

LEARNING THE QUR'AN HADITH IN ISLAMIC RELIGIOUS EDUCATION AS AN EFFORT TO STRENGTHEN THE RELIGIOUS CHARACTER OF GRADE IV STUDENTS OF SD NEGERI JANGKANG I TIRIS PROBOLINGGO

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Abstract

This study aims to analyze the implementation of Qur'an Hadith learning in the subject of Islamic Religious Education as an effort to strengthen the religious character of grade IV students of SD Negeri Jangkang I Tiris Probolinggo. This study uses a qualitative approach with a descriptive research type to gain an in-depth understanding of the learning process and its impact on students' religious character. Data collection techniques were carried out through direct observation of learning activities, semi-structured interviews with school principals, Islamic Religious Education teachers, and grade IV students, as well as documentation of learning activities. Data analysis is carried out qualitatively through the stages of data reduction, data presentation, and conclusion drawn. The results of the study show that learning the Qur'an Hadith is carried out in a structured manner through reading, memorizing, understanding the meaning of verses and hadiths, and relating them to students' daily lives. This learning plays an important role in strengthening students' religious character, especially in forming an attitude of faith, discipline in worship, honesty, responsibility, and mutual respect. Supporting factors include teacher competence, school support, and student enthusiasm, while inhibiting factors are limited learning time and differences in students' religious backgrounds. Overall, the learning of the Qur'an Hadith makes a positive contribution to strengthening the religious character of students.

Keywords: Learning Al-Qur'an Hadith, Islamic Religious Education, Religious Character, Character Strengthening, Elementary School Students



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INTRODUCTION

Islamic Religious Education (PAI) is an integral part of the national education system which aims to shape students to have faith, piety, and noble morals. At the elementary school level, PAI has a very strategic position because it is the initial foundation in the formation of students' religious character. One of the main components in PAI subjects is the learning of the Qur'an Hadith which functions as a source of values, life guidelines, and the main reference in fostering students' attitudes and behaviors.¹

The learning of the Qur'an Hadith is not only directed at the ability to read, memorize, and understand the content of verses and hadiths, but also on the process of internalizing religious values into students' attitudes and actions in daily life. Values such as faith, piety, honesty, discipline, responsibility, and social concern should grow through contextual and applicative learning of the Qur'an Hadith. Therefore, learning the Qur'an Hadith has an important role in efforts to strengthen students' religious character.²

However, the reality of learning the Qur'an Hadith in elementary school still shows various problems. Learning often emphasizes cognitive aspects, such as memorization of verses and textual understanding of meaning, while affective aspects and habituation of values have not been optimally integrated. In addition, the learning methods used tend to be monotonous, the limited learning time, and the difference in students' religious backgrounds are factors that affect the effectiveness of learning the Qur'an Hadith in forming religious character.³

Various previous studies have revealed that effective learning of the Qur'an Hadith is characterized by the integration of text understanding, teacher example, habituation of religious values, and active involvement of students in the learning process. A learning approach that relates verses and hadith to the context of daily life has been proven to be able to increase students' understanding and religious attitudes. However, most of the research still focuses on aspects of learning outcomes or specific learning strategies, while studies that comprehensively discuss the implementation of Qur'an Hadith learning in Islamic Religious Education as an effort to strengthen the religious character of elementary school students are still relatively limited.⁴

¹ Ikromulloh Hakiki and Ainur Rofiq Sofa, "Efforts To Improve Understanding Of Islamic Brotherhood Through The Case Study Method In The Course Of Creed And Achievements In Grade Xii Students Of Ma Walisongo 2 Banyuwangi Probolinggo," n.d.

² Dian Zahrotus Sita and Ainur Rofiq Sofa, "Pembelajaran Kitab Mubadi'Fiqh Sebagai Upaya Penguatan Pemahaman Fiqih Dan Mufrodad Bahasa Arab Santri Di Ma'had Walisongo 1 Maron, Probolinggo," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (2025).

