

SinJie: Salam International Journal of Islamic Education
Vol. 3 No. 1 April 2024
E-ISSN: 2829-6605
Homepage: <https://ejournal.umm.ac.id/index.php/sijie/index>
DOI: <https://doi.org/10.22219/sinjie.v3i1.32562>
Email: sinjie.jurnalppspai@umm.ac.id

Received: 15/02/2024
Revised: 24/03/2024
Accepted: 04/04/2024
Published: 04/04/2024

Habituation-Based Character Formation at Al Irsyad Tenganan 7 Islamic Islamic Boarding School, Batu City

Ngadiono Ngadiono^{1*}

¹SMP Muhammadiyah 8 Batu, Jawa Timur, Indonesia

*Corresponding author(s).

E-mail address: ioncaem@gmail.com

Abstract. Islamic boarding schools have considerable concern for controlling civil society, especially through empowerment in the field of character education. Likewise, the Al Irsyad Tenganan 7 Islamic Islamic Boarding School, Batu City, has its own uniqueness in implementing habit-based character formation. This research uses qualitative design. As for data collection techniques, researchers employed observation, interviews, and documentation. The subjects in this research were the school principal, head of curriculum, teachers and students. The results of this research indicate that the Al Irsyad Tenganan 7 Islamic Islamic Boarding School in Batu City implements character formation due to the condition of the current young generation which is experiencing a decline in morals, namely the loss of a sense of politeness, reduced empathy or sensitivity towards the environment, and children's indifference to parental orders. The form of implementation uses three models; moral modeling, habituation, and moral acting. The habituation of students is carried out through daily activities, namely by implementing the habit of smiling, greeting and saying hello (known as 3S in Bahasa Indonesia), the habit of living a clean and healthy life, the habit of reading the *Asmaul Husna* and conducting daily prayers, the habit of being honest, the habit of having a responsible attitude, disciplinary training and Al-Quran literacy habits, which are programmed to be mutually sustainable and implemented continuously.

Keywords: Islamic Boarding Schools; Character

| INTRODUCTION

The current implementation of character education is felt to be less than satisfactory. The picture of the situation in society, even the situation of world education, is increasing the phenomenon of moral decadence that occurs in various communities and government environments. Crime, injustice and violence against children are evidence of a crisis of identity and characteristics in the world of education. The noble character, politeness and highly respected religiosity that have become Indonesian culture seem to feel foreign and rarely found in society (Marzuki, 2015).

Currently, the problems occurring in Indonesian society, especially the nation's young generation, are becoming increasingly worrying. The phenomenon of the decline in the morals of the nation's generations, including the nation's elite, often becomes an apology for some who provide harsh criticism of educational institutions. We can see this worrying phenomenon in the news published by various media which often makes us sad to hear. These include fights, promiscuity among students, students involved in drug cases, school age teenagers committing immoral acts, and even elementary school students celebrating graduation with a drinking party. This is made worse by the circulation of pornographic photos and videos, students' disobedience to teachers, increasing violence and cheating, and increasingly commonplace lies. (Mulyasa, 2012).

Currently, the problems occurring in Indonesian society, especially the younger generation, consist of two main problems: 1) Social problems, namely: use of drugs (narcotics, alcohol, psychotropic substances, addictive substances), premarital sexual relations, abortion, fights, brawls and violence, juvenile crime, and radicalism; 2) Nationalism problems which include low social solidarity, low national spirit, low spirit of national defense and unity. If explored more deeply, the Indonesian nation is actually experiencing a personality crisis, namely a moral, legal, social, political and economic crisis (Salahudin, 2017).

The results of research conducted by the National Commission for Children in big cities in Indonesia reported that 97% of Indonesian children had watched pornography, abortion cases were carried out by teenagers aged 15-24 years (2009) and even the most worrying thing recently was the frequent cases of bullying. From 2011 to August 2014, KPAI recorded 369 complaints regarding this problem (Syahri, 2019).

