



# Development of Moral Education in Students Through Religious Extracurriculars in Senior High Schools

Oktarinda<sup>1</sup> Romi Ulawal<sup>2</sup>, Wulandari<sup>2</sup>, Wardiyatun Musfiroh<sup>3</sup>

<sup>1</sup>Teacher Senior High School 1 Bayang Pesisir Selatan, Indonesia

<sup>2</sup>Faculty of Social Sciences Universitas Negeri Padang, Indonesia

<sup>3</sup>Sekolah Tinggi Agama Islam Pengembangan Ilmu Alquran Sumatera Barat, Indonesia

✉ [romiulawal13@student.unp.ac.id](mailto:romiulawal13@student.unp.ac.id) \*

## Article Information:

Received November 5, 2020

Revised December 18, 2020

Accepted January 9, 2021

**Keywords:** *Development, moral education, extracurriculars, Senior High Schools*

## Abstract

The cultivation of moral education is not only implemented in class subject matter, but can be implemented in extracurricular activities at school. Each school has extracurricular activities including religious activities. In fact, the cultivation of moral education can be carried out in religious extracurricular activities. This study aims to explore whether the form of the activity, description of the implementation, and the results of the activity. This research was written using a qualitative method with a case study type. Sources of data were taken through direct interviews with ten informants using a set of interview protocols. The informants consisted of student representatives, extracurricular coaches and students who took part in the activity. All interview results were analyzed thematically using the Miles and Huberman technique. The research findings found three forms of high school religious extracurricular activities, namely; i) Anisa forum, ii) memorizing the Qur'an, iii) regular religious lectures. The implementation of religious extracurricular activities is in accordance with a predetermined schedule. The results of cultivating religious extracurriculars on the moral education of students have succeeded in finding the results of each form of activity, namely; i). good and true and happy in studying religion. The findings of this study can be used as initial data for subsequent researchers to examine the problems of this research in different contexts and issues.

## INTRODUCTION

Education is an obligation in human life because education is the primary key to creating humans who are experts in various fields (Sakban et al., 2019; Sujana, 2019). Education is a coaching aspect of personality to be better involving educators and students (Arifudin, 2017; Prasetyo et al., 2019). Education is a broader process than the process that takes place in schools, including a social activity that allows society to exist and develop (Lestari, 2018; Yunus, 2016). Education itself motivates oneself to be better in all aspects of life in creating someone with quality and character so that they have a broad outlook in the future to achieve the expected goals and are able to adapt quickly and precisely in various environments (Lisnawati et al., 2021; Mustaghfiroh, 2020). In the National Education System Law Number 20 of 2003, Education is a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have

### How to cite:

Ulawal, R., Wulandari, W., Musfiroh, W., Oktarinda. (2021). Development of Moral Education in Students Through Religious Extracurriculars in Senior High Schools. *International Journal of Multidisciplinary of Higher Education*, 4(1), 1-10.

### E-ISSN:

2622-741x

### Published by:

Islamic Studies and Development Center Universitas Negeri Padang

religious spiritual strength, self-control, personality, intelligence, noble character, as well as skills needed by himself, society, nation and state.

The Importance of Education according to the opinion of Education experts both at home and abroad such as [Gade, \(2011\)](#); [Susilawati, \(2021\)](#) states that education is a life guide that is taught from childhood as a process of experience in seeking knowledge as a form of one's efforts from not knowing to knowing. Education itself does not deserve to be called education if it ignores the formation of character and morals ([Musthafa & Meliani, 2021](#); [Suriadi et al., 2021](#)). Moral education must be based on Islam which originates from the Qur'an and hadith. Moral education in Islam is used to foster humans from childhood to death because Islamic education is education for life ([Qowim, 2020](#); [Setiawan, 2017](#)). Morals do not only look at the actions of creatures from the good side only, because morals must be in line with what was commanded by Allah SWT ([Harimulyo et al., 2021](#); [Warasto, 2018](#)). From an Islamic perspective, morals or morals have a high position in Islam, moral education must start at an early age because childhood is the most conducive period for instilling good habits ([Fikriyah & Bahagia, 2022](#); [Jusuf & Bahuwa, 2020](#)).