³ Putri Nabilatus Sholeha and Ainur Rofiq Sofa, "Membedah Gagasan Dalam Teks Panjang Bahasa Arab Melalui Pendekatan Analisis Wacana Yang Mengungkapkan Makna Tersurat Dan Tersirat Di Sekolah MA Zaha," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁴ Muzdalifah Muzdalifah and Ainur Rofiq Sofa, "Penerapan Strategi Pembelajaran Dalam Pemahaman Makna Harfiah Dan Majazi Di Lembaga SMP Pesantren Zainul Hasan Genggong," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

Based on this background, this research was conducted at SD Negeri Jangkang I Tiris Probolinggo, especially in grade IV students. This research is focused on examining in depth how the learning of the Qur'an Hadith in the subject of Islamic Religious Education, how the role of learning in strengthening the religious character of students, and the factors that support and hinder its implementation. This study is important considering that religious character needs to be instilled from an early age through planned, meaningful, and sustainable learning.⁵

The purpose of this study is to describe the implementation of Qur'an Hadith learning in Islamic Religious Education in grade IV of SD Negeri Jangkang I Tiris Probolinggo, analyze the role of Qur'an Hadith learning in strengthening students' religious character, and identify supporting and inhibiting factors in its implementation. This research is expected to be able to provide a complete empirical picture of the practice of learning the Qur'an Hadith in elementary schools.⁶

The benefits of this research include theoretical and practical benefits. Theoretically, the results of this study are expected to enrich scientific studies in the field of Islamic Religious Education, especially related to the learning of the Qur'an Hadith and strengthening religious character at the elementary school level. Practically, this research is expected to be a reference for Islamic Religious Education teachers in designing more effective, contextual, and oriented learning of the Qur'an Hadith to the formation of students' religious character, as well as a consideration for schools in improving the quality of religious education.⁷

RESEARCH METHODS

This study uses a qualitative approach with a type of descriptive research that aims to describe in depth the implementation of Qur'an Hadith learning in Islamic Religious Education subjects as an effort to strengthen the religious character of grade IV students of SD Negeri Jangkang I Tiris Probolinggo. This approach was chosen because the research focuses on the learning process, educational interactions, and religious behaviors of students that arise naturally in the context of learning in schools.

The research was carried out at SD Negeri Jangkang I Tiris Probolinggo which is located at 39CJ+QC9, Krajan, Jangkang, Tiris District, Probolinggo Regency, East Java 67287. The research subjects were determined purposively by considering direct involvement in the learning of the Qur'an Hadith. The research informants consisted of Principal Junaidi Hadiwiyanto, Islamic

⁵ M Yusuf Kusuma Wijaya and Ainur Rofiq Sofa, "Hadits Sebagai Landasan Normatif Dalam Ekonomi Islam Definisi, Urgensi, Dan Aplikasinya," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 3, no. 4 (2025).

⁶ Ainur Rofiq Sofa et al., "Pengembangan Penilaian Pembelajaran Berbasis VEO Di MAN 2 Probolinggo," *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 4, no. 2 (2025).

⁷ Naimatul Fuadah and Ainur Rofiq Sofa, "Perkembangan Sastra Arab Dan Pengaruhnya Terhadap Bahasa," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

Religious Education Teacher Muhammad Hidayatullah, and grade IV students, namely Erina Bilkis and Risa.

The type of data used in this study is qualitative data sourced from primary data and secondary data. Primary data was obtained through observation and direct interviews with informants, while secondary data was obtained from learning documents, learning tools, and documentation of Qur'an Hadith learning activities.⁸

Data collection was carried out through direct observation of the learning process of the Qur'an Hadith in grade IV to observe the implementation of students' religious learning and behavior. In addition, semi-structured interviews were conducted with school principals, PAI teachers, and students to obtain more in-depth information regarding the role of learning the Qur'an Hadith in strengthening religious character as well as supporting and inhibiting factors in its implementation.⁹ Documentation techniques are used as a complement to strengthen the data from observations and interviews.

Data analysis is carried out in a qualitative descriptive manner through the stages of data reduction, data presentation, and conclusion drawn. The analysis process is carried out continuously from the beginning of data collection until the research is completed. The validity of the data is maintained through triangulation of sources and techniques by comparing the data from observations, interviews, and documentation so that the data obtained is valid and can be scientifically accounted for. It can be clearly seen in the diagram below:

⁸ Ifrohatul Hamidah and Ainur Rofiq Sofa, "Fiqh Al-Lughah Dan Pengaruhnya Terhadap Perkembangan Ilmu Nahwu," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

⁹ Ainur Rofiq Sofa and Holifatul Munawaroh, "Isytiqah, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

