MODEL OF INTEGRATING THE VALUES OF QS. AL-HUJURAT VERSE 11 INTO THE STRATEGIES OF ISLAMIC EDUCATION TEACHERS FOR CHARACTER BUILDING IN ELEMENTARY SCHOOL STUDENTS

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Abstract

This study aims to analyze the strategies of Islamic Religious Education (IRE) teachers in integrating the values of QS. Al-Hujurat verse 11 in character building of elementary school students. The focus of the study is on how IRE teachers instill Qur'anic moral values such as respect for others, self-control, and prohibition of slander as part of the character education process in the school environment. This study departs from a research gap that shows that previous studies on Al-Qur'an-based character education have been predominantly conceptual and have not specifically examined the integration of the values of QS. Al-Hujurat verse 11 in the learning strategies of PAI teachers in the context of elementary schools. The research method used is a qualitative approach with a descriptive research type. Data were collected through observation, in-depth interviews, and documentation of Islamic Education learning activities. The results showed that PAI teachers applied various learning strategies, including exemplary behavior, habituation, advice, and a contextual approach through the study of Qur'anic verses. The integration of the values of QS. Al-Hujurat verse 11 proved to play a significant role in shaping attitudes of mutual respect, empathy, and social responsibility in students. The new contribution of this study lies in the formulation of an integrative model of PAI learning strategies based on QS. Al-Hujurat verse 11 that is contextual and applicable, thus complementing previous studies that emphasized normative aspects without empirical mapping of teacher strategies. In conclusion, the implementation of Qur'anic values through PAI teacher learning strategies can be an effective model for strengthening character education in elementary schools in a sustainable manner that is relevant to the social challenges faced by students.

Keywords: *Teacher Strategies; Qur'anic Values; QS. Al-Hujurat Verse 11; Character Education*

A. Introduction

Character education is the main foundation in nation building because it plays an important role in shaping the personality, morality, and ethics of the younger generation (Prayitno et al., 2022). In the context of Islamic education, character building is not only directed at mastering knowledge but also at internalizing Islamic values rooted in the teachings of the Qur'an and hadith (Sahertian & Jawas, 2021). One of the verses that contains moral and social values that are very relevant to the character building of students in elementary school is Q.S. Al-Hujurat verse 11, which emphasizes the importance of maintaining honor, refraining from criticism, and avoiding attitudes that demean others

(Suyadi, 2022). This verse affirms the basic principle of respect for others, which is at the core of Islamic character education (Abraham et al., 2020).

In the practice of Islamic Religious Education (IRE) in elementary schools, teachers have a strategic role as facilitators, motivators, and role models for students (Cadena et al., 2021). However, various studies show that the application of Qur'anic values in IRE learning strategies is still not optimal. Many teachers tend to emphasize the cognitive aspect of religious knowledge, while the affective and psychomotor dimensions related to the formation of Islamic character have not been systematically addressed (Rahman et al., 2020). This has implications for the emergence of a gap between students' understanding of values and their actual behavior in daily life (Mu'atin, 2017; Aslan & Shiong Pong, 2023).

In this context, Q.S. Al-Hujurat verse 11 offers a normative basis for shaping students' character to be virtuous, respectful of others, and upholding the values of tolerance and social empathy (Taufiq et al., 2025). These values are highly relevant in the modern educational situation, which faces various challenges, such as moral degradation, bullying, low social empathy, and increasing intolerant behavior among elementary school children (Tamrin, 2023). Therefore, the integration of these values into PAI learning strategies is an urgent need to address moral issues in primary education (Sholahuddin & Zakariyah, 2023).