Moral education in Islam is regulating all aspects of life in the world on how to interact and behave well with Allah SWT and fellow human beings, behave well between people with Allah SWT, morals towards the Messenger of Allah, morals towards scholars, morals towards parents, morals towards teachers, morals towards fellow human beings, neighborly morals, national morals, and national morals ([Sholihah & Maulida, 2020](#); [Syam, 2022](#)). Moral education is the basis for growing an efficient generation, moral education must be instilled from an early age because at this stage the child has a greater capacity to absorb certain stimuli. Educators must be able to use the best way to develop outstanding moral education in order to be successful in moral education ([Riami et al., 2021](#); [Soetari, 2017](#)). Moral education itself needs to be instilled in students as early as possible so that when they grow up these students have noble morals. Parents at home and educators at school have the most important role in educating students ([Elfrianto, 2015](#); [Hendayani, 2019](#)).

Moral education is not only taught with limited cognitive knowledge about right and wrong but is found in two other aspects such as psychomotor and affective, this is done by instilling morals, namely by getting students to behave well in everyday life based on the habits taught in classes and additional activities outside of school hours such as religious extracurriculars ([Amaruddin et al., 2022](#); [Salirawati, 2021](#)). Instilling morals is important and must be given to children from elementary school age ([Ismail, 2021](#); [Siti, 2015](#)). The process of instilling the values of moral education carried out by Islamic religious education teachers through coaching in class and outside the classroom regarding social ethics and also good habits, this coaching is able to provide a reference for Islamic religious education teachers in instilling moral education in their students ([Ansori, 2017](#); [Bali & Susilowati, 2019](#)).

Extracurricular activities are activity programs outside of the lesson content to make it easier for students to self-development according to the needs, potential, talents, and interests of students through planned activities and specifically carried out by competent and authorized educational staff or experts at school ([Gunawan, 2023](#); [Hambali & Yulianti, 2018](#)). Extracurricular activities are an internal part of the learning process that emphasizes the needs of students which can be used as a means to channel abilities and encourage the development of students' potential to reach the maximum level ([Munib et al., 2021](#); [Supiani et al., 2020](#)). Religious extracurricular activities are additional activities carried out by students outside the structure of the school program outside of class hours so that they can develop and broaden their horizons of knowledge and abilities that have been learned by students, especially in Islamic religious education subjects ([Nurjanah et al., 2019](#); [Tangahu & Muda, 2020](#)).

Extracurricular activities with moral education are the implementation of knowledge

gained in class with attitudes and skills that must be developed so that students form noble moral values that have become a culture in school social life (Abidin, 2019; Rahim & Setiawan, 2019). The importance of holding extracurricular schools against the background of the decline in national character among students can be seen from the many deviations in student behavior including student fights, promiscuity, and so on, this is due to the limited hours of Islamic religious education which causes students to lack understanding, appreciation and practice religion (Purwaningrum, 2018; Yunus, 2018).

Related to the issues raised by the authors in this study, as is known in moral education students always experience changes in both the mindset and behavior of students at every level of education that students take, so it needs to be instilled in moral education students through religious extracurriculars. Islamic religious education is expected to be able to produce human beings who are always trying to perfect their faith, piety, and noble character, noble character includes ethics, character, or morals as an embodiment of education (Nata, 2018; Zuhri et al., 2022).

Research related to the issue of instilling moral education through religious extracurriculars in high schools has been widely studied by previous researchers such as (Karmila, 2014). However, the research on the above researchers only focused on specific problems in religious activities. Meanwhile, the author's own research discusses specifically instilling moral education in students through religious extracurriculars, especially in high schools.

As the author points out in this background section, it is important that moral education is instilled in students through religious extracurriculars, because basically, morals are fundamental because morals are a form of result that can be directly seen or observed from human attitudes and personality, for that every time humans are always faced with good morals for themselves and others. Education is a basic need for humans because humans are born in a state of not knowing anything (Busroli, 2019; Chandra, 2020).