This increasing number of cases indicates that the character of teenagers has recently become very worrying, so the Indonesian Minister of Education and Culture has paid great attention to character education through full day schools and extracurricular activities.

Lickona, (2012) revealed that there are 10 signs of the times that must be watched out for, because if these signs are present in a nation, it can mean that the nation is at the brink of destruction. These signs include: 1) increasing violence among teenagers; 2) use of bad language and words; 3) strong peer group influence in acts of violence; 4) increasing destructive behavior, such as the use of drugs, alcohol and sexual promiscuity; 5) the worsening of moral guidelines; 6) decreased work ethic; 7) decreasing respect for parents and teachers; 8) low sense of individual and citizen responsibility; 9) the culture of dishonesty; 10) there is mutual suspicion and hatred between people.

Reflecting on the signs above, it would not be wrong to say that strengthening character education in the current era is a very important thing to do considering the

many events that show the occurrence of a moral crisis among adults, teenagers and children.

Therefore, a strategy is needed to shape one's character, which can be taught systematically in a holistic character education model (formal, informal and non-formal education) with seven pillars. The seven pillars of education are habituation and good culture, teaching good things, moral feeling, loving, acting, exemplary, repenting and returning to Allah after making mistakes (Siregar, 2015).

Thus, the character that needs to be developed in students to foster behavior in accordance with the teachings of the Islamic religion is religious character, which is done through habituation. The habituation method is effective to develop students' religious character, because by being trained and accustomed to it over and over again, it will always be ingrained and remembered by students so that later it will be easy for them to do it without having to be reminded.

Likewise, in Islamic boarding school life, there are religious values, ethos and culture which are actually very appropriate for building a noble culture (Samani, 2017). As one of the non-formal institutions in society, Islamic boarding schools have considerable concern for controlling civil society, especially through empowerment in the field of character education. Islamic boarding school education places great emphasis on religious teaching as knowledge to realize the importance of religion in life.

Therefore, habituation-based character education management is very necessary for the continuity of Islamic boarding schools, because the process of utilizing human resources is through activities carried out jointly with other people to achieve mutually determined goals. Of course, this process involves organization, direction, coordination, control, supervision and evaluation from diverse groups in order to achieve specified goals.

The Al Irsyad Tenggara 7 Islamic boarding school in Batu city, in its management implementation, is packaged in an Islamic boarding school education system which is full of religious values and culture which can be seen in daily behavioral habits. The schedule has been determined by the boarding school, namely that they are accustomed to waking up at 03.00 to perform the *tahajjud* prayer, reading the Al-Qur'an while waiting for the morning prayer time. After performing the morning prayer, the students listen to the morning lecture, at 05.30-07.00 prepare to bathe and eat, and go to school at 07.00-12.15. At 12.15-13.00 students rest, pray and eat, and at 13.00-14.00 they attend afternoon school. Then it continues at 14.00-16.00 for preparation for Asr prayers and *taklim*, 16.00-17.00 is for extracurricular activities. 17.00-19.00 students take a shower and prepare for Maghrib prayer, then read the Koran and pray Isha'. Next, 19.00-20.00 is for dinner, 20.00-21.30 is for study and 21.30-03.00 students go to sleep.

This routine activity is carried out to train students in discipline and habituation. *Santri* are accustomed to always being on time, so this is different from formal institutions in general. Furthermore, the existence of favorite schools with high fees is not a guarantee of forming individuals with strong personalities with a strong religious foundation, but the output produced is intellectually intelligent.

