

Religious Character Building Through Islamic Personal Development Activities at SMP IT Fathonah Baturaja

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ABSTRACT

This article discusses Religious Character Building through Islamic Personal Development Activities at SMP IT Fathonah Baturaja, Ogan Komering Ulu Regency, South Sumatra. This qualitative research uses data from the field through observations, interviews, and documents. In this study, researchers used a qualitative descriptive approach. They obtained data in the form of written and spoken words and explained them in detail and detail—data collection techniques in this study through interviews, observation, documentation, and triangulation. Data analysis techniques start from data collection, presentation, and verification. From the study results, it can be concluded that the implementation of fostering students' religious character through Islamic personal development activities at SMP IT Fathonah has gone well. This activity starts from the initial understanding or planning process carried out to provide a good understanding as a provision for giving character to students, and its implementation is carried out with the right strategy and participation from existing stakeholders, both foundations, teachers, students, and parents. Furthermore, the process is through habituation or implementation, which consists of habituating discipline on time by accustoming children to pray together, accustoming children to pray, as well as other habituation. Islamic Personal Development Activities To see how this program is running, whether the activities have run according to the plan that has been set, how the presence of students or teachers in the process of activities, or see obstacles in the implementation process, of course, evaluation activities are important activities carried out by the school.

Keywords: Formation, Religious Character, Personal Development of Islam

A. INTRODUCTION

In educational institutions, students' character is an important part that must be instilled. The government has directed the education system towards building good character for students. One of the characteristics that must be instilled in students is religious character. Character relates to how a person acts about God, fellow environmentalists, and his nationality based on religious norms, laws, manners, culture, and customs (Satria et al., 2022). In the Law of the Republic of Indonesia, Number 20 of 2003 will the National Education System: "Character education has been reflected in the law."

To educate the nation's life, national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, and become democratic and responsible citizens in any case. In addition, it also serves to develop abilities and shape the character and civilization of dignified children.

Religious character education for students must be carried out to assist students in developing religious character values. As part of the goals and functions of national education, character education aims to help students become students with superior personalities and characters. One of the activities that can be done in shaping the religious character of students is through Islamic personal development activities, a program launched by an integrated Islamic Foundation throughout Indonesia; Islamic personal development is generally known as mentoring. They are mentoring as a mentoring process for improving multidimensional relationships between children and parents, peers, and teachers to help children face challenges and problems in their daily lives.

Islamic coaching at SMPT IT Fathonah has been going well, but there are still some problems in this Islamic personal character-building activity. Teachers or educators appointed as the person in charge of the group build this program, namely mentoring activities or halaqah for students in groups. This Islamic mentoring activity has a special schedule on Thursday afternoon after Asr prayers. Islamic Personal Development activities, or what can be called mentoring, are carried out at predetermined and scheduled school hours. This activity is mandatory for every student who goes to school or becomes a student at SMP IT Fathonah Baturaja must participate in mentoring activities or Islamic personal development.

Implementing this Islamic personal development agenda aims to improve students' spiritual intelligence, thus preventing them from falling into religious and social deviations and helping direct students in learning and applying Islamic values to develop good character (Fadliyani et al., 2021). Mentoring or Islamic personal development at SMP IT Fathonah is one

way to build character for students through smaller scopes or groups. This program is carried out to develop attitudes, values, and behaviors to foster students' religious character values. The fundamental motivation behind this program is to assist and direct students in considering and applying Islamic traits within themselves so that they have a noble personality or character sustained by large information tasks, which are then ready to exercise their insights with legitimate and pure intentions.

The religious mentoring program or Islamic personal development at SMP IT Raudhatul Ulum Ogan Ilir is one of the means to shape student character. Student character has not been well formed in this personal development activity because there are still students who do not participate in activities when the activity is in progress, students who have many perfunctory so they do not participate. Islamic personal development is the implementation of coaching to produce a generation of intellectual, Islamic personalities and independent and noble acts. Therefore, research on this Islamic mentoring or personal development program is necessary to achieve this goal. This research focuses on fostering student character, influenced by several components, including coaching, Islamic personal development, students, and the relationship between coaches and students. This component must be examined in examining religious character building in the Islamic personal development program in shaping students' character at SMP IT Fathonah.

