

FORMATION OF RELIGIOUS CHARACTER THROUGH HABITUATION DHUHA PRAYER ON LIMITED FACE-TO-FACE LEARNING IN PRIMARY SCHOOL

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Abstract

A person's character development is influenced by several things, learning environment, parenting, social environment, and self-concept are very closely influential in the formation of student character in school. Character education in Muhammadiyah 1 Taman Elementary School is carried out through the habituation of dhuha prayer in school. But during the covid-19 pandemic this habituation activity could not be carried out because students learn from home. The implementation of learning during PTMT (Pertemuan Tata Muka Terbatas Limited Advance Meetings) in Muhammadiyah 1 Taman Elementary School was carried out by regulating the number of students who went to school as much as 50% and 50% of students learning from home. To facilitate the habituation of dhuha prayer that can be followed directly and together by students who study at school and at home, the school prepares a hybrid learning method. This research is descriptive research and the research approach used is qualitative research. The research method uses a single case method. Data collection techniques use participant observation techniques, in-depth interviews, and documentation. Data analysis is processed through data reduction, data presentation, conclusion and verification.

The implementation of the habituation of dhuha prayer carried out by SD Muhammadiyah 1 Taman Sidoarjo has positive implications for the formation of religious character. The process of internalizing the habituation of dhuha prayer by the school can effectively shape the religious character of the student.

Keywords: Character formation, Religious, Habituation, Dhuha Prayer

1. INTRODUCTION

There are three main issues in the education of young people today. The first is the development of a person's vision of life that includes the discovery and/or definition of the desired mission of life and lifestyle. The second is the development of one's character, dealing with issues of direction and quality of life. The third is concerned with the development of competencies related to concerns about how well a person is capable of doing something (Huitt, W. 2004). A person's character development is influenced by several things, learning curves, parental parenting, social environment, and self-concept are very closely influential in the formation of student character in school (First et al., 2018). In line with this, to strengthen the identity of the nation, tools are needed to improve the quality of life of future generations, so as to develop competencies effectively and efficiently that can be used as the *inner beauty* force of future generations. The President of the Republic of Indonesia is very understanding of the basic capital is important in preparing the future generation, namely strengthening character education as outlined in the Presidential Regulation (Perpres). This shows how big a role of character in showing the history of a nation. It is a condition of hope as a nation and it is necessary to compare it with the real condition of this nation as stated by Huitt, W. (2004), that the development of one's character deals with the direction and quality of life. The amount of bullying in the world of education, weakening motivation to face life's challenges.

According to (Suyata, 2011) that in the past few years Americans prefer to use the term moral education, in Asia prefer character education while in the UK use the term value education. In line with this (Sudrajat, 2011) stated that the decline in moral quality in Indonesian human life today, especially among students, further adds to the confidence in the importance of immediately strengthening character education. Schools are required to be more proactive in playing their roles and responsibilities to instill and develop good values and help students form character. Character education is geared towards putting pressure on certain values such as religiosity and independence.

Industry era 4.0 is so great an influence that it is able to make the barrier of life, egocentric into the culture of modern life. Digital personal communication is really real able to replace the role of interpersonal friendship with face-to-face. Disruption of phone and SMS information technology and television is replaced even almost disrupted with android and iOS-based application technology. The tranquility of the millennial generation is systematically disturbed by their gadgets. Conditions like this are trending topics in the world of Education, namely the need for a movement to strengthen character education in a massive.

Character education in Muhammadiyah 1 Taman Elementary School is carried out through the habituation of Dhuha prayer in school. But during the covid-19 pandemic this habituation activity could not be carried out because students learn from home. The learning in the pandemic period takes place dynamically adjusting the health and safety risks of each region as stipulated in the Instruction of the Minister of Home Affairs (Inmendagri). The issuance of Inmendagri No.30 of 2021 on the Implementation of PPKM Level 4, Level 3, and Level 2 Covid-19 in Java and Bali region became the basis for the implementation of limited face-to-face learning (PTMT) in Sidoarjo schools.

The enactment of PTMT in Sidoarjo became an opportunity for SD Muhammadiyah 1 Taman to re-carry out the habituation of Dhuha prayer so that consistency of habituation is maintained. The implementation of learning during PTMT in Muhammadiyah 1 Taman Elementary School was carried out by regulating the number of students who went to school as much as 50% and 50% of students learning from home. To facilitate the habituation of Dhuha prayer that can be followed directly and together by students studying at school and at home, the school prepares *hybrid learning methods*.

