

Instilling Islamic Values in Elementary School Students: A Case Study of the R2SC Method (Routine, Role Models, Spontaneity, and Conditioning)

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ABSTRACT

Instilling Islamic values in primary school students is crucial for fostering moral and spiritual character from an early age. This study examines the effectiveness of the R2SC technique (Routine, Role Model, Spontaneity, and Conditioning) in developing Islamic character in young learners by integrating structured activities and contextual learning. A qualitative case study approach was employed, with data collected through direct observation, in-depth interviews with educators and students, and document analysis of R2SC implementation in an Islamic elementary school. Thematic analysis was used to identify key patterns and insights. The findings indicate that the R2SC technique effectively instills Islamic values in students. Routine practices, such as communal prayers and religious activities, reinforce spiritual discipline. Educators and school staff serve as role models, demonstrating Islamic behaviors. Spontaneity in daily interactions helps students internalize values in real-life contexts, while conditioning ensures a supportive environment for continuous reinforcement. The study highlights the practical benefits of the R2SC approach in Islamic character education. It provides educators with a structured yet flexible methodology to integrate religious teachings into everyday school life, making moral education more impactful. The R2SC technique is a comprehensive method for Islamic character development in primary schools. Future research should explore its adaptability in different cultural and educational settings to enhance its global applicability and effectiveness.

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1. INTRODUCTION

Character education has been acknowledged as essential for cultivating a generation endowed with robust morals, integrity, and spirituality (Hardiansyah & Mas'odi, 2022; Ibrahim, 2018). In basic education, character values frequently establish the foundational basis for individuals who may constructively contribute to society. A significant component of character education is the instillation of Islamic values, which encompass universal principles such as honesty, responsibility, social concern, and obedience to God. In recent decades, globalization and technological progress have introduced new challenges to the educational system, including faith-based education. The growing pluralistic society and the impact of digital technology frequently distract youngsters from the fundamental principles that formal education seeks to impart (Hardiansyah, 2022; Solihin, Hasanah, & Fajrussalam, 2020). Consequently, a pragmatic and methodical approach to Islamic character teaching in primary schools is gaining significance. The instillation of Islamic principles in primary school students in Indonesia encounters numerous problems, notably the absence of a cohesive educational framework to facilitate the acquisition of these values. Islamic education in schools frequently emphasizes cognitive dimensions, such as the memorization of Quranic verses and fundamental fiqh knowledge, while neglecting affective and behavioral components. Character education is not only the acquisition of knowledge but also the habituation of behavior and the incorporation of religious ideals into students' daily life (Sobaya, Pusparini, & Achiria, 2023). This disparity signifies a divergence between the theoretical framework of character education and its practical application in the field. Moreover, the education system frequently fails to create an adequately supportive environment for the ongoing instillation of these values.

Religious values encompass the connection between humanity and the divine, as well as the significance of faith and obedience. Sharia values pertain to the relationship between individuals and their character, while moral values concern the interactions among individuals. Value education is the process of imparting and cultivating values in an individual. Similarly, (Habibi, 2017; Mustoip & Fatmawati, 2023) describes value education as a deliberate and systematic endeavor aimed at cultivating the fundamental qualities of an individual to foster the development of a person with virtuous character. The primary determinant in the internalization of divine principles inside religious activities necessitates cooperation from many stakeholders within the school, particularly the principal, educators, Islamic Religious Education instructors, staff, and employees. This will serve as an exemplar for students to engage actively in religious activities and to cultivate their personalities, fostering strong character and high discipline. The principal's policy and support from all school surroundings to foster religious activities might subsequently instill discipline in pupils regarding worship and other activities. Through regular engagement in these religious activities, it is anticipated that the outcomes will enhance the calibre of school graduates, which will subsequently be utilized in daily life.