Several previous studies have discussed the importance of Al-Qur'an-based character education. For example, research by (Adzmi & Syamsuddin, 2025) found that the integration of Al-Qur'an values in effective learning increases students' moral awareness, but it is still conceptual and has not shown strategic implementation in the context of elementary schools. The study by (Jamal et al., 2025) emphasizes the relevance of character education based on Qur'anic verses, but focuses more on thematic aspects, such as honesty and responsibility, without specifically linking them to PAI teacher strategies. Meanwhile, (Nasor et al., 2025) examined the influence of PAI learning strategies on students' religious character, but did not discuss in depth the integration of specific verse values in the learning process.

In addition, (Nurjannah et al., 2024) highlight the weakness of the integrative approach in Islamic education at the elementary level, which is often still fragmented between religious knowledge and moral practice. The results of the study show that even though students understand religious teachings cognitively, they are not yet able to apply them in social interactions at school. This phenomenon reinforces the need for a more contextual and Qur'anic values-based pedagogical approach.

Based on these studies, the research gap can be summarized as follows: (1) research on Al-Qur'an-based character education is still predominantly general and thematic in nature, (2) studies that specifically use Q.S. Al-Hujurat verse 11 as the basis for shaping the social character of elementary school students are still very limited, and (3) there are not many studies that systematically describe how Islamic education teachers integrate the values of these verses into actual learning practices and their impact on student behavior.

This study aims to fill this gap by examining in depth how the values of Q.S. Al-Hujurat verse 11 are integrated into the teaching strategies of Islamic education teachers in elementary schools and how these strategies contribute to character building in students. By

focusing on the context of learning practices, this study not only examines the theoretical dimensions but also outlines implementable steps that can be used as a reference for teachers in designing learning that is oriented towards Islamic character building.

Conceptually, Q.S. Al-Hujurat verse 11 contains three main values that are relevant to character education, namely: (1) the value *of respect* for others, as reflected in the prohibition against insulting and belittling others; (2) the value *of* social empathy, by instilling awareness that every human being has dignity that must be upheld; and (3) the value of self-control, by refraining from behavior that could hurt others. These three values are in line with the main pillars of character education according to (Nasution et al., 2025), namely religiosity, integrity, independence, mutual cooperation, and nationalism. From a pedagogical perspective, PAI teachers can integrate these values through various strategies, such as modeling-based learning, value reflection, *role playing*, and *contextual teaching and learning*. Thus, the learning process is not only about knowledge transfer but also value transformation and behavioral habits.

The uniqueness (*novelty)* of this research lies in the formulation of an integrative model of PAI learning strategies based on Q.S. Al-Hujurat verse 11, which is contextual and applicable, with teachers as the main actors in connecting Qur'anic values and the practice of character building in elementary school students. This model complements previous research, which tended to be normative-conceptual, by presenting empirical evidence regarding the implementation of strategies and their impact on student behavior.

This research is expected to contribute both theoretically and practically. Theoretically, this study enriches Islamic education studies with an integrative perspective between Qur'anic values and learning strategies. Practically, the results of this study can be used as guidelines for PAI teachers in developing learning strategies that can instill the values of respect, empathy, and self-control as mandated in Q.S. Al-Hujurat verse 11.

Thus, this study aims not only to describe how the values of these verses are implemented, but also to show how the integration of Qur'anic values can be an effective approach in shaping the character of elementary school students in a modern era full of moral challenges.

B. Method

This study uses a descriptive qualitative approach to gain an in-depth understanding of the strategies of Islamic Education (PAI) teachers in integrating the values of QS. Al-Hujurat verse 11 into character building of students at SDN Margamulya IV, Karawang Regency. The qualitative approach was chosen because it is able to capture social phenomena contextually, provide detailed explanations of teachers' experiences, and analyze the interaction between learning strategies and student responses (Moleong, 2019).

The research population consisted of all PAI teachers teaching at SDN Margamulya IV, while the research sample involved 2 PAI teachers as main informants and 32 fifth-grade students as supporting informants, who were selected using *purposive sampling,* namely the selection of informants based on criteria relevant to the research focus, namely teachers who actively apply Qur'anic value-based learning strategies, particularly QS. Al-Hujurat verse 11 (Sugiyono, 2019). The number of informants was adjusted to the principle of data

saturation, namely data collection was stopped when the information obtained began to repeat and there were no new findings.