Based on this background, researchers feel the need and interest in conducting research and further studying the formation of religious character in the PTMT period through hybrid learning methods.

2. LITERATURE REVIEW

1.1 Philosophy of Science in the context of Character Education

Diyarkara in Mutiara Andalas, SJ, provides the educational concept of "Neng, ning, nung, nang! Whoever dies will be silent; From silence people become hanung, and with hanung we become victorious" (Mutiara S.J., 2021). The concept of character planting is a stage in habituation behavior, *a practice* to become a culture of one's life which then permeates in soft and deep understanding through a strong and continuous internalization process, so that it eventually becomes a strengthening that crystallizes in the form of character values in a person.

In the next development Muh Idris (2018) stated that character education aims to form a nation that is tough, competitive, noble, tolerant, royong, patriotic spirit, developed dynamically, oriented to science and technology, all of which are imbued with faith and taqwa to God Almighty based on Pancasila.

Interesting review using the approach of philosophy of science put forward by Hanurawan Fattah on the philosophy of science is the activity of philosophical contemplation in an effort to solve problems that arise around the essence of science, the development of science and the application of science. In addition, Hanurawan provides strengthening understanding of the essence of science is knowledge that is systematic and cannot be separated from the scientific method as a technique to obtain scientific knowledge (Fattah Hanurawan, 2016).

Based on the process of scientific dialogically between philosophers and character education can be drawn the common thread that the concept of character education is a science with a systematic and scientific design. Character education has a systematic direction, purpose and stages to create a generation of resilient nations who have a strong identity to welcome the era of industrial revolution 4.0 which is loaded with changes so that flexible, and effective character planting patterns are needed.

On the other hand, comes the understanding that the philosophy of science undergoes waves of change, in the sense that its framework becomes consolidated around what can widely be understood as logical analysis (e.g., analysis of such terms, explanations, possible inferences, causalities, measurements). (Krist Vaesen & Joel Katzaf, 2019) Based on some of the above information and understanding the author assumes that the philosophy of science is progressing so that a science can be analyzed logically in maintaining post-modern and hermeneutic by using epistemological approaches to form practical knowledge so that the distinctive as a philosophy of social science is ideology will appear.

Education as a process that prepares young people for their social heritage and advocates three dimensions of education – knowledge development, mental abilities training, and character development (Walsh, 1990). It can be understood that Education has a very strategic task that prepares young people to become mature humans by equipping knowledge, mental toughness and strengthening positive character. It is in line with this that the role of schools in fostering the development of moral citizens in a democratic society requires a focus on moral development, broader moral and character-related development, civic teaching and moral development, (Wolfgang Althof & Marvin W. Bekowitz, 2006). This shows that in order to form a democratic society requires moral development and strong civic education. Democratic societies have a strong mental maturity that becomes their character and will emerge into *performance*, a way of thinking and perspective in facing and solving problems.

2.2 Character Education in School

Etymologically character education in schools consists of 3 words, namely education, character, and school. Plato (427 –437) in Triwiyanto, who argues that the knowledge of truth is naturally present in a person before he is able to learn through experience and observation. In addition, in the text Ki Hadjar Dewantara explained that there are three places that become the center of children's education that are very important, namely family, school, and community (Dewantara, 2013: 74). Tri education centers are the right means in shaping the character of children, especially elementary school children. The formation of the character of elementary school children can be done by instilling character values consistently both when the child is in the family environment, school environment, and community environment. (Kurniawan, 2015). Based on the narrative of the above text can be obtained understanding of character education in schools is the consistent cultivation of character values through the educational trisentric that is family, school, and community by optimizing the potential possessed by humans, namely knowledge of truth. The three elements of the Education trisentric can become an educational ecosystem and strengthen each other so that character achievement with 5 basic values will be implemented effectively.

Character education is a direct approach to moral education, which is to teach students with basic moral knowledge to prevent them from committing immoral acts and harming others and themselves. Santrock (2009:97). Character education in schools can be integrated in existing subjects, self-development, and school culture/habitation. (Judiani, 2010). Character is born of habit. Habits are born of habits. Habituation is a process of habit planting, encouraging a person to seek repetition of an action so that he is accustomed to doing it. (Quraish Shihah, 2017:17). The above opinion leads to the thought that the implementation of character education by integrating in subjects and positive habituation will be more effective in the process of internalizing the value of character education and becoming a positive living culture.