The cultivation of a student's potential can be achieved by habituation, which involves repetitive acts that promote exemplary behavioral values reflected in attitudes, speech, emotions, thoughts, and behaviors in accordance with societal norms. Habituation shapes an individual, as the fundamental aim of education is to cultivate humanity. Character encompasses an individual's nature, inherent personality, behavior, morality, and disposition. As stated by Abidin and Murtadlo (2020) and Ahdar, Halik, and Musyarif (2020), a habit is not innate but rather developed progressively through daily thoughts and activities, thought by thought, action by action. The formation of a habit is affected by various factors, one of which is the environment. As stated by Al-Jayyousi et al. (2022), numerous external events, situations, or conditions are believed to affect or be affected by a person's development. Habituation in schools refers to the establishment of values, principles, traditions, and habits among students, cultivated by the institution and embraced by the entire school community. An effective school culture imbues students with religious values, enabling them to preserve their religious heritage within the educational environment. Spiritual culture is inherent to humanity, encompassing attitudes, behaviors, and creations in daily life. Rabbaniyah encompasses values such as faith, kindness, piety, honesty, trustworthiness, gratitude, and patience, which are interconnected with human values

manifested through friendship, brotherhood, equality, justice, friendliness, humility, promise-keeping, open-mindedness, assertiveness, luxury, and gentleness (Ikhwan, Biantoro, & Rohmad, 2019).

In the educational setting, several practices are implemented to cultivate an atmosphere that can impact character development. These practices constitute the culture of a school. As stated by Ebrahimi (2017), school culture encompasses the environment of school life characterized by interactions among students, instructors, counselors, administrative personnel, and other members of the school community. Numerous regulations, standards, and ethical principles govern intra- and inter-group interactions and the collective ethics applicable inside a school environment. Values like leadership, role modeling, amicability, tolerance, diligence, discipline, social consciousness, environmental stewardship, nationalism, and accountability are cultivated within the school culture. The cultivation of values in cultural education and national character within school culture encompasses the endeavors of the principal, educators, counselors, and administrative personnel during their interactions with students and the utilization of school resources (Amiruddin, Askar, & Yusra, 2019; Hardiansyah, Zainuddin, Sukitman, & Astutik, 2023).

Initial findings indicate that the implementation of Islamic ideals has occurred at SDIT Lukmanul Hakim. The integration of Islamic values in elementary schools appears distinct from other institutions in Sumenep Regency; the introduction of these values approximately two years ago has significantly impacted the school environment, particularly among students at SDIT Lukmanul Hakim. The manifestation of Islamic ideals at SDIT Lukmanul Hakim is evidenced by the establishment of a private mosque funded by contributions from the community, parents, and teachers. This phenomenon has not been observed in other non-integrated Islamic elementary schools, with the exception of SDIT Lukmanul Hakim. The community and parents place greater trust in the school to construct a mosque, intended for congregational prayers during and outside school hours, Friday prayers, regular religious studies involving students, teachers, and the local community, and to assist in providing prayer guidance to students at the school.

The R2SC technique (Routine, Role Model, Spontaneity, and Conditioning) is a promising and creative solution for implementation in elementary schools to tackle these challenges. This approach seeks to establish a comprehensive learning atmosphere in which Islamic values are integrated through daily practices, exemplification by educators and school personnel, unplanned interactions that promote positive values, and a setting conducive to the development of Islamic character (Paramansyah, Musa, & Pranajaya, 2024). Rituals, such as communal prayers prior to commencing studies or reciting the Qur'an each morning, assist pupils in constantly internalizing Islamic principles. Teachers and school staff serve as role models, offering direct examples that are essential for character development in early childhood. Spontaneity in daily interactions enables students to implement Islamic ideals in practical contexts, while conditioning guarantees that the general school climate fosters the application of these values (Haron, Jamil, & Ramli, 2020; Nurhaeni, Lutfiani, Singh, Febriani, & Hardini, 2021).