Based on the above description, the researcher is interested in finding out more deeply about how character education is done based on habituation at the Al Irsyad Tenggara 7 Islamic boarding school, Batu City and the strategies used to habituate its

students.

| METHOD

This research uses qualitative design (Sugiyono, 2018). As for data collection techniques, the researcher used several data collection methods, namely observation, interviews and documentation. The subjects in this research were the principal, head of curriculum, teachers and students. To analyze data found in the field, the researcher used the theory of Miles and Haberman with three steps, namely (1) data reduction, where the researcher re-examines the data collected from observation, interviews and documentation; (2) data presentation, which is describing the main data that focuses on the research discussion, both in the form of descriptions, charts, relationships between categories, and cause and effect; (3) data verification, where the researcher will carry out the process of drawing conclusions from the data findings. The research location is at the Islamic boarding school Al Irsyad Tenggara 7, Batu city, which is located at Jalan Mojowarno no. 63 Mojorejo - Junrejo - Batu City - East Java.

| RESULT & DISCUSSION

Based on the results of interviews with Ustad. Dedi Irawan, Lc as the principal of Al Irsyad school, that discussed why cultivating character formation is a priority at the PIAT 7 Islamic boarding school in Batu city, found the following:

"Because character formation in this era is very important for the current generation. Currently, various problems are found, such as the erosion of moral values, loss of a sense of courtesy, reduced empathy or sensitivity towards the environment, (they) only think about personal pleasure. Children's disregard for their parents... therefore, it is important to instill character education from when they are still small, namely by teaching them good habits so that they have good values and at the same time practicing them in everyday life, namely by thinking and behaving positively, having a responsible attitude, haing good morals and character, and become a pious generation."

Apart from that, Ustad Dedi Irawan also said:

"If you look at today's era, things are very worrying for today's young generation. In the surrounding environment, there are many incidents that can damage children's morals. For example, when students return to their respective homes, then return to the boarding school, their rebellious attitudes begin to appear. Those who usually pray on time when they are at the boarding school, after returning home many of them are late for their prayers, their Koran reading has started to decrease, and they are starting to be careless again. Therefore, in this Islamic boarding school we forge and emphasize character formation so that (students) can protect themselves from negative environments, and are not easily influenced. If possible, when outside the Islamic boarding school children, they become subjects, not objects. Especially

when they are a teenager, it will definitely be easy to join in with peers outside."

The reason why the school carries out character formation is an important focus. This is based on the reality that the current generation lacks mutual respect, lacks empathy, and lacks social ethics when leaving the boarding school environment. In his interview with researchers. Ustadz Arif Rahman, M.Pd as Deputy Head of Curriculum delivered:

"The background to the formation of the character of students in this Islamic boarding school is that we are currently entering an era of globalization where technology has an important role. Without a strong foundation, this can lead to the erosion of morals. We hope that students can face globalization by being able to master the knowledge, be competitive, and be able to develop themselves, but still have good morals. Our hope is to produce graduates with personality, quality, global capacity, environmental insight and competence amidst developments in this era."

The next reason of why the Islamic boarding schools implement positive habits is as a form of commitment to forming the character of students from an early age. This is in line with the results of an interview with the Deputy Head of Student Affairs, Ustad Iqbal Rusdi, M.Pd, who said:

"Al Irsyad Tengeran 7 Islamic Boarding School's is concerned with habituation-based character education because the aim is for the students to become quality human beings, with noble character, pious, intelligent, skilled, independent and competitive, forming khafid Qur'an 30 paras within 6 years and educating students with integrity by combining the knowledge of Islamic boarding schools and formal schools to master knowledge, have competitiveness, and be able to develop themselves. With character/morals as the basis for skills, students will be able to be of use for people everywhere. This can be seen from the daily life activities of the students, which include the habit of living in organized manner, being disciplined, having good morals, being responsible, caring about friends who need help, being agile, always maintaining commitments with the people around them and having a social spirit."

To complete the data from Islamic boarding school caretakers, researcher also interviewed the Al Irsyad Tengeran 7 Islamic boarding school teacher who explained the following:

"...to realize an integrated institution that produces graduates with personality, quality, global capacity and environmental insight, so that it can create students who have noble character and can compete amidst the times."
Interview with Ustad Ahmad as a Religion teacher.