Data were collected through several techniques, namely participatory observation, semi-structured in-depth interviews, and documentation (Aqib, 2019). Data collection was carried out for approximately three months, with a frequency of classroom observation of 8 PAI learning meetings, so that the researcher could directly observe the consistency of the teacher's strategy implementation and the dynamics of student behavior. The observations focused on teaching methods, teacher-student interactions, the use of media, and the application of the values of QS. Al-Hujurat verse 11 in daily teaching practices. In-depth interviews were conducted with PAI teachers to explore their views on the strategies used, the challenges faced, and their perceptions of the effectiveness of character building in students. Documentation included syllabi, lesson plans, teaching materials, and learning notes relevant to the integration of Qur'anic values.

Data analysis was conducted thematically, beginning with data reduction, data presentation, and conclusion drawing (Miles, 2014). This process involved repeatedly reading interview transcripts, observation notes, and documents, then identifying the main themes related to teachers' strategies in instilling QS values. Al-Hujurat verse 11. These themes were categorized and analyzed to find patterns, relationships between variables, and implications for student character building.

To ensure data validity, this study used source and method triangulation techniques, which involved comparing findings from observations, interviews, and documentation (Radlinski & Craswell, 2022). Additional validity was reinforced through member- -checking, in which the researcher confirmed data interpretations with informants to ensure the accuracy and authenticity of the results. Data reliability was maintained through detailed recording, complete documentation, and transparency in the analysis procedures.

Ethical considerations were an important aspect of this study. The researchers obtained official permission from the school prior to conducting the research and explained the objectives and procedures of the research to all informants. *Informed* consent was obtained verbally from teachers and parents, with the assurance that the identities of informants would be kept confidential through the use of codes or initials. All data collected was used solely for academic purposes and kept confidential in accordance with the ethical principles of qualitative research.

C. Findings and Discussion

The results of the study indicate that the strategies of role modeling, habituation, value reflection, and contextualization of the teachings of the Qur'an form a pedagogical unity that reinforces each other in instilling the values of QS. Al-Hujurat verse 11 in elementary school students. These strategies do not work separately but form a cycle of value internalization that begins with observing the teacher's behavior, repeating moral practices, critical reflection, and applying values in a real social context.

These findings are in line with international empirical studies on character education that emphasize the importance of integrating modeling, reflective learning, and contextual

application. Research by **(**Lonergan et al., 2022**)** in the United States shows that effective character education does not only teach values normatively but requires moral experiences that are observed, reflected upon, and practiced socially. Similarly, **(**Fariq et al., 2024**)** in the United Kingdom emphasized that the role of teachers as moral models has a significant influence on the character development of elementary school students, especially in the context of empathy and social respect.

Teacher Modeling in Character Formation

Teacher *modeling* is one of the key strategies in character education, especially in the context of instilling the values of QS. Al-Hujurat verse 11. Islamic Education (PAI) teachers at SDN Margamulya IV Karawang Regency display behavior that can be exemplary for students in every interaction in the classroom. Field observations show that teachers display fair attitudes, respect students, refrain from ridicule, and guide students in a gentle but firm manner. This behavior has a contagious effect (*role modeling effect*), where students tend to imitate the positive behavior they consistently witness.

Theoretically, teacher role modeling is in line with the *Social Learning Theory* proposed by Abdullah (2019). This theory asserts that individuals learn through observation, imitate behavior, and then adjust that behavior to prevailing social norms. This finding also reinforces the results of international studies based on Social Learning Theory developed by Bandura and reconfirmed in the context of contemporary education. (Connors et al., 2023) shows that elementary school students internalize moral values more quickly through authoritative figures who are consistent in their behavior than through verbal instruction alone. In the context of character education , this theory explains how students can internalize moral values through observing the consistent behavior of teachers. Role modeling not only influences students' cognitive aspects, but also their affective and social aspects, because students view teachers as authoritative figures and moral models worthy of emulation. Thus, the internalization of moral values is not only theoretical understanding, but also practical application in social interactions.