Character formation of values in schools is an opportunity created by the school for character development, namely the development of skills and spiritual sensitivity of students for moral development. Opportunities in these activities are uneven and depend on the management model of learning in their schools (Lynn Revell & John Arthur, 2007). In line with Lynn Revel & John Arthur's opinion on the opportunity to form a positive character through the management of learning is also affirmed by the policy of the Ministry of Cultural Education Research and Technology (Mendikbudristek) as outlined in the Pancasila Student Profile with six competencies formulated as key dimensions. The six dimensions are; 1) Believing, fearing God Almighty, and noble manners, 2) Global diversity, 3) togetherness (gotong royong), 4) Independent, 5) Critical reasoning, and 6) Creative. (Kemendikbud Ristek, 2021). Meanwhile Peck, R.F., et al., 2021 argue that individual characters are found to be "patterns of attitude with enduring motives that produce predictable types and qualities of moral behavior." Character structure is a product of learning. The process of internalizing the value of positive values of life can be instilled to students through *habituation* activities and learning that is structured, measurable, and dynamic so that it becomes a profile of Pancasila Students who become the line of determination of national learners' achievements. Character education as social science (*social science*) contributes to the formation of positive characters that shape students into *good citizenship* (Anshori S., 2014).

3. RESEARCH METHODS

This research is descriptive research and the research approach used is qualitative research. The research method uses a single case method. The data sources in this study are primary data and secondary data. Primary data is obtained directly in the field from the original source, SD Muhammadiyah 1 Taman Sidoarjo, while secondary data is data

obtained from reading sources such as books, scientific magazines, personal documents and official documents. Data collection techniques use participant observation techniques, in-depth interviews, and documentation. Data analysis is processed through data reduction, data presentation, and conclusion and verification.

4. RESULTS AND DISCUSSION

1.1 Government policy on character education

The government has issued Presidential Regulation No. 87 of 2017 on Strengthening Character Education (PPK). Strengthening Character Education which is further abbreviated as PPK is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, and sports with involvement and cooperation between educational units, families, and communities as part of the National Movement of Mental Revolution (GNRM). Furthermore, it is also regulated about how to implement Strengthening Character Education in article 6 paragraph 1 explained that strengthening character education through intracurricular, co-curricular and extracurricular activities. This serious government step is made clear by technical and systematic steps in implementing the strengthening of character education to students through integrated learning into each subject load. It is also mentioned that the involvement of family and community in this activity is also carried out in order to effectively implement the implementation of strengthening character education as a form of the National Movement of Mental Revolution.

In line with the implementation of strengthening character education which also aims to (1) build and equip students as the golden generation of Indonesia in 2045 with the spirit of Pancasila and good character education to face the dynamics of change in the future; (2) develop a national education platform that places character education as the main soul in the implementation of education for students with the support of public engagement carried out through formal, non-formal, and informal pathway education with due regard to cultural diversity; (3) revitalize and strengthen the potential and competence of educators and education personnel, students, communities, and family environments in implementing PPK. This shows that character education becomes the main spirit of education in Indonesia in order to form a strong national identity through formal, non-formal, and informal education so that it has national characteristics that have *flexibility* and adaptable to future technological developments.

In article 3 of Presidential Regulation 87 of 2017 said that the PPK is implemented by applying Pancasila values in character education mainly including religious values, honest, tolerant, disciplined, working hard, creative independent, democratic, curiosity, national spirit, love of the homeland, appreciate achievement, communicative, peace-loving, fond of reading, caring for the environment, social care, and being responsible. At this stage, researchers focused on the formation of the character of student religiosity. Researchers analyzed activities carried out at SD Muhammadiyah 1 Taman Sidoarjo about the formation of religiosity character by providing habituation to perform dhuha prayers as a means of forming the character of students.

1.2 Dhuha Prayer Habituation Program

SD Muhammadiyah 1 Taman Sidoarjo in carrying out the education process has the characteristics of the implementation of daily positive habituation by performing dhuha prayers in the morning. As a *positive habituation such as dhuha prayer*^{*)} has a strategic goal for the school, namely efforts to build the religious character of students. It is in line with Thomas Lickona's thinking on issues such as core ethical values and their justification, character definition, comprehensive and deliberate approach to developing good character, developing schools as caring communities, the relationship between character education and academic curriculum and evaluation (Thomas Lickona, 2006). This reflects an

active and deliberate learning condition to provide *habituation* of positive character developed by the school and made into a hidden curriculum (*hidden curriculum*) and becomes the peculiarity of a school.

It is also corroborated by Agnieszka that the recognition of others as a prerequisite for moral action provides the foundation for a character education approach that takes into account intersubjective relationships in schools and the broader social context in which characters are formed (Agnieszka Bates, 2019). School is an effective vehicle for the positive character of learners because it is a small-scale community of social communities. And can provide flexibility for schools to form positive characters to their learners effectively by making it a compulsory school program or as a hidden curriculum.