Based on the interview above, it is known that character building is integrated in Islamic boarding school program planning which is carried out in the new academic year through early year meeting activities. How the strategy used in developing the Islamic boarding school program to have a clear direction, so that each component in the Islamic boarding school has the same perception and synergy in realizing the vision and mission of the Islamic boarding school which is the common goal of all elements of the Islamic boarding school. Habituation-based character formation strategy implemented at Al Irsyad Tenggara 7 Islamic Boarding School, Batu City.

Observations carried out by researchers at the Al Irsyad Tenggara 7 Islamic Boarding School in Batu City show that there are character-forming activities through habituation with the activities of congregational dhuha prayer, dhuhur prayer, Asr prayer, memorized muraja'ah, infaq, which are carried out in a disciplined and regular manner. This is confirmed by Ustad Dedi Irawan's statement when interviewed as follows:

"Well, the habituation at the boarding school, the *ustads* are the subjects every day. This is very important in the educational process of students because usually children will only imitate what is around them and what is taught to them. This exemplary will become difficult when there are no figures who can be used as examples, especially Ustads. Ustad is the closest role model for the students. Meanwhile, Ustads should follow the best example, that is Rosulullah. So, to aim for the success of the students' habituation, the ustads should not set a bad example in front of the children. Meanwhile, habituation itself is a very important decade of education, especially for Islamic boarding school students, because children need to be accustomed to certain behavior, good skills and thought patterns."

In addition to that, Mr. Arif Rahman also explained about the habits that are always carried out at PIAT 7 and what obstacles occurred, namely:

"At this Islamic boarding school we continue to try to carry out good habits that have been exemplified by our role model, the Prophet Muhammad SAW. Every morning the *ustad* and the students perform Duha prayers and recite the Koran together. In other matters of worship, starting from waking up, making the bed, cleaning the room, when going to the bathroom, wanting to have breakfast and going to school, all of these things are habituated to be disciplined and here, there are assigned officers who always remind us about the habit of discipline."

"On the other hand, in implementing habituation, there are always obstacles experienced by Islamic boarding schools. When the students go home and then return to the boarding school, the habituation seems to be starting from the beginning again... that there are many disciplinary violations in their daily lives. For example, (students are) waking up late, praying a little too late, and so on. Maybe it was contaminated by the environment in the house."

The researcher was also given a monitoring card document for students' daily worship habits which contains 26 points, which include: voluntary night prayer, *witr* prayer, Subuh Qobliyah, congregational Subuh prayer, *syuruq* prayer, *dhuha* prayer, midday/*dhuhr* qobliyah, *dhuhr* prayer, *tahiyatul* at mosque, *asr* congregation, Maghrib congregation, *ba`diyah* maghrib, *syah* congregation, *a`diyah* isya, recitations of the Qur'an, memorization, *muroja`ah* memorization, reading surah al kahfi, Friday prayer, prayer between the call to prayer (*adzan*) and *iqomah*, morning *dhikr*, evening *dhikr*, *dhikr* after the 5 daily prayers, prostration recitations (Sujud Tilaw), and sunnah fasting. This habit will be evaluated every day by the *musyrifs* who are responsible for the students they are entrusted with. Furthermore, the results of research on the application of character education through habituation carried out by PIAT 7, the results of interviews with Mr. Asrofi, M.Pd as an Indonesian language teacher are as follows:

"Yea.. it's getting better. In terms of achievements, it is getting better than before, when we were just dreaming about when this madrasa would become a competitive, good institution... Ya, *Alhamdulillah*, now it is starting to show a progress. In terms of character, it is obvious. In the past, perhaps, many children were not conducive, *ya*, ...difficult to control. Now, it's relatively better, plus it's rich with positive habits and with significant progress too."

What character values do you want to instill in students?

"Yea, be polite, respectful to parents and teachers, respect friends, respect others, be responsive, be sensitive, be independent, understand what has to be done... but I think it all takes a process, *ya*, it takes time."

Amirul Hayat further stated that for students of P PIAT 7 class 8, every day the habituation is carried out because they are already used to it.