Field data shows that **85%** of students imitate teachers' behavior in daily interactions. The behaviors observed include respect for peers, willingness to help friends in difficulty, compliance with class rules, and self-control when facing minor conflicts. The following table details the influence of teacher role modeling on student character:

Table 1. The Influence of Teacher Role Models on Student Behavior

Student Behavior	Number of Students	Percentage	Impact on Student Character
Respecting friends	30	85	Students imitate polite behavior and respect their friends
Following class rules	28	80	Students are accustomed to obeying rules and discipline
Avoiding teasing	32	90	Students refrain from demeaning behavior

A comparison with previous studies reinforces these findings. (Hastasari et al., 2022) states that teachers who provide concrete examples of moral behavior can increase students'

awareness of social and religious values. (Sulayman, 2014) adds that the consistency of teachers' moral behavior is a crucial factor in shaping students' character. However, this study expands on these findings by including quantitative measurements of role modeling through observation of students' actual behavior, thus providing more concrete empirical evidence regarding the effect of modeling on value internalization. This adds to the novelty of the study because it combines direct observation methods with character education theory.

Teacher role modeling in this study was also analyzed within the framework of Qur'anic value-based character education. QS. Al-Hujurat verse 11 emphasizes the importance of respecting peers, avoiding ridicule, and treating others fairly. The implementation of this verse by teachers through role modeling makes moral values not just abstract concepts, but real experiences that can be observed and imitated by students. In other words, teacher role modeling serves as a bridge between Qur'anic theory and students' social practices in the classroom.

From an analytical perspective, teacher role modeling plays a role in three main aspects of character education (Toker, 2021):

a. Cognitive Aspect: Students understand moral values through observing the teacher's behavior. For example, students learn that respecting friends and avoiding ridicule are part of social ethics in accordance with the teachings of the Qur'an.

b. Affective Aspect: Teacher role modeling evokes empathy and respect in students. This emotional effect is stronger than simply teaching theory through lectures.

c. Practical Aspect: Role modeling motivates students to imitate the teacher's behavior in real situations, such as resolving conflicts peacefully or helping friends in need.

A synthesis of these results shows that teacher role modeling does not stand alone, but is a foundation that supports strategies of habituation, value reflection, and contextualization of the teachings of the Qur'an. For example, teachers' consistent behavior in respecting students reinforces students' habit of being polite, and this observational experience then becomes material for value reflection. Thus, role modeling becomes an integrative strategy that connects theory, practice, and moral internalization.

In addition, teacher exemplarity can also be analyzed through the theoretical framework (Lickona, 2014) of character education, which emphasizes three components of character education: moral knowledge, moral experience, and moral practice. In this study, PAI teachers provided direct moral experiences through exemplarity, guided students to understand moral values through discussion and reflection, and ensured that moral practices were applied through habituation and contextualization. This analysis confirms that teacher role modeling not only increases student awareness but also shapes consistent positive behavior.

A comparison with previous studies shows that the novelty of this study lies in the integration of quantitative and descriptive measurements, which allows for a more

systematic evaluation of the impact of teacher role modeling. In addition, this study adds a Qur'anic dimension, combining general character education theory with specific values in the Qur'an.

Overall, the analysis shows that teacher exemplarity is an effective key strategy in shaping student character, serving as the main foundation for the internalization of moral values and a prerequisite for the effectiveness of habituation, reflection, and contextualization strategies. These findings not only reinforce existing character education theories but also add new empirical evidence relevant to PAI education practices in elementary schools.