The results of observations about the importance of religious character are built through habituation activities such as reading prayers before and after doing activities, reading the Qur'an, opening, and closing activities, and several other activities monitored directly by the activity coach. In this activity, students still need to be directed and guided so that their religious character is more embedded in students. At the same time, what has been done by Islamic personal development coaches so far is to provide material or studies, explanations, advice, direction, and guidance. During the activity, every week, the teacher gives assignments to students. This personal guidance activity teaches students many things. However, some students still overlook the learning provided by this coach because some still do not have the seriousness to participate in this Islamic personal development activity.

B. RESEARCH METHOD

This qualitative research is data obtained directly from the field through observations, interviews, and documents. While the purpose of qualitative is field research using theories without statistical formulas (Moleong, 2019) but by providing exposure, explanation, or

description of the situation and conditions under study in the form of narrative descriptions (Margono, 2013).

In this study, researchers used a qualitative descriptive approach and obtained data in the form of written and spoken words and explained them in detail and detail. The qualitative descriptive approach aims (Faisal, 2012) to explain or describe a person's behavior, field events, and certain activities in detail and depth. In qualitative research, the research instrument is the researcher himself. Therefore, researchers as instruments must be examined for validity, namely how far qualitative researchers are ready to conduct research which then goes into the field (Sugiyono, 2022).

Data collection techniques in this study are through interviews, observation, documentation, and triangulation. Making observations using the five senses by not asking questions; interviews, namely in-depth data/information search techniques submitted to respondents/informants in the form of oral questions (Hikmat, 2011). W(Nana Syaodih, 2010).

The next step is to analyze the data. The data analysis technique takes and compiles data from interviews, field notes, and documents, groups the data into categories, describes it in units and selects important content that you and others can understand. Data reduction, summarizing where only the important ones are selected. To reduce data by providing clear shading and making it easier for researchers to collect further research. After the problem is found in the Obervasi stage, the problem is included in this stage so that the research is more focused.

Research informants are believed to have extensive knowledge about the problem being studied. The qualitative research process begins by establishing people who are key informants and supporting informants who are trusted (Rukin, 2019). The data analysis model used in this study is based on the procedures proposed by Miles and Huberman through data collection with observation, in-depth interviews, and documentation or a combination of all three (triangulation) (Sugiyono, 2022). Researchers generally explore the social situation/object studied in the early stages—a dictionary of data presentation and conclusion. The conclusion of the qualitative research process is to classify the results of unimportant interviews with the results of information about the research conducted by the researcher, taking into account several factors necessary for the research.

C. RESULTS AND DISCUSSION

Education is a provision for the development of human life to learn from the ununderstood to understand, from not knowing to knowing and making humans more

meaningful in all aspects of their lives. Therefore education plays a very important role in shaping the nation's quality (Fathurrohman, 2016).

Coaching means processes, actions, ways of fostering, renewal, improvement, efforts, actions, and activities carried out effectively and successfully to obtain better results. The building is done to strive to be more perfect, advanced, and good (Qodratillah, 2011). The coach, the author, raises the formation of students' religious character in conjunction with efforts, actions, and activities in this thesis. In the implementation of fostering students' religious character through Islamic personal development activities at SMP IT Fathonah, there are several indicators, namely:

1. Initial Understanding or Planning Process

1.1 Objectives of the Islamic Personal Development Program

The Integrated Islamic Foundation runs the Islamic Personal Development program throughout Indonesia, now known as the Integrated Islamic Social Network program. Therefore, this program is a model for all integrated Islamic schools. Islamic Personal Development is a coaching activity focusing on the growth of religious character and Islamic personality reflected in one's daily mindset, attitudes, and actions. This moral growth increases emphasis on polite, clean, trustful, caring, and responsible behavior (Karmila & Tarmana, 2021).