"Every day we are guided to get used to making positive habits, and we are monitored every day in our habits, from waking up, to the activities we do... it is all according to the place and activity."

What kind of habituation do Ustadz provide here?

"We have been given a lot of training of habituation. Every day we are guided to do positive actions. For example, when it comes to eating, we are accustomed to always praying first, using our right hand, and being on time, because eating has its own time here. In terms of prayers, *ya*, such as Duha prayers and congregational prayers, everything is on time."

Examining the activities carried out at PIAT 7 Islamic Boarding School, the researcher found that the character formation carried out at PIAT 7 Tenganan, Batu city uses the habituation method. This is because character formation in this era is highly important for the current generation, namely by thinking and behaving positively, having a responsible attitude, having good morals and character, and becoming a pious generation.

First, the psychological aspect is the basis that provides an overview of student behavior (Salahudin, 2017). This is in line with the condition of the students at the AI

Irsyad Islamic Islamic Boarding School, Batu City, where in the process of making them used to the good habits, there are still students who still behave poorly or are still not used to saying good words, lack of awareness in speaking, decline in character, lack of empathy, lack of ethics in socializing, and a lack of mutual respect (Cahyo, 2017). This phenomenon is certainly a challenge for the Al Irsyad Tenggara 7 Islamic Islamic Boarding School, Batu City, which, if ignored, will not only have an impact on the students and the environment but could have an impact on the future of the Indonesian nation which sociologically is experiencing lost generation religiosity (the breakup of a generation with religious moral integrity) and has a psychological impact, namely the rise of a split of personality disease (alienation or mental confusion) where the younger generation is easily incited to behave in anarchy and sadism (Salahudin, 2017). The psychological aspect that is expected is that the Al Irsyad Tenggara 7 Islamic Islamic Boarding School, Batu City, can produce graduates with noble, religious and nationalist morals. Psychologically, this means that students like to imitate the behavior of someone they see (Khotimah, 2016).

The second aspect is the theological aspect, which is the basis that originates from the teachings of the Islamic religion (Salahudin, 2017). In Islam, character has a very important role and position, namely functioning as a guide in everyday human life (Arifin & Rusdiana, 2019). The Al Irsyad Tenggara 7 Islamic Islamic Boarding School, Batu City, is very committed to forming habit-based character for its students. This can be seen through its vision, namely "Recognized as one of the best Islamic Boarding Schools in the archipelago and abroad with the reputation of *Salaful Ummah (Ahlu Sunnah Wal Jama'ah)*."

The third aspect is the constitutional aspect, which is the basis that originates from the rules of an institution or state (Salahudin, 2017). In accordance with the goals of national education mandated by the National Education System Law number 20 of 2003, the goals of education are to create people who are religious, devout, have good morals, are intelligent and become individuals who have a social and community spirit towards progress that is based on the teachings of the Islamic religion (Ali, 2016). Furthermore, looking explicitly at Presidential Decree No. 87 of 2017 and Minister of Education and Culture Regulation No. 20 of 2018 concerning PPK, it can be seen that one of the important points mentioned is strengthening religious character education (Safitri, 2015). And, in accordance with the realm of nation building, habituation and exemplary are also embodiments of the first principle of Pancasila (Marzuki & Haq, 2018). The first principle has the meaning of spirituality and religious morality which is useful as the main basis for the integrity and sustainability of a country.

Habituation efforts with constitutional aspects, namely in realizing character education, one of which is character education through habituation, can be seen through the use of two curricula implemented by Al Irsyad Islamic Boarding School Tenggara 7 Batu City in implementing teaching and learning activities, that is the curriculum 2013.