This study seeks to examine the efficacy of the R2SC approach in imparting Islamic values to elementary school students. This study aims to determine the primary components of the R2SC approach that significantly contribute to the development of students' Islamic character. This research employs a case study methodology and qualitative techniques, concentrating on firsthand observations, comprehensive interviews with educators and students, and the examination of pertinent documents. The collected data are evaluated by employing thematic analysis techniques to discern patterns and principal themes that facilitate the inculcation of Islamic beliefs through this method. The current literature contains numerous research addressing character education and the integration of Islamic values in educational institutions. Nevertheless, the majority of this research concentrates on certain theories or instructional methodologies, neglecting adequate consideration of practical execution and optimal practices. Moreover, limited research amalgamates diverse methodologies into a comprehensive framework such as R2SC. Certain studies underscore the significance of role models in character education (Sitepu & Amelia, 2021) and the critical function of habituation or routines in

influencing student behavior (Choirunnisa, Nurhanurawati, Dahlan, Choirudin, & Anwar, 2022). Nevertheless, studies integrating these components with spontaneity and conditioning methodologies remain few, particularly within the framework of Islamic education in Indonesia.

This work seeks to address this gap by offering empirical contributions derived from field data. This research examines the application of the R2SC approach in elementary schools, yielding novel insights into the effective instillation of Islamic values and offering practical recommendations for educators and policymakers in education. This study is anticipated to provide a reference for future research on religion-based character education across many cultural contexts and educational systems.

This research is distinctive due to its holistic approach, integrating the four primary parts (Routine, Role Model, Spontaneity, and Conditioning) into a cohesive methodological framework. This research is pertinent to both the local Indonesian context and the worldwide discourse on value-based character education. This research illustrates how religious principles can be methodically and pertinently integrated to address current demands in a complex and pluralistic global society. This research, employing an innovative and practice-oriented methodology, robustly substantiates the significance of the R2SC method as a comprehensive framework for Islamic character education. The results of this study are anticipated to yield practical advantages for educators and learners, as well as theoretical additions to the literature on character education and Islamic education. In the long run, the implementation of the R2SC technique is anticipated to cultivate a generation with robust academic proficiency, a strong Islamic character, and the ability to confront contemporary difficulties with steadfast moral principles.

2. METHODS

This research utilizes a qualitative methodology with a phenomenological framework to thoroughly explore the experiences and viewpoints of participants concerning the application of the R2SC method in fostering Islamic values. The selection of a phenomenological design is predicated on its capacity to facilitate an exploration of the significance of human experiences within a particular context, specifically the realm of Islamic character education in primary educational institutions. This study draws upon three primary groups of data sources: the principal, teachers, and students at SDIT Lukmanul Hakim, an Islamic primary school. The principal was chosen as a source of information owing to their position in shaping policies and overseeing educational initiatives. Educators were selected due to their direct accountability in executing the R2SC method within the framework of daily learning. Concurrently, students were chosen to articulate their insights regarding their experiences with character education derived from this approach.

Data were gathered via semi-structured interviews, facilitating a nuanced approach to extracting comprehensive insights from informants. Interviews were carried out on a one-on-one basis to guarantee that each participant could express their perspectives and experiences free from external influence. Alongside interviews, further data were gathered through direct observation of classroom learning activities and pertinent documents, including lesson plans and student evaluation reports. The analysis of data was performed utilizing the interactive framework proposed by Miles and Huberman, which encompasses three principal phases: data reduction, data display, and the drawing of conclusions along with verification. The gathered data were distilled to uncover essential themes pertinent to the research aims. Thereafter, the data were articulated through tables and narratives to enhance comprehension. The process of drawing conclusions was carried out in an iterative manner to guarantee that the findings faithfully represented the empirical data collected.

The research was carried out through multiple phases. The initial phase involved meticulous planning, encompassing the identification of target educational institutions, the preparation of research instruments, and the submission of necessary research permits. The subsequent phase entailed the gathering of data, which included conducting interviews, making observations, and compiling relevant documents. The third stage involved a meticulous examination of the collected data, employing the

analytical techniques developed by Miles and Huberman. The concluding phase involved disseminating the research outcomes, which encompassed the composition of scholarly articles and the presentation of findings to pertinent stakeholders. The integrity of the data in this study was upheld by employing source and method triangulation. Source triangulation was performed by analyzing data from the principal, educators, and students to verify the consistency of the information. Method triangulation was employed through the integration of interviews, observations, and document analysis to enhance the robustness of the findings. Furthermore, a process of member checking was conducted by inviting informants to examine the interview transcripts, thereby ensuring that the documented data accurately reflected their intended meanings. This methodical approach is anticipated to yield credible and pertinent findings that enhance the development of Islamic character education theory and offer practical advantages for educational management in primary schools.