The Islamic personal development program is a coaching activity that refers to deepening one's understanding of Islam outside of class hours is called *halaqah* and is carried out in groups with the help of a mentor. The goal is to become a habit and be used in everyday life. Coaching is an activity or activity that is carried out consciously, planned, directed, and organized responsibly to grow, improve, and develop students' abilities and available resources to achieve a goal is known as coaching (Simanjuntak & Pasaribu, 2000).

A better direction is pursued through coaching, which results in increased employment. When a person receives coaching, they are expected to be assisted in resolving problems and challenges that may arise when using new approaches to carry out their responsibilities to function effectively and efficiently and achieve their goals. Coaching is done to be better, more advanced, and perfect (Qodratillah, 2011). Student character building requires an understanding of influences on various situations and contexts. Therefore, the coach or teacher must take actions such as starting each activity with time management, following rules, and obeying them, utilizing cumulative note cards to check student experience in the activity, taking advantage of the class attendance list to learn the student's name directly, also pay attention to the class and student environment.

For the Islamic Personal Development Program to succeed, managers, foundations, teachers, and parents must participate well. Before starting the Islamic Personal Development Program, several things to consider, namely that there must be coaching from managers, leaders, teachers, and institutional stakeholders is the most important factor in the success of this coaching program.

The spirit of coaching is more important than the idea of coaching. To make this program successful, there must be a strong passion, awareness, and sacrifice. Because even with an adequate budget and facilities, coaching managers cannot produce members with Islamic character if they lack awareness and enthusiasm. Then, before the activity program can be implemented, the idea of an activity must already exist. Before that, the goals and objectives of the activity should be established. For example, thought exploration assessment activities aim to investigate students' thoughts. Students then prepare discussions, assignments, and so on.

Before the implementation of activities, there must be a program of activities. The coaching program should be planned for one year to work with academic activities or school students and avoid technical collisions in the field or other activities. Coaching isn't just for students; It is also for the teacher. Since teachers are long-term stakeholders in their schools, it is important to consider teacher and student growth to achieve vertical mobility in character development. The results of the interview with the program supervisor showed that the institution carries out an initial understanding process in the process of Islamic personal coaching for students before the start of activities because this program is one of the programs required by the Integrated Islamic School Network as a child moral development program to be more intensive. Added by the principle that as the principal at SMP IT, Fathonah Baturaja, stated some characteristics distinguish this school from other schools. This activity combines Islamic values in subjects, such as science lessons associated with Quran verses. It aims to produce students who excel in academics and are ready to fight for Islam and have an Islamic character in students.

Then the results of interviews with several students at SMP IT Fathonah Baturaja showed that the activities in the Islamic personal development program became one of the coaching programs for students. At the same time, the Islamic personal development program is applied because with this program, not only general learning but getting intensive Islamic coaching through this Islamic personal development which is carried out in small groups. So it can be concluded that the purpose of this program is to give students additional Islamic knowledge, Islamic knowledge is not only obtained from Islamic religious lessons but there

are religious activities that are included in other lessons, as well as other activities as an integral part in instilling Islamic character in students at SMP IT Fathonah. The purpose of the Islamic Personal Development Program is that program is run based on the guidelines in the existing book, regarding this program itself the Islamic Personal Development Program is a program under the Integrated Islamic School Network, so this program is run based on the analysis of the guidelines in the existing book.