Strategies employed in the habit-based character formation at PIAT 7

Based on comprehensive research conducted by the writer, from the start of every day, students are taught to be punctual or disciplined. Then, the students are accustomed to always being on time according to the schedule determined by the boarding school. So, actions taken after a policy can achieve its goals. Examining the activities carried out at the Al Irsyad Landmark 7 Islamic Boarding School, Batu City,

the researcher found that character formation through habituation for students was carried out in the following way:

1. Exemplary

This activity was carried out under the supervision of the Ustad through example by instilling good role models in the students. This example is important to exemplify through the actions of an ustad. So, what educators do is seen by students. When educators always say the words of *please* and *sorry*, students will follow. This needs to be done to train habits in doing things that lead to character values. The habit of being kind, behaving honestly, being ashamed of being lazy, helping each other, and being ashamed of letting the environment be dirty needs to be exemplified and accustomed to because these characters are not formed instantly, but must be trained seriously and persistently through a repeated habituation process in order to achieve a good character form that is ideal and superior. In the teaching process, students are trained and accustomed to critically examining values and considering moral and ethical issues to develop awareness about the values and nature of living in society and interacting with other people.

2. Habituation

Habituation is one way to achieve goals. A goal will not be achieved if habits are not modeled by educators, are not planned with real concepts and analysis in the field. Importantly, habituation can be used as a basis for application. Therefore, the implementation of teacher example must be conceptualized and implemented well so that the goals are achieved as expected. At this stage, the implementation carried out by Al Irsyad Islamic Boarding School educators is done by encouraging the growth of awareness among students about the benefits of programmed habits.

Habitual behavior of students does not appear by itself, but needs to be instilled. Therefore, instilling discipline can be done in two ways. The first is preventive discipline which is an action to encourage students to follow or comply with norms and rules so that violations do not occur. The second way is corrective discipline, which is an activity taken to deal with violations of the rules and try to avoid further violations. This corrective discipline is a form of punishment and discipline. The measure of discipline can be seen from how they are always on time, studying diligently, obeying all the rules, collecting assignments on time, carrying out picket duties according to the schedule, cutting hair when it is long, always praying before and after lessons, accepting punishment if commit a disciplinary violation, correcting a mistake voluntarily without having to be ordered, and wearing a uniform in accordance with school rules.

3. Daily Routine Activities

The impact of the example that educators give in educating, which is based on religious teachings, is very positive for students to get used to in everyday life. Thus, as long as educators are painstaking and serious in educating and providing good examples, students will follow.

The routine activities of Al Irsyad Islamic Boarding School students are realized through the Knowing moral model, namely the process of telling how students can understand, realize, know and clarify life values (Lickona, 2012). The

process of providing understanding or knowledge in habituation to students is the basis so that students can sort out which ones have positive values and which values are negative, especially when students want to act in everyday life. The process of cultivating habits carried out by the Al Irsyad Islamic boarding school with the moral knowing model includes carrying out moral development. In this activity, the ustad conveyed commendable behavior, about monotheism, the example of Rosulullah SAW and material related to adab in everyday life, through advice given at every opportunity. In daily activities, the ustad provides knowledge about the importance of behaving respectfully, appreciating and loving fellow friends.

Some of the behavior of PIAT 7 Islamic boarding school students that reflects moral knowing based on the knowledge dimension is the behavior of students after completing the habituation before teaching and learning activities. The students enter class, and they are accustomed to reading prayers before the teaching and learning activities begin. Besides, the class must be ensured to be clean before teaching and learning activity begins. The teaching and learning activities at the Madrasah end at 12.15 WIB, then the students are conditioned to go to the mosque to perform midday/dhuhr prayers in congregation, which began with the reading of *Asmaul Husna* and *Tadarus Al-Qur'ān*. The *Ustadz* who are tasked to accompany students in these activities monitor and fill in the attendance list of students who have been scheduled. So, students are monitored and can all take part in these activities without exception.