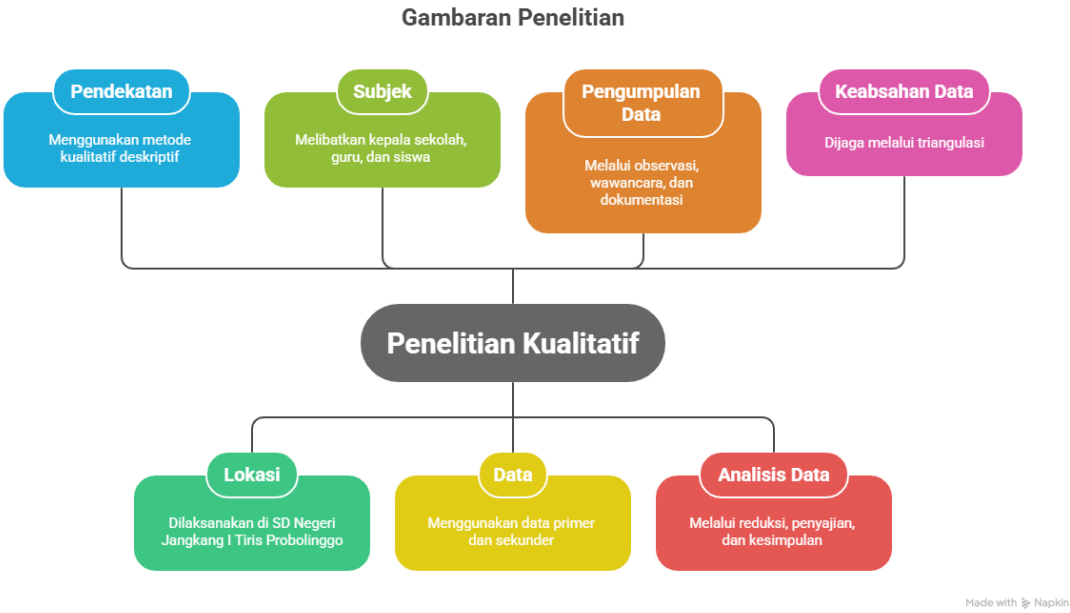


Diagram 1. Research Overview

Diagram 1 illustrates the use of a descriptive qualitative approach in this study to allow researchers to comprehensively understand the reality of learning the Qur'an Hadith in a natural and as it is. Through observation, interviews, and documentation, this research was able to capture the dynamics of the learning process, educational interactions, and religious behavior of students in depth. The selection of informants purposively ensures that the data obtained is relevant and representative to the focus of the research. Continuous data analysis and the application of triangulation of sources and techniques strengthen the validity of the findings, so that the results of the research can be scientifically accounted for. Thus, the research approach and procedure used are considered appropriate to reveal the role of learning the Qur'an Hadith in strengthening students' religious character.

RESULTS AND DISCUSSION

This section presents the results of research obtained from the data collection process through observations, interviews, and documentation related to learning the Qur'an Hadith in the subject of Islamic Religious Education (PAI) in grade IV of SD Negeri Jangkang I Tiris Probolinggo. The results of the research are presented descriptively to illustrate the implementation of the learning of the Qur'an Hadith, its role in strengthening the religious character of students, as well as the factors that support and hinder its implementation.

Furthermore, the results of the research are analyzed and discussed by linking them to Islamic education theory, especially Islamic education theory that developed in the Middle East, in order to gain a comprehensive understanding between empirical findings in the field and theoretical foundations. This discussion aims to affirm the position of research findings in the context of academic studies and show their relevance to the development of Islamic Religious Education learning in elementary schools, especially in efforts to strengthen students' religious character.

Implementation of Qur'an Hadith Learning in Islamic Religious Education Subjects

The results of the study show that the implementation of learning the Qur'an Hadith in the subject of Islamic Religious Education (PAI) in grade IV of SD Negeri Jangkang I Tiris Probolinggo is carried out in a planned and oriented manner towards the formation of students' religious character. PAI teachers arrange learning by integrating habituation activities, material understanding, and strengthening moral values sourced from the Qur'an and Hadith.

The Principal of SD Negeri Jangkang I Tiris Probolinggo, Junaidi Hadiwiyanto, explained that PAI learning, especially the Qur'an Hadith, is an important part of fostering students' character at school. He stated:

"We encourage the learning of the Qur'an Hadith not only limited to the delivery of material, but also the habituation of students' religious attitudes in daily life at school."