Basically, theory-based religious learning alone is not enough to instill moral education in students themselves, because there are several problems underlying the need for religious extracurriculars for students' moral education such as public-school background, limited hours of religious lessons at school, low awareness and interest in learning religion and one-way learning.

## METHODS

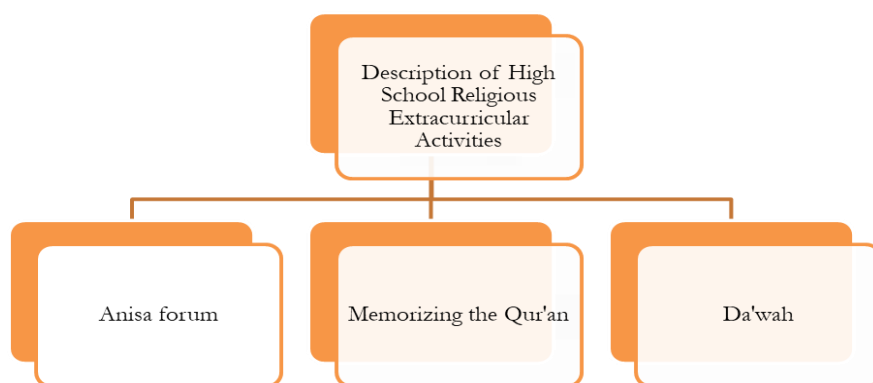
This research uses a qualitative method with a case study type, according to Adhimah, (2020); Cresswell et al., (2011); Nur'aini, (2020) a case study is a type of research if the researcher wants to observe in depth a phenomenon or event both individually and in community groups. Referring to the opinion above, related to the issues and problems that the authors raise in this study, this type of research is very appropriate to use. The data sources were taken from ten informants consisting of student representatives, religious extracurricular coaches, and students participating in activities. All informants were selected using a technique of purposive sampling. According to (Susilowati & Setyorini, 2018) the selection of informants must meet four criteria, namely being active in the field being studied, having competence related to the problem being studied, being willing to take the time to provide information to researchers, and being honest in providing information in accordance with the facts that occur in the field. To meet the criteria as an informant, all informants involved participated in extracurricular activities at senior high schools.

After the interviews were completed, all informants were taken, a transcript of the interview data was carried out and then the themes were taken in accordance with the objectives and needs of the research data. According to Novianto & Mustadi, (2015); Saputro & Soeharto, (2015) thematic analysis is an analytical technique that researchers can use in analyzing interview results so that they can be seen clearly and easily understood by readers. The entire process of thematic analysis above was carried out using the Miles and

Huberman technique. In Miles and Huberman's technique that is collecting data, after the data is collected then do data analysis, then data reduction and conclude the research.

## RESULT AND DISCUSSION

Each school has extracurricular activities, such as religious extracurricular activities. In fact, the cultivation of moral education can be carried out through religious extracurricular activities. Basically, the implementation of religious extracurricular activities in schools is to form morals that reflect the personality of students which is carried out through instilling moral education in students. Based on the results of direct interviews with ten informants, it was found that there were three forms of religious extracurricular activities in high schools, namely the Annisa forum, memorizing the Qur'an, and regular religious lectures. In order to make it clearer the three forms of activity, descriptions, and results of religious extracurricular activities on the inculcation of student morals can be seen in figura 1 below:



**Fig 1. Description of High School Religious Extracurricular Activities**

Based on figura 1 the writer can explain that after conducting in-depth interviews with informants, there are three forms of religious extracurricular activities in high schools, then descriptions of the implementation and results of activities towards inculcating students' moral education. The three forms of these activities are i) Anisa forum, ii) memorizing the Qur'an, iii) regular religious lectures. The description of the implementation of the activity is that it is carried out twice a week on different days followed by students and directly guided by the supervisor of religious extracurricular activities. The results of the implementation of activities towards instilling student morals are: i) through Annisa forum activities students maintain social relations among fellow students and cover their genitals, ii) through memorizing the Qur'an students can understand reading the Qur'an properly correctly and enjoy learning the Qur'an, and iii) through routine religious lectures students can understand religious lessons correctly and enjoy studying religion.