Sidoarjo Park has a similar motivation in carrying out the process of forming the character of learners with the opinion of Aristotle in Andrew Patterson who reminded that 'there is no more important lesson to learn or habits that must be formed than the cultivation of the value of truth.' (Andrew Patterson, 2019). SD Muhammadiyah 1 Taman Sidoarjo believes that the concept of forming positive character of learners through dhuha prayer activities every morning is the planting of truth values and can make motivation in achieving learning achievements.

The dhuha prayer program at Muhammadiyah 1 Taman Elementary School was designed by the school in the annual school work meeting and evaluated every semester by the school which was then reported to the Muhammadiyah Association as well as to the school committee as a form of transparency and accountability for the implementation of school programs. To maintain the consistency of habituation of dhuha prayer then when PTMT dhuha prayer activities are still carried out. PTMT activities at Muhammadiyah 1 Taman Elementary School are carried out by hybrid learning, which is 50% of students follow learning from home online through zoom meetings and 50% of students follow learning from classrooms in schools. In hybrid learning, students at school and at home follow all learning activities, materials, and at the same time. It's just a different place to study.

Technically the religious character formation program is carried out by a team of teachers led by the Deputy Head of Al Islam, Kemuhammadiyah and Arabic (Waka Bidang Ismuba) SD Muhammadiyah 1 Taman Sidoarjo with the following systematics;

a. Purpose of Dhuha Prayer Program

The purpose of the activities of habituation shalat dhuha is to form the morality of the student's *karimah* and instill the habit of prayer dhuha as early as possible. With the habituation of dhuha prayer that is done continuously is expected to cause the independence of dhuha prayer of students and foster awareness that dhuha prayer is part of the good habits that are cultivated, students will feel regret if they leave dhuha prayer, and students realize and understand the virtues of dhuha prayer. as alms for the limbs such as the Hadith narrated by Muslims:

"From Abu Dzar, from the Prophet PBUH, it is narrated that he said, "Every morning every morning of every joint of one of you do alms, every tasbih is alms, every tahmid is alms, every tahlil is alms, every takbir is alms, amar makruf is alms, nahi munkar is alms. It's all covered with two rakaat done in dhuha time." (HR. Muslim)

b. Implementation

The habituation of Dhuha prayer at this time is done by teachers, employees and all students from grades I to VI with technical implementation:

No	Pray dhuha in the classroom	Pray dhuha at home
1	Students are out of the house.	Students perform before prayers.
2	Praying in class	Prayer is done alone at home.
3	Imam sala dhuha is one of the students according to the imam's schedule of prayer	Prayer movements and/or readings that are heard in online classes (zoom)
4	Prayer reading: - Class 1,2,3 Jahr guided by classroom teacher / ismuba - Class 4,5,6 in series	Prayer reading: - Class 1,2,3 Jahr guided by classroom teachers / ismuba in school - Class 4,5,6 in series
5	After the prayer reciting the prayer together guided by the teacher of the class / ismuba	After the prayer reciting the prayer together guided by the teacher of the class / ismuba
6	The companion of the activity is the ismuba <i>teaching team</i>	The companion of the activity is the parent / family member / himself