1.2 Understanding Strategies of the Islamic Personal Development Program

The comprehension strategy applied at SMP IT Fathonah Baturaja uses guidance from teachers by informing or providing an understanding of the material delivered to students continuously so that these students can understand the message conveyed and can be retracted. This is as conveyed by the principal at SMP IT, Fathonah Baturaja, that for the self-understanding strategy starting from the learning carried out by the teacher every time he enters the class, the teacher provides understanding according to the material delivered to students directly and continuously, when the student is in class at the time of the activity when the student makes a mistake is given direction not to carry out the mistake again, In the order is also carried out, when some violate and do not participate in religious activities take place

This understanding is provided so students can understand the meaning of educational activities in schools. For example, during reciting activities, it is from gathering classes to be given an understanding beforehand how the laws of reading (tajweed) and so on students are given an understanding of the importance of understanding this knowledge as a provision for students' lives. Head of Islamic Personal Development Coach at SMP IT Fathonah Baturaja stated that teachers have an important role in this activity in terms of understanding strategies. From the teacher himself to provide understanding to his students, teachers must also have an understanding strategy for what to use their understanding so that students understand and understand, and understanding is not always done by delivery alone. Still, there is a good example set by the teacher and made an example to other students.

Some students say that this coaching activity provides education in instilling Islamic values in students. The goal is that these students can do or practice what we teach. Not only is habituation done, but it requires a good and correct understanding to be instilled in students. From the explanation above, it can be concluded that the initial understanding process carried out by the Supervisor of Islamic personal development activities before the start of the activity, namely, the school always emphasizes that in addition to this program being under the Integrated Islamic School Network, the school also prioritizes the process of fostering the character of students, and combines the national curriculum with Islamic-based education, so

that children grow not only superior in the field of achievement but also excels in Islamic character. In addition, character building requires a method of understanding so that children can understand what is conveyed by their teachers and provide direction about behavior, politeness, and ethics in everyday life at school.

2. Process of Habituation or Implementation of Islamic Personal Development Activities

2.1 Habituation of Discipline promptly

Discipline must be done by habituation, teaching children to get used to commendable behavior, discipline, study hard, work hard, be sincere, honest, and be responsible for every task given (Mulyasa, 2012). Everyone should carry out rules or discipline, including children, parents, teachers, and community members. The habituation carried out by teachers in learning is by accustoming children to pray together, accustoming children to pray according to religious teachings, accustoming children to kiss the teacher's hand when coming and returning from school, getting children to say greetings, getting children to pray before and after learning, getting children to pray before and after eating, getting children to throw garbage in their place, getting children to wait for their turn, and get children to wash their hands before eating (Ihsani et al., 2018).

Amin mentioned the habituation indicators: (1) Routine aims to get children to do things well. (2) Spontaneous, the purpose is to provide education spontaneously, especially in habituating politeness and praiseworthiness. (3) Exemplary, aiming to set an example for children. According to the school principal, instilling the value of self-habituation is important, especially in students' learning and educational processes (Amin, 2015). Good habits taught to students are expected to be part of themselves in life. The habituation carried out by the school through Islamic Personal Development activities is a habit that directs all students to practice Islamic teachings.

Meanwhile, according to Hasan, the discipline indicators are as follows: (1) Always arrive on time (2) Can estimate the time needed to complete something (3) Use objects according to their functions (4) Take and return objects in place (5) Try to obey the agreed rules (6) Orderly wait for their turn (7) Realize the consequences if not disciplined (Hasan, 2012). According to the Supervisor of this activity, discipline is the key to the program's success because if students are not disciplined, there will be many problems arising from this activity. For example, many students do not come during the activity, and it could also be that students are not serious about participating in this program, even though it has good benefits.

Student discipline must be instilled from an early age. If not equipped, the child will grow up with a bad personality. One way to develop the disciplinary character of students is

by habituation. According to Syarbini, the role of teachers and parents is very large in building children's character with any pattern, with habituation of one of them, can lead to maturity and maturity so that children can control themselves, solve their problems and face life challenges.

To foster this character, teachers need to apply discipline in living daily life. The discipline instilled is a very important basic capital for students in the process of life. With the habituation of discipline, children will be embedded in themselves this character and become good capital students. In interviews with students, Islamic Personal Development activities have many benefits because, in terms of learning time in class, students have limited learning time. This activity is carried out outside class hours; all students must follow. There are many new lessons or deepening of the material delivered, so students will feel lost if they do not follow this activity properly and discipline.