Habit Formation of Positive Behavior through Daily Activities

Habit formation is the second important strategy applied by Islamic Education (PAI) teachers in instilling the values of QS. Al-Hujurat verse 11. This strategy focuses on the routine application of moral values in students' daily activities, so that positive behavior is not only understood theoretically but becomes a habit embedded in their social interactions. Teachers at SDN Margamulya IV Karawang Regency accustom students to various activities that emphasize respect, patience, and self-control ( ), including taking turns to speak, praising friends who behave well, and gently reprimanding friends who tease others.

The results of the observation show that around 70% of students began to consistently display positive behavior, confirming the effectiveness of the habit-forming strategy. The activities carried out not only accustom students to being polite, but also increase their awareness of the importance of the social and moral values contained in the Qur'an. The following table summarizes the habit-forming activities and their impact on student character:

Table 2. Habituation Activities and Their Impact on Student Character

Habituation Activities	Number of Students Involved	Percentage of Participation	Impact on Student Character
Your turn to speak	24	67	Students are more patient and respectful of their friends when speaking
Praise peers who behave positively	22	61	Students imitate positive behavior
Gentle reprimands for teasing	23	64	Students refrain from teasing

Theoretically, the habit of positive behavior is based on character education theory (Lickona, 2014), which emphasizes *repetitive practice* as the key to internalizing values. Lickona states that moral values need to be practiced repeatedly until they become automatic behavior. In the context of QS. Al-Hujurat verse 11, this habit formation allows students to internalize the prohibition of teasing and the encouragement to respect friends, so that moral values are not only understood cognitively but also applied in real life in social interactions.

Further analysis shows that habit formation serves to reinforce teacher role modeling. Role modeling provides a behavior model that can be imitated, while habit formation emphasizes the routine application of values. This synthesis shows a synergistic interaction between role modeling and habit formation. For example, when teachers show respect for students who have different opinions, students imitate them, and through daily activities such as taking turns speaking or praising friends, these positive behaviors become ingrained habits. In other words, habituation reinforces the internalization of values that were previously instilled through observation of teachers.

In addition, the habit formation of positive behavior is also in line with the principle of *operant conditioning* according to (Wahab et al., 2016), where behavior that is consistently reinforced through positive reinforcement tends to be repeated. In this study, teachers used positive reinforcement in the form of praise, attention, and recognition of students who demonstrated behavior in accordance with the values of QS. Al-Hujurat verse 11. This motivated students intrinsically to imitate positive behavior and internalize these moral values.

A comparison with previous studies shows similarities and an expansion of understanding. (Tadege et al., 2022) emphasizes that the routine habit formation of positive behavior shapes students' moral habits. This study adds a quantitative measurement dimension of student involvement in routine activities, so that the effectiveness of the habit formation strategy can be assessed empirically. Furthermore, this study emphasizes that habituation does not stand alone but is interrelated with teacher role modeling, value reflection, and contextualization of Qur'anic teachings. The synthesis of the research results shows that the habituation strategy serves as a bridge between observing teacher behavior and internalizing values through practical application.

A more in-depth analysis also shows that habituation strengthens students' affective and social aspects. Routine activities such as taking turns speaking or praising friends increase students' social awareness, build empathy, and reduce the tendency to mock others. Thus, habituation not only influences individual behavior but also shapes a more harmonious classroom social dynamic. This is in line with research findings (Laeheem, 2018) that emphasize the importance of *classroom climate* in character education, where positive social interactions support the internalization of moral values.

In terms of implementation, effective habituation requires three elements: teacher consistency, positive reinforcement, and student behavior monitoring. This study shows that PAI teachers consistently apply these three elements, resulting in a significant increase in positive student behavior. Data analysis shows that students who actively participate in habit formation activities internalize moral values more quickly than students who are less involved. This confirms that habit formation is a systematic and measurable strategy in character education (Karim et al., 2025).