In order to make the results of the research and discussion in this article more interesting to read and easy to understand, the author will display excerpts from short interviews with informants based on research findings, namely three findings of activity forms, descriptions of implementation, and results of instilling moral education in students through religious extracurriculars. The description of the interview that the author displays is a brief statement excerpt from the informant when conducting interviews with the ten informants. Interview excerpts were given by informants in different language editors, so the authors have transcribed the data so that data is easy to understand. In the following, the author presents the results of interviews with informants, namely from student representatives, religious extracurricular coaches, and students who take part in activities.

First, the purpose of extracurricular activities in moral development. This theme was

stated by informants as excerpts from the below:

*.... The purpose of implementing religious extracurriculars in this school is based on the school's vision and mission, namely to create good student morals and fear of the one and only God, and based on the Pancasila profile (1) .... In instilling the morals of students is given not only during religious lessons that provide moral inculcation, but all educators are involved in instilling the morals of students through religious activities (2).*

Second, implementation of religious extracurriculars. This theme was stated by informants 2, 3 & 4 as excerpts from the below:

*...There are four forms of extracurricular activities at school, namely: Anisa forum, memorizing the Qur'an, and regular religious lectures. The form of activity implementation is that it is held at the mosque, followed by students who are guided by the activity supervisor according to a set schedule (2). ...Changes in the morals of students after participating in the activity, namely through the Annisa forum activities students maintain relationships among fellow students and cover their genitals, through memorizing the Qur'an students can understand reading the Qur'an properly and correctly and enjoy learning the Qur'an, and through activities regular religious lectures students can understand religious lessons correctly and enjoy studying religion (3). ...The method used in cultivating student moral education is advice and habituation to student morals. This activity is effective in shaping the morals of students to become noble morals, getting used to behaving well towards the activities they participate in (4).*

Excerpts of Interviews with Students

First, Forum Anisa, is something related to women's affairs with the aim of fostering and maintaining the morals of students. Implementation of the Anisa forum on Friday when male students carry out Friday prayers guided by an ustadzah. This theme was stated by informants 5 & 6 as excerpts from the below:

*...I like Anisa's forum activities, through this forum, we can talk about women's women because it really helps us in understanding things about womanhood in Islam (5) ...The feelings after participating in the activities of the Anisa forum add to my understanding that it is important for a woman to maintain social relations and dress in ways that cover her private parts (6).*

Second, memorizing the Qur'an, is an activity to increase students' understanding in learning the Qur'an. The implementation of memorizing the Qur'an is carried out twice a week which is attended by both male and female students who are coached directly by the coach. This theme was stated by informants 7 & 8 as excerpts from the below:

*...I like this activity of memorizing the Qur'an because it makes it easier for us to read and memorize the Qur'an properly and correctly (7). ...I feel that after participating in this Qur'an memorization activity, I feel there is a change in understanding the reading of the Qur'an properly and correctly and enjoy learning the Qur'an (8).*

Third, is regular religious lectures, these religious lectures are carried out regularly which are attended by students. The implementation of this lecture activity is carried out twice a week which is attended by male and female students. This theme was stated by informants 9 & 10 as excerpts from the below:

*...I like these religious lectures on a regular basis so that it helps to understand religious lessons properly and correctly (9). ...The feeling after participating in this religious lecture activity makes a person who understands religious lessons and is happy in learning these religious lessons (10).*

As the author explained earlier, the issue the author raises in this study is that it is known that moral education is not only given during religious lessons but can be carried out through religious extracurriculars. Basically, theory-based religious learning alone is not enough to call moral education to students themselves. According to the author, there are several problems underlying the need for religious extracurriculars to inculcate students' moral education, such as public-school background, limited hours of religious lessons in public schools, low awareness and interest in studying religion, and one-way learning. Overall, the research findings found that there were three forms of religious extracurricular activities in high schools, the three forms of religious extracurricular activities namely the Annisa forum, memorizing the Qur'an and regular religious lectures.

Regarding the instilling moral education of students through religious extracurricular activities in high schools, the results of this study actually found three important themes from this form of religious extracurricular activities. In order to make the three findings of this research more interesting, the writer will discuss them based on theory, the results of previous research that discusses this problem in contexts and issues that are more or less the same as this research.