Based on information from informants, there is a habituation process in Islamic personal development activities for students, namely applying habituation to programs that include Islamic personal development activities. This was conveyed by the principal of the habituation process in Islamic personal development activities at SMP IT Fathonah Baturaja, namely by familiarizing students with Islamic personal development activities every Thursday at a time set and scheduled by the school.

2.2 Habituation Strategies of the Islamic Personal Development Program

The habituation method in moral formation must be carried out since childhood and lasts continuously, and the human personality usually receives formation efforts through habituation (Rahmawati, 2020). For this reason, Al-Ghazali recommends that moral formation be taught by training the soul or working on noble behavior. If a student wants to be helpful, then students must be accustomed to doing work to help others (Juraini, 2018).

Character development focuses on several objectives, namely making their knowledge and skills useful for their lives, helping students develop their mentality and character to be the best, as well as their abilities so that they can work alone to add, improve, and develop themselves and their environment towards achieving the highest level of human dignity, quality, and dignity, develop potential, talents, and personality is an effort to build character and find a balance between spiritual sense dimensions (Husaien, 2013).

According to the principal at SMP IT, Fathonah Baturaja, the habituation strategy is carried out by implementing the habituating students to Islamic personal development activities. We habituate these religious activities so that students get used to them at home and school, for example, when praying in the congregation. Students have the self-awareness to carry out congregational prayers. If in the early days, this congregational prayer had to work

hard to invite children to pray in the congregation, but because there was already habituation in students, that habit became a daily routine of students. In other activities, such as before starting the learning process, students have read *asmaul husna* without being told by the teacher at certain class hours in the morning.

Through habituation, it is expected that the religious character of learners is done correctly, and with the right media, character education serves the purpose of character building itself. This activity aims to equip students with various Islamic skills and knowledge. It must also teach students education, including several aspects of faith and morals. The role of teachers in this character-building process becomes important, and they must be able to positively influence the words and deeds of their students in class, which will ultimately lead to good character education in the future (Zubaedi, 2011). According to the head of the Islamic Personal Development Coach at SMP IT, Fathonah Baturaja said that we do the habituation strategy so that the children are the things they do, automatically they without being ordered can carry out these religious activities with the implementation of the programs we provide, we also provide information for parents that accustom their children to pray in the congregation to form their religion.

Some students explained that the school had made a strategy in this activity, the school has instilled the value of habituating religious attitudes and is followed by teachers at school, the activities have become an inseparable part of the educational process, and students also get used to it regularly and *istiqomah* so that students are accustomed to doing good at home and in the school environment. This activity focuses on religious values such as worship, jihad, trust, sincerity, morals, discipline, and example, known as religious character education.

Character education, Indicators of religious values in the learning process usually include greetings, praying before and after learning, carrying out religious worship, and celebrating religious holidays as indicators of success of character education (Asmani, 2013) j. Character education based on religious values specifically refers to the basic principles of Islam (Hidayatulloh, 2010). The basic principles in character education can be found in various sources, including values derived from the daily actions and attitudes of the Prophet of Allah, such as honesty, trustworthiness, transparent delivery, and an intelligent attitude.

From the explanation above, it can be concluded that every student at SMP IT Fathonah Baturaja is required or accustomed to taking part in Islamic personal development activities, namely every Thursday at 16.00-17.00 WIB, The habituation strategy is implemented so that students are accustomed to familiarizing themselves with what is done when religious activities take place, without being instructed by children to have carried out their activities. There is a

habituation strategy carried out so that the children are the things they do, automatically they, without being ordered, can carry out these religious activities with the implementation of the program given, in addition to providing information for parents that accustom their children to pray in the congregation to form their religion.

3 Evaluation Process on Islamic Personal Development Activities

Islamic Personal Development is an activity carried out by teachers in integrated Islamic schools, where these teachers are equipped with the curriculum or SKL from the Islamic Personal Development program. These teachers who teach Islamic personal development are called Islamic Personal Development Mentors. The education quality team of the integrated Islamic school network has published several books for the Islamic Personal Development study guide (Idris, 2018). Islamic education and religious formation activities in the form of studies based on groups. Each group comprises *murabbi* or guides and 9-12 *mutarabbi* or participants. Islamic personal development is held regularly every week and continuously (Siswati, 2018).