Learning begins with routine activities of reading prayers and murojaah short surahs. PAI teacher, Muhammad Hidayatullah, said that the habituation is carried out consistently to build a religious atmosphere before learning begins:

"Before entering the material, students are accustomed to praying and reading short surahs. The goal is for them to be mentally prepared and used to practicing the teachings of the Qur'an."

In the core activity, the teacher guides students to read verses of the Qur'an and hadith together, then explain their meaning and content in simple language and accompanied by concrete examples that are close to the student's life. This is reinforced by the statement of grade IV student, Erina Bilkis, who said:

"If we study the Qur'an Hadith, we read the verses together, then the teacher explains the meaning with examples such as being honest and respecting friends."

Learning activities were closed with reflection and affirmation of moral messages contained in verses and hadiths, as well as simple evaluations to measure students' understanding and attitudes.

These findings show that the implementation of Qur'an Hadith learning at SD Negeri Jangkang I Tiris Probolinggo has applied a contextual approach and religious habituation. This is in line with the concept of PAI learning which emphasizes the integration between material

understanding and the practice of values, so that learning does not stop at the cognitive aspect, but continues on the formation of students' religious attitudes and behaviors.

Al-Ghazali emphasized that the main goal of Islamic education is the formation of noble morals (tahdzīb al-akhlaq) and a self-approach to Allah SWT. In *Ihya' Ulum al-Din*, Al-Ghazali states that science should lead humans to good behavior, not just intellectual knowledge.¹⁰

The findings of the study show that the learning of the Qur'an Hadith in grade IV of SD Negeri Jangkang I Tiris Probolinggo is in line with Al-Ghazali's views, because teachers not only emphasize mastery of the reading of verses and hadiths, but also instill the values of honesty, discipline, and good manners. The habit of reading the Qur'an and reflecting on moral values reflects moral education as the core of PAI learning.

The results of the study show that the implementation of learning the Qur'an Hadith in the subject of Islamic Religious Education (PAI) in grade IV of SD Negeri Jangkang I Tiris Probolinggo is carried out in a planned manner and oriented towards strengthening the religious character of students. PAI teachers compile and carry out learning by integrating religious habituation activities, material understanding, and instilling moral values sourced from the Qur'an and Hadith. This learning pattern shows that learning is not only directed at the achievement of cognitive competence, but also at the formation of students' religious attitudes and behaviors.

The Principal of SD Negeri Jangkang I Tiris Probolinggo, Junaidi Hadiwiyanto, emphasized that PAI learning, especially Qur'an Hadith materials, has a strategic position in fostering students' character in schools. He said that learning the Qur'an Hadith is not only interpreted as a process of knowledge transfer, but also as a means of habituating religious values in the daily lives of students in the school environment. This statement shows the institutional commitment of the school in making the learning of the Qur'an Hadith an integral part of character education.

The implementation of learning began with routine activities of reading prayers and murojaah short surahs. PAI teacher, Muhammad Hidayatullah, explained that the activity was carried out consistently to create a religious atmosphere and prepare the psychological condition of students before entering the learning material. This habituation functions as a spiritual strengthening as well as a means of internalizing religious values in a sustainable manner. In the perspective of Islamic education, habituation (ta'wīd) is an effective method in forming character, because the values that are instilled repeatedly will be inherent in students.¹¹

¹⁰ Ainur Rofiq Sofa and Holifatul Munawaroh, "Isytiqaaq, Taraduf, Isytirok, Dan Tadladh: Pilar-Pilar Semantik Dalam Bahasa Arab Klasik," *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan* 3, no. 3 (2025).

¹¹ Lukman Hakim, "Studi Kualitatif Eksistensi Madrasah Diniyah Berbasis Ke NU-an Dalam Membentuk Akhlakul Karimah Peserta Didik," *JIMU: Jurnal Ilmiah Multidisipliner* 3, no. 04 (2025).