Table 1; Technical Implementation of Dhuha Prayer

c. Team of Teachers Accompanying The Implementation of Dhuha Prayer

TEAM TEACHING PENDAMPINGAN PEMBIASAAN SHALAT DHUHA								
SD MUHAMMADIYAH 1-2 TAMAN								
TAHUN PELAJARAN 2021 - 2022								
KELAS	R O M B E L							
	A	B	C	D	E	F	G	H
1	Ratna Ernawati	Asti Novi Handini	Yuli Fauziah, SE	Mayangari N. A.	Nurul Imaniyah, S.Pd	Nia Rahmawati	Ulla Rindra Saputri	Ratih Nugraha
2	Aqil Asis Al Fariqi, S.Sos+ Bella Suwestikarni, S. Hum	Dra. Ani Rasidah	Chomiyati, S.Pd.SD	Nurfitri Khoisulhro, S.S	Ayunda Nawilatum Nabillah, S.Pd	M. David El Hakim, S.Th.I + Aiff Lalatul Mukarromah, S.Pd	Ulin Nuha Meidiyanti, S.Pd+ Rama Widarti, S.Pd	Harum Hikmah W. S.Pd+ Syyidatul Khoiffah
3	Heni Dwi Utami, S.Sos, S.Pd+ Fahmi Zakaria	Rachmawati, S.Pd+ Guru Intisari	Robby Johan Prasetya, S.Pd+ Amin Ery Wahyudi	Hilal Misbahudin, S.Pd	Dwi Mulyono, S.Pd	Raafi Allen Kurniawan, S.Pd+ M. Nabli Lobby		
4	Aiff Yuli Purwaningsi, ST, M.Pd+ Nadine Wia	Deedy Firdaus, ST, S.Pd+	Nur Iqlima Nirmalaeni, S.Pd	Drs. Muhammad Arif	Ariya Pandhini, S.Sos	Tatik Jovaniyah, S.Pd		
5	Arya Surya Achsaeni, S.Pd Indah Wahyuni, S.Pd	Fatchul Muzaenik, S.Th.I., M.Pd+ Ely Khumaerah	Nurani Purnama, S.Pd	Drs. Syaifuddin	Teguh Wahyu Utomo, S.Pd+ Anis Siffiyati, S.Pd	Titik Liling Diliyeh Nur Ma'rifatun Handiya		
6	Dina Nurul Fitria, S.Pd.I	Muhammad Fahmi Ilimi, S.Pd	Muhammad Alin 'Alifan, S. Kom+ Siti Nur Umaroh, S.Pd	Prasithi Sumasurya W. S.Sos+ Nurul Lailiyatus Sholihah, S.Pd	Wahyu Nur Fadillah, S.Pd+ Firdaus Syiddati Syarifah, S.Pd	M. Kholid Aminallah, S.Pd+ Eka Rahayuningsih, S.Soc. ME		

Table 2; Team Teaching Sala Dhuha

d. Program Evaluation

In an effective management must meet the rules of governance, namely planning, implementation, evaluation (PIE) so that governance can be measured achievement of effectiveness and efficiency. In the matter of dhuha prayer, the author also makes an evaluation by way of a direct interview to the informant consisting of students, and guardians of students. The author arranges questions to measure the level of achievement and its implications for the achievement of learning outcomes. The author also creates initials to protect the informant's actual name among others; first student (M1), second student (M2), and Pupil 3 (M3). While the student guardian informant is given the initials (WM1) for the first student guardian, (WM2) the guardian of the second student, (WM3) the guardian of the third student, while for the interviewer uses the initials (W).

W	; "At the time when you "Do you pray dhuha?"
M1, M2, M3	; "Morning"
WM1, WM2, WM3	; "Morning"
W	; "Who ordered the dhuha prayer?"
M1, M2, M3	; "Teacher; Mama; Want to be alone."
WM1, WM2, WM3	; "Teacher; Of his own will."
W	: "What does it feel like after the dhuha prayer?"
M1, M2, M3	; "Happy"
WM1, WM2, WM3	: "Happy; Comfortable; "Quiet"
W	: "Why do you pray dhuha?"
M1, M2, M3	: "Told by Master; Happy"
WM1, WM2, WM3	; "School program; To get the child used to it."
W	; "How is dhuha prayer done?"
M1, M2, M3	; "In the morning, ablution first and then pray 2 rokaat."
WM1, WM2, WM3	; "In the morning at home, ablution first then shola 2 rokaat."

From the excerpts of the above interview it can be understood that dhuha prayer is a school program, which is carried out in the morning. The implementation of dhuha prayer begins with ablution first, then prays as many as 2 rokaat. There is an interesting bottom line from the interview about the feelings of learners after performing dhuha prayer, namely feelings of pleasure. To be able to learn to the maximum because armed with pleasure in carrying out activities early or in the morning. Even from the results of the interview came the answer that doing dhuha prayer activities because of the willingness or desire of the students themselves. This shows that the habituation of dhuha prayer has been internalized in learners so that dhuha prayer becomes a religious need for students.

CONCLUSION

The implementation of the habituation of dhuha prayer carried out by SD Muhammadiyah 1 Taman Sidoarjo has positive implications for the formation of religious character. The results of the evaluation showed that the implication of the habituation of dhuha prayer is the emergence of the religious character of the student with the answer from the student that performing dhuha prayer is his own wish. This shows that the process of internalizing the habituation of dhuha prayer by the school can form the religious character of the students effectively.

The researchers' advice to the researchers to be able to make a more in-depth study of the formation of religious character by using the habituation of dhuha prayer. The habituation of dhuha prayer conducted by SD Muhammadiyah 1 Taman Sidoarjo can be used as a reference for the formation of religious character in other schools.

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