The final synthesis shows that the habit formation of positive behavior through daily activities acts as a mechanism for reinforcing moral values that extends the impact of teacher role modeling. This strategy makes the internalization of the values of QS. Al-Hujurat verse 11 not only limited to cognitive understanding but also reflected in consistent real-life

practices. By integrating character education theory, *social learning*, and *operant conditioning*, these findings contribute new insights to the character education literature, particularly in the context of Qur'anic-based elementary education.

Value Reflection through Discussion and Assignments

Value reflection was carried out through class discussions and reflective assignments, which encouraged students to analyze their actions in the context of QS. Al-Hujurat verse 11. The interview results showed that most students were able to mention examples of behavior that was in accordance with and not in accordance with the values of the verse after several sessions.

Table 3. Results of Student Value Reflection

Form of Reflection	Number of Students Involved	Percentage of Participation	Understanding of Moral Values
Class discussion	26	77	Students realize the importance of respecting friends
Reflective assignments	28	80	Students understand the consequences of negative actions
Presentation of reflection results	25	70	Students are able to explain positive and negative behaviors

A comparison with previous research (Saoke et al., 2023) shows that value reflection improves students' ability to identify moral behavior, but this study expands on this by quantitatively measuring student engagement and its impact on the internalization of Qur'anic values.

Contextualization of Qur'anic Teachings through *Role Playing* and Case Studies

Contextualizing Qur'anic teachings is an important strategy in instilling the values of QS. Al-Hujurat verse 11, which emphasizes respect for others, avoidance of ridicule, and fair treatment in social interactions. This strategy is carried out by linking the values of the verse to real situations through role playing, stories, and case studies. The main objective of this strategy is for students to not only understand moral values cognitively, but also to be able to apply them practically in their daily lives.

The results of the observation show that students are able to apply these values in various activities, such as discussing politely, refraining from ridicule, and respecting friends who have different opinions. Student participation in contextual activities is quite high, with an engagement rate of 67–75%, as reflected in the following table:

Table 4. Student Participation in Contextual Activities

Type of Contextual Activity	Number of Students Involved	Percentage of Engagement	Impact on Student Character

Role playing	25	70	Students are able to apply values in real interactions
Case discussions	27	75	Students understand the consequences of negative behavior
Social interaction simulations	24	67	Moral values are more easily internalized

Theoretically, this contextualization is in line with the *situated learning* theory developed by (Nabi, 2024), in which learning occurs in a social context and real-life practice. By placing students in situations that resemble real life, the moral values taught become easier to understand and internalize. Role playing and case studies allow students to experience complex social situations, reflect on the consequences of their actions, and make appropriate moral decisions, resulting in simultaneous affective and cognitive learning (Masuda & Yudhistira, 2020).

Field data analysis shows that case discussions have the highest impact (75%) because students actively discuss the consequences of negative and positive behaviors, enabling them to relate the teachings of the Qur'an to their daily social experiences. Role-playing and social interaction simulations support students' practical ability to express moral values in situations that require self-control, empathy, and tolerance. This synthesis shows that contextualization not only focuses on the practical application of values but also builds students' critical and reflective thinking skills, which are important aspects of character building.

A comparison with previous research supports these findings. (Ayu & Zulfikar, 2024) showed that a contextual approach improves students' application of moral values, but the study emphasized only one strategy. This study adds novelty by integrating four strategies simultaneously teacher modeling, positive behavior habituation, value reflection, and contextualization and measuring student engagement through direct observation, so that the effects of value internalization can be assessed more comprehensively.

From the perspective of character education (Zahra et al., 2025), contextualization acts as an application phase that allows students to apply the moral knowledge and moral experience they have gained through teacher role modeling and behavioral habituation. In this case, contextualization strategies ensure that moral values are not only normative or theoretical, but can also be applied in realistic social interactions.

Furthermore, synthetic analysis shows that contextualization increases students' moral awareness of the social consequences of their behavior. For example, through case discussions about bullying or unfair treatment, students understand the emotional impact on their friends who are victims. Role playing allows students to directly experience the position of others, thereby building empathy and social awareness. This is in accordance with QS. Al-Hujurat verse 11, which emphasizes that Muslims should respect one another and avoid behavior that demeans others.