The evaluation process on Islamic personal development activities can also help as an evaluation such as compulsory and sunnah child worship, as well as students being given a liaison book as one of the communication tools of dormitory guardians and teachers in organizing children's worship carried out in the dormitory so that the role of dormitory guardians also participates in supporting the vision and mission at school. Based on the results of an interview with the head of the Islamic Personal Development Supervisor that the target of this activity is indeed more intensive assistance regarding student character because indeed one of the school's visions and mission is the formation of good character for students, the Islamic Personal Development Program is one of the school's leading programs in shaping the Islamic character of students. This activity must be properly evaluated to run according to the desired purpose.

According to the headmaster, character coaching during formal learning hours is only carried out in academic learning activities, and this is certainly very little because the learners supported by the teacher are many and not devoted to time. Therefore, this Islamic personal development program is a character education program devoted to time so that students' character development can be evaluated periodically.

Character building of students in this Islamic Personal Development program can see the shortcomings that must be corrected in the formation of student character. For example, students are given a table of practical activities that must be carried out daily by students, from the guidance teacher of Islamic Personal Development can see the students' character. For

example, from the worship activities of students, many students who lack worship lack infancy. There are still dirty words, which can be seen and illustrated by the tasks given by the teacher, filled by students supervised by their parents. This filling activity is a way that can be done in building student character so that with the existence of Islamic personal development, this can be an alternative in building the character of students.

Activities like this are evaluated for their process and development, and this is important to be carried out so that schools can know the results of these activities. Other evaluations carried out such as looking at the progress of activities, both in terms of the presence of teachers as well as students during the process of this activity, as well as the progress of the results obtained by students from this activity, whether students obtain additional information or just releasing obligations as students in Islamic Personal Development activities.

In implementing the Islamic Personal Development program at SMP IT Fathonah, the evaluation results showed that some students still have not implemented the materials provided by their supervisors. Because the student lacks supervision from his parents when he is at home, as well as from the student himself, who has not grown the awareness to do what has been given by his Supervisor, this problem is certainly an obstacle to achieving the objectives of the Islamic Personal Development program at SMP IT Fathonah. However, the coordinator and guidance teacher of Islamic personal development have conducted an evaluation and will always remember students who have not maximized in doing the tasks given by their Supervisor. With the constant evaluation from the school making the Islamic Personal Development program, there are improvements in student character formation.

So it can be concluded that evaluation activities on Islamic Personal Development activities have been carried out to see how this program is running, whether the activities have run according to the plan that has been set, how the presence of students or teachers in the process of activities or see obstacles in the implementation process, of course, evaluation activities are important activities carried out by the school.

D. CONCLUSION

In implementing fostering students' religious character through Islamic personal development activities at SMP IT Fathonah, there are several indicators, namely the Comprehension Process or Early Planning. In this case, the activities carried out are how schools through the Islamic Personal Development program can provide a good understanding of giving character to students. Character-building activities with the right strategy and participation from existing stakeholders, foundations, teachers, students, and parents. Then the

second indicator is through the habituation or implementation of Islamic personal binder activities, which consists of habituating discipline promptly.

Students as objects that carry out this activity must certainly be instilled in habituation characters, accustom students to discipline in the education and learning process at school. Other habituations carried out by teachers in educational activities include accustoming children to pray together, accustoming children to pray according to religious teachings, and kissing the teacher's hand when coming and returning from school, as well as other habituations. Schools and foundations evaluate Islamic Personal Development activities. Evaluations are carried out to see how this program is running, whether activities have run according to the plan that has been set, how the presence of students or teachers in the process of activities, or see obstacles in the implementation process, of course, evaluation activities, are important activities carried out by the school.

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