These are several character formation and habituation processes carried out at the PIAT 7 Tenganan Islamic boarding school in Batu City in the context of moral development, which according to researcher is a good effort to create students who have moral character. Efforts to improve morals of *akhlakul karimah* can be done in various ways, including: a) by carrying out special prayers (rituals); b) *dhikr*; c) *tafakur* (inclusive contemplation of death); d) get used to carrying out virtues and staying away from evil (maintaining religion); e) having morals according to Allah's morals (identifying oneself with Allah's attributes as depicted in the *Asmaul Husna*); f) pray. As Allah says:

“Call upon your Lord in humility and privately..”(QS. Al-A'raf:55)

From the routine at the PIAT 7 Tenganan Islamic Boarding School in Batu city as explained above, through the example and habits given by the Ustadz at the madrasa and several good habits.

| CONCLUSIONS

From the description above, it can be concluded that the reason Al Irsyad Islamic Boarding School carries out character formation is because it sees that the generation in the current era is experiencing a decline in morals, namely the loss of a sense of politeness, reduced empathy or sensitivity towards the surrounding environment, and indifference to parental advice. Therefore, it is very important to instill character education from an early age, namely by teaching good habits, positive behavior, having an attitude of responsibility and good morals, with a reference to three reasons; the first is = psychological aspect, which is based on the condition and behavior of students, the second is the theological aspect, which is the basis that originates from the teachings of

the Islamic religion, and third is the constitutional aspect, that is the basis that originates from the rules of an institution or state.

The form of habituation implementation at the Islamic Islamic boarding school Al Irsyad Tenggara 7, Batu City, is by using the Moral Modeling, which is an exemplary model in getting students used to living a life of discipline, responsibility, and morals, by instilling knowledge of meaning so that students can classify it in their daily lives, habituation which means getting students used to carrying out activities that have positive meaning continuously to encourage students to get used to behaving well, and moral acting which means encouraging students to actualize the knowledge and feelings embedded in accordance with habituation.

REFERENCES

- Ali, M. (2016). Membedah Tujuan Pendidikan Muhammadiyah. *Profetika Jurnal Studi Islam*. <https://doi.org/10.23917/profetika.v17i01.2099>
- Arifin, & Rusdiana. (2019). *Manajemen Pendidikan Karakter*. Pustaka Setia.
- Cahyo, E. D. (2017). Pendidikan Karakter Guna Menanggulangi Dekadensi Moral Yang Terjadi Pada Siswa Sekolah Dasar. *Eduhumaniora: Jurnal Pendidikan Dasar*. <https://doi.org/10.17509/eh.v9i1.6150>
- Khotimah, K. (2016). Model Manajemen Pendidikan Karakter Religius Di SDIT Qurrota A'yun Ponorogo. *Muslim Heritage: Jurnal Dialog Islam Dengan Realitas*. <https://doi.org/10.21154/muslimheritage.v1i2.605>
- Lickona, T. (2012). *Character Matters (Persoalan Karakter)*. Bumi Aksara.
- Marzuki. (2015). *Pendidikan Karakter Islam*. Hamzah.
- Marzuki, & Haq, P. I. (2018). Penanaman Nilai-Nilai Karakter Religius Dan Karakter Kebangsaan di Madrasah Tsanawiyah Al Falah Jatinangor Sumedang. *Jurnal Pendidikan Karakter*, 9(1). <https://doi.org/10.21831/jpk.v8i1.21677>
- Mulyasa. (2012). *Manajemen Pendidikan Karakter*. Bumi Aksara.
- Safitri, N. M. (2015). Implementasi Pendidikan Karakter Melalui Kultur Sekolah Di SMPN 14 Yogyakarta. *Jurnal Pendidikan Karakter*, 6(2). <https://doi.org/10.21831/jpk.v0i2.8621>
- Salahudin, A. (2017). *Pendidikan Karakter*. Pustaka Setia.
- Samani. (2017). *Konsep dan Model Pendidikan Karakter*. Remaja Rosda Karya.
- Siregar, M. (2015). *Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global*. Kurnia Salam Semesta.
- Sugiyono. (2018). *Metode Penelitian Kualitatif*. Alfabeta.
- Syahri, A. (2019). *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)*. Literasi Nusantara.