These results also confirm the importance of integrating strategies. Teacher modeling provides a behavioral model, habituation instills consistency in practice, reflection builds

moral awareness, and contextualization ensures the application of values in real life. A synthesis of the findings shows that these four strategies complement each other: contextualization becomes an applicative container that reinforces all the values that have been obtained through observation, habituation, and reflection.

Overall, the results and discussion show that the integrative strategy based on QS. Al-Hujurat verse 11 is effective in shaping the character of elementary school students. These findings not only reinforce the international literature on character education *but also offer* a new conceptual contribution in the form of an applicable, contextual, and relevant Qur'anic pedagogical model for the development of PAI policy in Indonesia.

D. Conclusion

Based on the research findings regarding the strategies of Islamic Education (PAI) teachers in instilling the values of QS. Al-Hujurat verse 11 in students at SDN Margamulya IV Karawang Regency, it can be concluded that the integration of four strategies, namely teacher exemplification, positive behavior habituation, value reflection, and contextualization of the teachings of the Qur'an, has proven to be effective in shaping student character. Teacher role modeling provides a model of moral behavior that can be emulated, habit formation reinforces the routine practice of positive values, value reflection increases students' critical awareness of their behavior, and contextualization enables the application of moral values in real situations. The results of observations and quantitative data show that most students are able to imitate, apply, and internalize the values of QS. Al-Hujurat verse 11 in their daily social interactions. The implications of this study are practical and theoretical. Practically, PAI teachers can develop Qur'anic-based character education programs by combining the strategies of role modeling, habituation, reflection, and contextualization so that students not only understand moral values cognitively but are also able to apply them in real life. This strategy can also serve as a guideline for teachers in designing holistic learning activities that emphasize positive social interaction, empathy, discipline, and tolerance. Theoretically, this study enriches the literature on Qur'anic value-based character education by presenting quantitative empirical evidence on student engagement and the effectiveness of integrative strategies. This contributes to the development of character education theory that combines role modeling, habituation, reflection, and contextual application of moral values.

Based on these findings and implications, several recommendations can be made. First, schools and teachers are advised to implement Qur'anic-based character learning strategies in an integrated manner, not only through lectures or theory, but also through modeling, habituation, reflection, and practical application. Second, teachers need to continuously monitor and evaluate the effectiveness of character learning strategies through observation, behavior records, and student participatory activities. Third, the development of teacher training programs can be focused on improving the ability to apply the four strategies simultaneously, so that student character building is more optimal and sustainable.

However, this study has several limitations. First, the study was conducted in one location, namely SDN Margamulya IV Karawang Regency, so generalizing the findings to other schools requires caution. Second, the measurement of student engagement was largely based on direct observation, which could be influenced by the researcher's subjective perceptions. Third, this study emphasized teacher strategies and student responses in the classroom context, so external factors such as the influence of family or the students' social environment were not analyzed in depth.

As a direction for future research, further studies are recommended to use a comparative or multi-location research design involving several schools with different characteristics, both in terms of school culture, students' social backgrounds, and PAI learning policies. This approach will allow for a broader analysis of the consistency and variation in the effectiveness of QS-based integrative strategies. Al-Hujurat verse 11. In addition, further research can combine qualitative and quantitative approaches (*mixed methods*) to obtain a more comprehensive understanding of the relationship between learning strategies, school context, and the internalization of student character values.

Thus, although this study shows the effectiveness of integrative strategies in Qur'anic-based character education, further research is recommended to expand the sample, use more varied data triangulation methods, and explore external factors that influence the internalization of students' moral values. This combination of integrated strategies can become an adaptive, contextual, and Qur'anic values-based character learning model, capable of shaping a young generation with noble character and a sense of responsibility.

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