3. FINDINGS AND DISCUSSION

3.1 Values of Worship

Instilling worship values is one of the main focuses in shaping the Islamic personality of primary school students. The integration of worship values is carried out through various daily activities and structured routine programs. The principal emphasized, *"We believe that habituation is key to instilling worship values. If students are accustomed to performing congregational prayers and reading the Qur'an every day, they will make it a part of their daily routine."* Routine programs such as Duha prayer, congregational Dhuhur prayer, and reading the Qur'an before starting lessons have become ingrained in students' lives. For example, fourth and fifth-grade students take turns leading the Duha prayer every morning before classes begin. A teacher stated, *"Through this activity, students not only learn the importance of worship but also receive leadership training."* Additionally, congregational Friday prayers involve all male students and teachers. In an interview, a fifth-grade student said, *"Praying Friday prayers with friends makes me feel more enthusiastic. After the prayer, we often discuss the sermon we just heard."* This shows that worship activities are ritualistic and serve as a platform for discussion and spiritual reflection. These practices have proven to have a significant impact on character formation. A religious teacher added, *"These routine activities help students understand the importance of worship in daily life. They become more disciplined and accustomed to managing their time for worship."* This study found that students who actively participate in routine worship activities have better faith and discipline levels than those who participate less.

3.2 Moral Values

Instilling moral values through habituation, teacher role modelling, and daily interactions. The principal explained, *"Our school prioritizes character formation through the 3S approach: Smile, Greet, and Salute. These values are applied not only by students but also by all school staff."* The 3S practice is implemented in various aspects of school life. For example, every morning, students greet teachers with a smile and a greeting. A third-grade student said, *"I feel happy when teachers smile and greet me. It makes me want to do the same to my friends."* Such interactions create a positive atmosphere in the school environment. Additionally, moral values are instilled through activities such as cleaning the classroom together. A fourth-grade teacher explained, *"We encourage students to take responsibility for their environment's cleanliness. Every day, students take turns cleaning the classroom and disposing of trash properly."* This activity trains responsibility and forms good habits that impact students' behaviour outside of school. Teacher role-modelling also plays a vital role in instilling moral values. The principal explained, *"When teachers show polite and courteous behaviour, students naturally imitate it. For instance, when teachers always say 'please' and 'thank you,' students start applying these habits in their daily interactions."* A sixth-grade student expressed, *"I learned to respect others from my teacher. When the teacher speaks to us politely, I feel like doing the same to my friends."* The impact of instilling moral values is evident in improving student behaviour. A fifth-grade teacher mentioned, *"In the last six months, we have seen students become more caring towards each other. They start helping each other without being asked."* Interviews

with the principal revealed that this program also improves relationships between students and teachers, creating a more conducive learning environment.

3.3 Social Responsibility and Community Values

The school also strives to instill social responsibility and community values through collaboration-based activities. The principal stated, *"We want students to understand the importance of contributing to society. Therefore, we organize various programs that involve students directly in social activities."* One highlighted activity is the fundraising program for disaster victims. In an interview, a fifth-grade student shared their experience, *"We were taught to set aside our pocket money to help those affected by disasters. It feels great to help others."* The teacher managing the program explained that the activity teaches empathy and trains students to be socially responsible. Spontaneous activities such as picking up trash in the school environment are part of learning social responsibility. A third-grade teacher revealed, *"We always appreciate students' initiative to pick up trash without being asked. This shows that they understand the importance of maintaining the environment."* Communal events such as visits to orphanages also have a significant impact. A sixth-grade student shared their experience, *"When we visited the orphanage, I learned to be grateful for what I have and the importance of sharing with others."* The supervising teacher added, *"This activity helps students develop empathy and a sense of togetherness. They learn that giving does not have to wait until they are wealthy."*