In the core learning activity, the teacher guides students to read Qur'anic verses and hadiths together, then explain their meaning and content using simple and easy-to-understand language. Teachers also associate the material with concrete examples that are close to students' daily lives, such as honesty, mutual respect, and responsibility. This is reinforced by the statement of grade IV student, Erina Bilkis, who stated that learning the Qur'an Hadith is accompanied by an explanation of meaning and examples of behavior that can be directly practiced. These findings show that learning has applied a contextual approach that helps students understand the relevance of the teachings of the Qur'an and Hadith in real life.¹²

At the end of the lesson, the teacher reflects with the students by emphasizing the moral messages contained in the verses and hadith studied, as well as conducting simple evaluations to measure students' understanding and attitudes. This reflection activity serves to strengthen the internalization of values and help students realize the importance of practicing religious teachings in daily life.¹³

Theoretically, the findings of this study are in line with the thoughts of Al-Ghazali, one of the figures of classical Islamic education from the Middle East, who affirmed that the main goal of Islamic education is the formation of noble morals (tahdzīb al-akhlaq) and self-approach to Allah SWT. Science should be a means to guide humans towards goodness, not just to increase intellectual knowledge.¹⁴

The learning of the Qur'an Hadith in grade IV of SD Negeri Jangkang I Tiris Probolinggo reflects Al-Ghazali's view. Teachers not only emphasize the ability to read and understand verses and hadiths, but also instill moral values such as honesty, discipline, good manners, and responsibility through habituation and example. Thus, the learning of the Qur'an Hadith does not stop at the cognitive aspect, but functions as a process of moral education that places the values of the Qur'an and Hadith as a guideline for student behavior.

The Role of Qur'an Hadith Learning in Strengthening Students' Religious Character

Learning the Qur'an Hadith has a significant role in strengthening the religious character of grade IV students. Based on the results of observations and interviews, religious values such as honesty, discipline, responsibility, and good manners began to appear in students' daily behavior.

¹² albert Bandura, Uminur Halimah, "Kegiatan Rutin Kajian Kitab Waṣāyā Al-Abā'lil Abnā'dalam Meningkatkan Kedisiplinan Di Sman 2 Ponorogo Perspektif Teori Kognitif," n.d.

¹³ Akhmad Rijali Elmi, "Epistemologi Tafsir Esoterik Al-Ghazali Dalam Kitab Ihya'Ulum Al-Din," *MODELING: Jurnal Program Studi PGMI* 9, no. 2 (2022).

¹⁴ Moh Muafi Bin Thohir, "Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya'Ulumuddin," *IQTISHODUNA: Jurnal Ekonomi Islam* 5, no. 2 (2016).

PAI teacher, Muhammad Hidayatullah, said:

"After learning the Qur'an Hadith regularly, students begin to get used to praying alone, being more polite to the teacher, and respecting each other among friends."

The strengthening of religious character is also felt directly by students. Risa, one of the fourth grade students, revealed:

"I now remember to pray before studying and not to speak rudely because it is not in accordance with the teachings of the hadith."

These behavioral changes show that learning the Qur'an Hadith not only improves students' understanding of verses and hadiths, but also forms spiritual awareness that is reflected in daily attitudes and habits.

The results of this study strengthen the view that the learning of the Qur'an Hadith plays a strategic role in the internalization of religious values in elementary school students. The teacher's example, consistent habituation, and contextual explanation of the meaning of verses and hadith have proven effective in shaping students' religious character. Thus, learning the Qur'an Hadith serves as a medium for continuous character building.

Learning the Qur'an Hadith has a significant role in strengthening the religious character of grade IV students of SD Negeri Jangkang I Tiris Probolinggo. Based on the results of observations and interviews, religious values such as honesty, discipline, responsibility, and good manners began to appear in students' daily behavior. This shows that the learning of the Qur'an Hadith not only serves as a means of improving cognitive understanding, but also as a medium for internalizing religious values that are oriented towards the formation of attitudes and behaviors.

The teacher of Islamic Religious Education, Muhammad Hidayatullah, explained that changes in students' religious behavior began to be seen after the learning of the Qur'an Hadith was carried out regularly and consistently. He said that students became more accustomed to praying before and after learning activities, showing a polite attitude to teachers, and maintaining harmonious relationships with peers. These findings show that the learning of the Qur'an Hadith plays a role in building religious awareness which is reflected in students' positive habits in the school environment.

The strengthening of religious character is also felt directly by students. Risa, one of the fourth grade students, said that learning the Qur'an Hadith helps her to always remember religious teachings in behaving and speaking. Students' awareness to relate daily behavior to the teachings of the Qur'an and Hadith shows that there is a process of internalizing values that runs naturally and continuously.

