 4 (4 December 2024): 442–59, <https://doi.org/10.18662/rrem/16.4/923>.

| No. | Indicator                                                                                                                                     | Research Findings                                                                                                                                                                                                                              |
|-----|-----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1   | Development of Interactive Learning Methods                                                                                                   | Interactive learning methods based on karawitan (traditional Javanese music and dance) improve students' understanding of Islamic Education material through art appreciation, which makes the learning atmosphere more dynamic and enjoyable. |
| 2   | Increased motivation and active participation of students in Islamic education learning with karawitan (traditional Javanese music and dance) | Participation in karawitan (traditional Javanese music and dance) increases students' motivation to learn and active involvement in Islamic Education learning, contributing to a better understanding of Islamic values.                      |
| 3   | Integration of karawitan art in the development of Islamic character in students                                                              | Karawitan art instills discipline, cooperation, empathy, and responsibility in Islamic education. Regular practice in karawitan also instills an attitude of mutual respect and cooperation.                                                   |
| 4   | The role of song lyric analysis in improving students' critical thinking skills                                                               | Analyzing the lyrics of carawitan songs that contain Islamic values helps students evaluate Islam's moral messages and teachings in greater depth, improving critical and reflective thinking skills.                                          |
| 5   | The influence of extracurricular carawitan activities on the understanding of religious values                                                | Students who take part in extracurricular karawitan (traditional Indonesian music) tend to better understand religious values due to direct experience in interpreting the                                                                     |

| No.                                                                                                                                  | Indicator                                                                                 | Research Findings                                                                                                                                                                                      |
|--------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                                                      |                                                                                           | meaning of songs and the philosophy of music.                                                                                                                                                          |
| <b>The Effectiveness of Karawitan-Based Interactive Learning in Improving Students' Understanding of Islamic Education Materials</b> |                                                                                           |                                                                                                                                                                                                        |
| 1                                                                                                                                    | The application of karawitan art in fostering students' emotional intelligence            | Involvement in karawitan trains students in managing emotions, increasing empathy, and instilling an attitude of tolerance and togetherness in groups.                                                 |
| 2                                                                                                                                    | The relationship between arts-based learning and improving students' communication skills | Students who participate in gamelan can perform and explain the meaning of the art they bring, improving their communication skills and confidence.                                                    |
| 3                                                                                                                                    | Improving creative thinking skills through gamelan art                                    | Creating musical artworks with an Islamic education theme encourages students to think creatively in interpreting and presenting their understanding of Islamic teachings.                             |
| 4                                                                                                                                    | The impact of using interactive media in arts-based learning                              | Interactive media such as Wordwall in arts-based Islamic education learning increases students' interest, participation, and understanding of Islamic concepts.                                        |
| 5                                                                                                                                    | The implications of arts-based learning for the quality of Islamic education              | The learning method based on karawitan art is an innovative strategy that can improve the quality of Islamic education learning by combining aesthetic experiences and understanding religious values. |

## E. CONCLUSION

Integrating *karawitan* (traditional Javanese music) in Islamic Education significantly improves students' understanding and internalization of Islamic values. Through practice and performance, students understand religious concepts theoretically and experience Islamic values directly in their daily lives. Active participation in gamelan fosters discipline, cooperation, and empathy, which align with Islamic teachings. In addition, using arts-based learning methods creates a more engaging learning environment and increases student involvement. Thus, gamelan can be an innovative strategy in character education based on Islamic values.

The study's results also reveal that interactive learning based on *karawitan* effectively improves students' critical and creative thinking skills toward Islamic Education material. Analyzing the lyrics of *karawitan* songs containing Islamic values encourages students to understand moral messages more deeply. This activity also improves students' emotional intelligence by training patience, tolerance, and an attitude of respecting cultural diversity. In addition, the use of interactive technology in arts-based learning further increases student motivation and understanding. Therefore, integrating *karawitan* (traditional Javanese music) in Islamic Education learning can be an effective alternative to creating a holistic and meaningful learning experience.

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