The findings of this study show that community-based activities positively impact students' sense of social responsibility. One indicator of success is the increased participation of students in school social programs. The principal concluded, *"Students who are active in social activities tend to have a higher sense of togetherness and care for others."* This study found that the R2SC method (Routine, Role Model, Spontaneity, and Conditioning) is highly effective in instilling Islamic values in primary school students. Worship values are instilled through routine activities that build students' discipline and spirituality. Moral values are taught through habituation, teacher role modelling, and daily interactions that create a positive school atmosphere. Meanwhile, social responsibility and community values are developed through collaboration-based activities that train students' empathy and care for others. Interviews with the principal, teachers, and students reinforce the findings that this method enhances students' positive behaviour and creates a learning environment supporting Islamic character formation. Thus, this approach can serve as a replicable model in other primary schools to shape a faithful, moral, and socially responsible generation.

This study elucidates the successful integration of worship, morality, and social responsibility values into the daily lives of primary school students through the R2SC method. The systematic incorporation of congregational prayers and Qur'an recitation, alongside the exemplary conduct of educators, has profoundly shaped the development of students' Islamic character. The results corroborate Lickona's (1991) theory of character education, highlighting the significance of habituation and role modeling in the development of moral values. Regular routines facilitate the consistent internalization of religious values among students, while exemplary figures in the form of teachers foster an environment that is conducive to the practice of these values. Furthermore, the unplanned interactions inherent in this approach enable students to implement Islamic values in practical contexts. The results presented here are consistent with Bandura's (1977) social learning theory, which posits that observation and modeling play a crucial role in shaping individual behavior.

This research enhances the theory of Islamic character education by presenting a thorough framework for the incorporation of fundamental components in character education. The R2SC method has demonstrated its efficacy in fostering an environment conducive to the development of Islamic character. Educators and school leaders may leverage these research insights to create more methodical and organized value-oriented educational initiatives. Within a worldwide framework, the findings of this research hold significance for implementation across diverse educational systems encountering analogous challenges in the cultivation of religious values. The R2SC method presents a framework for cultivating a generation that not only achieves academic excellence but also possesses a robust ethical grounding.

The research findings elucidate that three Islamic values are cultivated through the religious activity programs at SDIT Lukmanul Hakim: 1) worship values, 2) moral values, and 3) sharia values. When linked to the theoretical framework of Islamic values as articulated by (Naim 2012), the concept of Worship is defined as Worship, a term in the Indonesian language that originates from the Arabic masdar 'abada, signifying Worship. The term refers to a commitment to the divine, characterized by adherence to His directives and a conscious effort to refrain from actions deemed forbidden. It can be deduced that the essence of Worship lies in human adherence to the divine, manifested through everyday actions.

SDIT Lukmanul Hakim integrates the Islamic values of students with the essence of Worship. The value of worship is manifested through the practice of the Duha and Dhuhur prayers in congregation, alongside engagement in religious studies and the collective recitation of prayers prior to the commencement of lessons. Upon their conclusion, the congregational prayers for Eid al-Fitr and Eid al-Adha at the educational institution, the ritual slaughtering of sacrificial animals, the observance of Isra Miraj and Maulid Nabi events, as well as various Islamic religious holidays, the recitation of the Yasin chapter, and the monthly Khataman Al Quran are all conducted with the intention of attaining divine favor and pursuing knowledge. In the aforementioned case, it is asserted by (Naim 2012) that within Islam, there exist two distinct forms of worship values: mah doh worship, which pertains to a direct relationship with Allah, and choir mah doh worship, which concerns the interactions between humans. All of this is undertaken with the intention of attaining the pleasure of Allah Subhanahu Wata'ala. Beyond their responsibility of imparting knowledge, educators also contribute to the development of students' character by consistently integrating values, particularly those related to divinity, into each interaction. As noted by Hariandi (2017), educators of strong character possess the capability to engage in teaching beyond the mere transmission of knowledge or information to students; they are also able to educate in a more comprehensive manner. Beyond their role in imparting knowledge, educators serve as exemplary figures, offering models of conduct that students may aspire to emulate in their own actions.