Theoretically, the findings of this study are in line with the views of Abdullah Nashih Ulwan in the concept of *Tarbiyatul Aulad fil Islam*, which emphasizes that religious character education must be carried out through habituation, example, and continuous advice. Ulwan

emphasized that Islamic values will be firmly embedded in children if they are taught consistently and accompanied by real examples in daily life.¹⁵ In the context of this study, the example of PAI teachers and religious habituation carried out in learning the Qur'an Hadith are the main factors in the formation of students' religious character.¹⁶

In addition, Ibn Khaldun in *Muqaddimah* stated that the formation of character and habits in children should be done gradually and in accordance with their psychological development. Education that emphasizes memorization without understanding and practice will find it difficult to form a solid character. The findings of the study show that PAI teachers not only emphasize the memorization of verses and hadiths, but also provide an understanding of meaning and concrete examples that are relevant to students' lives. This approach is in line with the thought of Ibn Khaldun who emphasized the importance of understanding and practice in the educational process.¹⁷

Thus, the learning of the Qur'an Hadith in grade IV of SD Negeri Jangkang I Tiris Probolinggo functions as a medium for strengthening sustainable religious character. The integration between text comprehension, habituation of religious values, and teacher exemplification has proven effective in shaping students' spiritual awareness. Learning the Qur'an Hadith not only equips students with religious knowledge, but also leads them to practice Islamic teachings in daily life, so that religious character can grow consistently and meaningfully.

Supporting and Inhibiting Factors for the Implementation of Qur'an Hadith Learning

The results of the study show that the main supporting factors in the implementation of Al-Qur'an Hadith learning at SD Negeri Jangkang I Tiris Probolinggo are school policy support, PAI teacher competence, and a religious school environment. The principal, Junaidi Hadiwiyanto, emphasized:

"The school provides full support to religious activities because the formation of religious character is part of the school's vision."

In addition, the availability of textbooks, Qur'an mushaf, and religious habituation programs are significant supporting factors. However, this study also found inhibiting factors, such as differences in the ability to read the Qur'an between students and the limited time of PAI learning.

PAI teacher, Muhammad Hidayatullah, stated:

"Students' ability to read the Qur'an varies, so it takes a special approach and additional time to guide them."

¹⁵ Moh Muafi Bin Thohir, "Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya'Ulumuddin," *IQTISHODUNA: Jurnal Ekonomi Islam* 5, no. 2 (2016).

¹⁶ Siti Hanifah Parawansah and Ainur Rofiq Sofa, "Pendekatan Komprehensif Berbasis Al-Qur'an Dan Hadits Dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, Dan Kompetensi Pendidik," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (2025).

¹⁷ Nurul Harifah and Ainur Rofiq Sofa, "Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo: Implementasi Pengajian Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025).

These supporting and inhibiting factors show that the success of learning the Qur'an Hadith requires synergy between schools, teachers, and the family environment. Differences in students' abilities are challenges that can be overcome through differentiated learning and continuous mentoring. These findings confirm that learning the Qur'an Hadith as an effort to strengthen religious character requires systemic support so that the results are optimal. The above data is reinforced by the documentation data in Figure 1 below:



Figure 1. The Learning Process of Al-Qur'an Hadith in Islamic Religious Education Subjects as an Effort to Strengthen the Religious Character of Grade IV Students of SD Negeri Jangkang I Tiris Probolinggo

The picture shows the Qur'an Hadith learning activity in grade IV of SD Negeri Jangkang I Tiris Probolinggo, where PAI teachers guide students to read Qur'an verses together. This activity is accompanied by an explanation of the meaning of verses and hadith as well as the cultivation of religious character values such as discipline, honesty, and mutual respect in the learning process.

Al-Ghazali emphasized that the main goal of Islamic education is the formation of noble morals (tahdzīb al-akhlaq) and a self-approach to Allah SWT. In *Ihya' Ulum al-Din*, Al-Ghazali states that science should lead humans to good behavior, not just intellectual knowledge.¹⁸

The findings of the study show that the learning of the Qur'an Hadith in grade IV of SD Negeri Jangkang I Tiris Probolinggo is in line with Al-Ghazali's views, because teachers not only emphasize mastery of the reading of verses and hadiths, but also instill the values of honesty, discipline, and good manners. The habit of reading the Qur'an and reflecting on moral values reflects moral education as the core of PAI learning.¹⁹

¹⁸ Suci Ramadani and Ainur Rofiq Sofa, "Kejujuran Dalam Perspektif Pendidikan Islam: Nilai Fundamental, Strategi Implementasi, Dan Dampaknya Terhadap Pembentukan Karakter Santri Di Pesantren," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

¹⁹ Ainur Rofiq Sofa, Abd Aziz, and Muhammad Ichsan, "Pendidikan Bahasa Arab: Problematika Dan Solusi Dalam Studi Pembelajaran Bahasa Arab," *Jurnal Inovasi Penelitian* 1, no. 9 (2021).