The routine activities conducted at SDIT Lukmanul Hakim that pertain to the implementation of Islamic values are quite extensive. The daily activities encompass a series of established practices, including the memorization of Asmaul Husna for students in grades I, II, and III, while those in grades IV, V, and VI engage in this memorization solely during religious instruction. Additionally, there is a collective observance of Dhuhur prayers according to a set timetable, communal recitation of prayers, daily classroom cleaning, and the performance of Duha prayers. Weekly activities include the recitation of the Yasin letter every Friday, attended by students in grades IV, V, and VI. Additionally, the Al Quran was completed, religious studies were conducted, and donation initiatives involving students from grades I to VI were made, with contributions collected from the spiritual teacher. Students from grades IV and V have a keen interest in participating in extracurricular activities in Urbana. Regularly observed activities each month include the celebration of the Prophet's birthday, the observance of Isra Mi'raj, the commemoration of the Islamic New Year (Muharram), the payment of zakat, the collective prayers for Eid al-Fitr and Eid al-Adha at school, the ritual slaughtering of sacrificial animals, and the engagement in social services. Routine activities serve as a method to instil Islamic values in students, encompassing congregational prayer, charitable donations, and various other practices. The purpose of these activities is to cultivate worship habits in students from a young age, in accordance with the guidance of the Prophet Muhammad SAW, encouraging children to engage in worship starting at the age of seven (Hardiansyah, Sukitman, Wahdian, & Hodairiyah, 2024; Nurdyansyah & Arifin, 2018).

Engaging in virtuous actions may initially present challenges when undertaken sporadically; however, with consistent practice, such endeavors evolve into essential components of daily life. Eventually, the absence of these actions creates a palpable sense of incompleteness. When students engage in practice consistently, it becomes an intrinsic aspect of their character, ensuring its permanence and leaving a lasting impression over time. The establishment of routine activities serves to cultivate beneficial habits in students, allowing these practices to become ingrained within them on

an unconscious level. Educators engage in impromptu interventions when students exhibit undesirable behavior, offering warnings or corrections, while simultaneously recognizing and rewarding positive actions to inspire students to uphold these behaviors and strive for improvement. These endeavors occur organically within both educational contexts and beyond them. Activities that arise organically and align with Islamic values encompass encouraging students to engage in worship, reminding them to carry their prayer essentials, ensuring they have the Yasin letter for recitation, offering prayers for ill peers, visiting those who are unwell, extending support to natural disaster victims through charitable endeavors, maintaining cleanliness by disposing of waste properly, honouring diverse opinions, and fostering a culture of appreciation among students. When students err or excel, the educator has the opportunity to rectify the errors or offer commendation, thereby enabling students to discern the merit of their actions. When a sense of awareness emerges, individuals will perceive actions not as commands or obligations, but rather as essential undertakings. Unplanned activities are undertaken by educators without advance preparation. This activity serves to underscore to students the importance of sustaining positive attitudes and behaviors.

The educational environment is structured to ensure that the integration of Islamic values aligns with anticipated outcomes, thereby facilitating their internalization among students. The environment at SDIT Lukmanul Hakim is highly conducive to the execution of religious activities within the educational framework. The conditioning framework within educational institutions encompasses the establishment of essential facilities to facilitate the execution of spiritual practices. This includes the construction of a mosque adjacent to the school, a sufficiently spacious ablution area, and dedicated bathrooms for both students and teachers. Additionally, it involves the provision of prayer materials for male and female students, as well as the distribution of Yasinan and Juz Amma texts alongside Asmaul Husana sheets replicated for each student. Furthermore, the arrangement of cleaning supplies and trash receptacles in every classroom is also integral to this framework. A further manifestation of conditioning can be observed in the presence of wall displays within the classroom or school environment, designed to subtly motivate students towards positive behavior. Alongside these visual aids, there exist established school regulations that both educators and students are required to adhere to. The establishment of this educational environment facilitates the engagement of students in various activities within the institution. An educational setting that fosters and offers comprehensive facilities and infrastructure will facilitate the process of embedding Islamic values within students.

SDIT Lukmanul Hakim serves as a commendable model for students, exemplifying standards that merit emulation. All educators collaborate and assist one another in all endeavors for the benefit of the students. The manifestation of commendable conduct exhibited by educators in the context of instilling Islamic values encompasses engaging in diverse student activities, maintaining a polished appearance, demonstrating politeness in discourse, communicating with integrity, offering a warm smile, honoring the perspectives of peers, greeting with respect, and showing deference through gestures such as hand-kissing. Furthermore, educators consistently provide encouragement and guidance to students, fostering a commitment to virtuous actions. The commendable conduct exhibited by educators further cultivates the principle of responsibility, indicating that beyond their obligation to impart knowledge, teachers are also tasked with the significant role of serving as positive exemplars for their students. Educators not only instruct students to engage in various tasks but also actively participate in their execution.

Nonetheless, this study presents various limitations that warrant careful consideration. The restricted sample size of a single primary school diminishes the applicability of the research findings to a wider context. Furthermore, the data gathered are qualitative in nature, which complicates the task of quantitatively assessing the impact of the R2SC method. Third, the cultural and religious context of the research location may significantly impact the findings, necessitating adjustments for broader applicability. Given these constraints, it is imperative that additional research be conducted across a wider array of educational institutions, employing quantitative methodologies to more comprehensively evaluate the efficacy of the R2SC method. Investigations that examine the correlation

between this method and student learning outcomes are essential to offer a more thorough understanding. Future research may delve into the application of the R2SC method across diverse cultural and religious contexts to evaluate its adaptability and efficacy. Furthermore, longitudinal studies examining the enduring effects of this approach will yield profound insights into the sustainability of Islamic character development.

The results of this research carry considerable social and ethical ramifications. In a society characterized by its diversity and digital advancements, the Islamic principles imparted through the R2SC method can foster a generation that possesses profound social consciousness and empathy. Nonetheless, it is imperative to guarantee that this methodology retains its inclusivity and honors the rich tapestry of religious and cultural diversity within society. The integration of digital technology in the execution of this method necessitates a thorough examination of ethical implications. For example, it is essential that value-based learning applications are meticulously crafted to prevent bias or exclusion. Consequently, this methodology can be adeptly implemented while maintaining the foundational tenets of inclusivity and fairness.

4. CONCLUSION

This research illustrates that the R2SC approach (Routine, Role Model, Spontaneity, and Conditioning) successfully instills Islamic principles in primary school kids. This approach effectively internalizes concepts of worship, morality, and social responsibility in pupils through the integration of everyday routines, instructor role modeling, spontaneous interactions, and the establishment of a supportive environment. Engagement in congregational prayers, Qur'anic recitation, the application of the 3S culture (Smile, Greet, Salute), and involvement in social events substantially aid in the development of students' Islamic character. These findings substantiate character education theories that highlight the significance of role modelling and habituation as essential elements in the development of moral and spiritual ideals. This study enhances the literature on Islamic education by providing a comprehensive and contextual implementation approach. Educators and school administrators are urged to implement and modify the R2SC method within their character education initiatives. Consistent implementation can reinforce positive values in children and foster a comprehensive learning environment. Additional research, including a greater number of schools and other cultural contexts, is required to evaluate the generalizability and adaptability of this strategy. Quantitative research is advisable to assess the extensive effects of the R2SC approach. In the digital age, the implementation of the R2SC approach can be augmented with educational technology that fosters the cultivation of students' Islamic character, including interactive applications for the acquisition of religious and moral values. These measures will enhance the R2SC technique, reinforcing Islamic character education and fostering a generation equipped to confront global challenges with a robust moral basis.

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