Ibn Sina in *As-Siyasah fi at-Tarbiyah* emphasized that children's education must be adjusted to the stages of development, age and ability of students. He suggested that Qur'an education be given from an early age in a gentle, gradual, and fun method.²⁰

The results of the study show that PAI teachers convey the Qur'an Hadith material in simple language and concrete examples that are close to students' lives. This approach is in line with Ibn Sina's theory, where learning that is appropriate to the child's developmental stage will be easier to understand and internalize, especially in the formation of the religious character of elementary school students.²¹

Ibn Khaldun in *Muqaddimah* emphasized that education cannot be separated from the social and cultural context of society. He criticized teaching methods that are rigid and oppressive, and emphasized the importance of gradual and contextual learning so that students do not experience boredom and learning difficulties.²²

The findings of the study show that the learning of the Qur'an Hadith is associated with the reality of students' lives at school, such as honesty, discipline, and mutual respect. This practice is in line with Ibn Khaldun's view that effective education is education that is relevant to the social environment of learners and is able to shape their character naturally.

Abdurrahman An-Nahlawi, a thinker of contemporary Islamic education in the Middle East, argued that Islamic education should use the methods of *uswah* (example), *ta'wid* (habituation), and *mau'izhah* (advice) as the main strategies in the formation of Muslim personality.²³

The results of the study show that PAI teachers at SD Negeri Jangkang I Tiris Probolinggo play an active role as role models in religious attitudes and consistently get students used to praying, reading the Qur'an, and behaving politely. This is in line with An-Nahlawi's theory that the formation of religious character cannot be achieved through lectures alone, but must be through continuous example and habituation.

Based on Middle Eastern Islamic education theory, the learning of the Qur'an Hadith ideally integrates aspects of faith, knowledge, and charity. The findings of the study show that learning the

²⁰ Sukandarman Sukandarman and Ainur Rofiq Sofa, "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (2024).

²¹ Zakiyatul Mardiyah and Ainur Rofiq Sofa, "Keutamaan Menuntut Ilmu Dalam Perspektif Islam Di Kehidupan Modern: Tantangan, Peluang, Dan Pengaruh Teknologi Dalam Pembentukan Karakter Di Era Digital," *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa* 4, no. 1 (2025).

²² Nur Kholik and Miftahul Ulum, *Nalar Kritis Pendekatan Pendidikan Islam* (Pohon Tua Pustaka, 2022).

²³ Rizky Gilang Kurniawan, *Teori Dan Metode Pembelajaran: Fondasi Teoretis Dan Metodologis Menuju Transformasi Pembelajaran Modern* (Penerbit Lutfi Gilang, 2025).

Qur'an Hadith in grade IV not only improves students' understanding of verses and hadiths, but also forms religious attitudes that are reflected in students' daily behavior.

Thus, the learning of the Qur'an Hadith at SD Negeri Jangkang I Tiris Probolinggo has reflected the principles of Middle Eastern Islamic education, namely education oriented to the formation of morals, carried out gradually, contextually, and supported by example and habituation.

Theoretically, the results of this study strengthen the relevance of Middle Eastern Islamic education theory in the context of basic education in Indonesia. The thoughts of Al-Ghazali, Ibn Sina, Ibn Khaldun, and An-Nahlawi are proven to be still actual and applicable in the learning of the Qur'an Hadith as an effort to strengthen the religious character of students. Therefore, the integration of Middle Eastern Islamic education theory in PAI learning practices is an important foundation in forming a generation of Muslims who have faith, knowledge, and noble character.²⁴

The findings of the study show that the implementation of Qur'an Hadith learning cannot be separated from the support of the education system as a whole.²⁵ School policy support, teacher competence, and religious environment are not just technical factors, but structural prerequisites for the successful internalization of the values of the Qur'an and Hadith. When schools consciously make the formation of religious character part of the institutional vision, the learning of the Qur'an Hadith acquires legitimacy and a strong space for implementation, so that it does not stop at formal learning activities alone.²⁶

The role of a competent PAI teacher who serves as an example shows that religious character education takes place through a process of exemplary and habituation, not only through the delivery of material. This interpretation indicates that the effectiveness of learning the Qur'an Hadith is largely determined by the quality of pedagogical interaction between teachers and students. Teachers are the main mediators who bridge the normative values of the Qur'an and Hadith with the reality of students' lives, so that these values can be lived and practiced in a sustainable manner.²⁷

²⁴ Uswatun Hasanah and Ainur Rofiq Sofa, "Strategi, Implementasi, Dan Peran Pengasuh Dalam Pengembangan Pendidikan Agama Di Pondok Pesantren Zainul Hasan Genggong Probolinggo," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 1 (2025).

²⁵ M Romli and Ainur Rofiq Sofa, "Integrasi Al-Qur'an Dan Al-Hadits Dalam Pengembangan Pendidikan Islam Di Madrasah Tsanawiyah Thoiyyib Hasyim Jorong Leces Probolinggo: Tantangan Dan Peluang Dalam Menyongsong Era Digital Dan Globalisasi," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 3, no. 1 (2025).

²⁶ Jannatul Firdausiyah and Ainur Rofiq Sofa, "Relevansi Al-Qur'an Dan Hadits Dalam Pembentukan Nilai Sosial, Etika Politik, Dan Pengambilan Keputusan Di Era Kontemporer: Kajian Terhadap Pengaruhnya Dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, Dan Tekn," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

²⁷ Sus Shalawati and Ainur Rofiq Sofa, "Revitalisasi Nilai Al-Qur'an Dan Hadits Dalam Pembentukan Etos Kerja, Profesionalisme, Spiritualitas, Inovasi, Keseimbangan Sosial, Dan Keberlanjutan Muslim Modern," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

On the other hand, the difference in the ability to read the Qur'an between students reveals the reality of student heterogeneity that cannot be ignored in PAI learning. This barrier shows that a uniform learning approach has the potential to weaken the effectiveness of learning the Qur'an Hadith. The limited learning time further emphasizes that learning the Qur'an Hadith requires adaptive and differential pedagogical strategies so that the goal of religious character formation can be achieved optimally.²⁸

This interpretation reinforces the view that strengthening religious character through learning the Qur'an Hadith is a long-term process that demands synergy between schools, teachers, and the family environment. Learning the Qur'an Hadith cannot stand alone as a classroom activity, but must be integrated into the school culture and supported by religious habits outside the classroom. Thus, the supporting and inhibiting factors found in this study not only show the technical conditions of learning, but also reflect the need for a holistic, contextual, and sustainable approach to Islamic education.

CONCLUSION

The learning of the Qur'an Hadith in the subject of Islamic Religious Education in grade IV of SD Negeri Jangkang I Tiris Probolinggo has proven to play a strategic role in strengthening the religious character of students if carried out in a planned, contextual, and sustainable manner. Learning that not only emphasizes the aspect of reading and understanding texts, but also relates the content of verses and hadith to students' daily experiences, is able to encourage the deeper internalization of religious values.

The findings of the study show that the role of teachers is a key factor in reviving the learning of the Qur'an Hadith as a means of forming religious character. Teacher examples, habituation of religious values, and positive educational interactions contribute to the formation of students' religious attitudes, such as discipline in worship, honesty, responsibility, and mutual respect. On the other hand, the effectiveness of learning is influenced by the support of the school environment and the readiness of students, while the limited learning time and differences in students' religious backgrounds are challenges that need to be managed wisely.

Based on these results, the learning of the Qur'an Hadith needs to continue to be developed with a more varied and applicable approach, and strengthened through collaboration between teachers, schools, and parents. Further research is recommended to examine the development of a

²⁸ Dewi Shinta Kurnia Ilahi et al., "Penilaian Pembelajaran PAI Berbasis Google Forms, Quizizz, Dan Grade Scope:: Strategi Dan Implementasi Efektif Di MA Zainul Hasan 1 Genggong," *Indonesian Research Journal on Education* 5, no. 2 (2025).

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more innovative and adaptive learning model of the Qur'an Hadith to the characteristics of students, as well as to measure its impact more broadly at various levels of education.

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