First, the Annisa Forum, which is a religious activity in the form of a small circle carried out by female students in participating in Islamic religious education studies, the implementation of this activity at the mosque when male students carry out Friday prayers which begins with the recitation of the holy verses of the Qur'an, delivery of material related to women's women, questions and answers about women's women in Islam. The results of instilling moral education contained in the Anisa forum are students maintaining and limiting the association between male friends and clothing that covers their genitals.

Annisa's study activities in fostering Islamic religious education are carried out every Friday and only attended by female students and the time when male students are carrying out Friday prayers, this Annisa study is filled in by female educators according to their respective schedules, the material presented is female material such as how to dress Muslim women, how to get along with Muslim women, the manners of a Muslim woman and the morals of a Muslim woman with the method used is story or example (Yasyakur, 2017). Forum extracurricular activities women can strengthen the value of religious character in students, the form of behavior that is fostered immorality in learners women (Khairiyah & Isnarmi, 2020). Moral development through extracurriculars such as mosque youth bonds can help shape the character and morals of students for the realization of a dignified life (Soetari, 2017).

Second, is memorizing the Qur'an, is an activity to memorize the Qur'an in improving students' understanding of learning the Qur'an, the implementation of memorizing the Qur'an is carried out twice a week and is attended by both male and female students, the result of instilling moral education contained in memorizing the Qur'an is a change in students in understanding the reading of the Qur'an properly and correctly and enjoy learning the reading of the Qur'an.

The formation of Rohis extracurricular morals which are divided into 4 categories including, morals to Allah and the Messenger such as performing duha prayers every break, midday prayers in congregation, reciting the Qur'an after dawn and dusk, memorizing the Qur'an and hadith, and sunnah fasting. Self-esteem such as having a leadership spirit, being wise in making decisions, being responsible, believing in one's abilities, being passionate about learning, being organized in communicating, being independent, being creative, having skill, maintaining self-purity, thinking creatively, and being broad-minded. Morals towards fellow human beings include mutual respect, courtesy, caring, patience, mutual trust, always introspection, maintaining a friendship, having a social spirit, solidarity, sincere charity, and getting to know each other, then morals towards the surrounding environment such as loving nature, maintain cleanliness and care for the environment. The morals of students are getting further and further away from Islamic principles, in overcoming this matter educators should be able to direct their students to be close to religious values, one of which is to bring students closer to the Qur'an either by reading or memorizing it, in this way is the right way to form good morals and is very helpful in forming good morals for students (Nofiaturrehmah, 2014).

Third, is a religious lecture, this activity is carried out routinely followed by students. This religious lecture is a short lecture on a religious activity that is held twice a week and is attended by male and female students. In carrying out religious lecture activities, it is carried out in turns in delivering material guided by the supervisor. its implementation in the mosque in the form of delivering religious material by listening to and discussing the material that has been delivered, so that students get wisdom and lessons from the material presented. The result of instilling moral education contained in

routine religious lecture activities is that students can understand religious lessons well and students enjoy studying religious lessons.

Moral development in religious talk activities this can be seen from the large number of students who are getting used to greetings and handshakes when meeting teachers or school employees, when entering the classroom, teacher's room, office and other places, students begin to be polite in speaking, dressing, being humbler towards the teacher, and student social interaction is getting better. Moral development in schools can be carried out by accustoming students to religious activities such as carrying out midday prayers every day in congregation at the prayer room, then continuing with cult activities, and on Friday they give infaq, carry out Duha prayers in congregation and finish the Duha prayers and continue with the Qur'an literacy activities, from these habits the faith and piety of students increases. The moral development of students in religious extracurricular activities religious lectures by providing hadith material and Islamic adab, providing practice and giving a little time to sharing related to any problems experienced by students.

## CONCLUSION

Important moral education is instilled in students. Instilling moral education is not only done with class subject matter but can be instilled in students through religious extracurricular activities carried out outside school hours. This article has succeeded in raising the form of activities, descriptions of implementation and results of inculcating moral education for students through religious extracurriculars in high schools. There are three forms of religious extracurricular activities, namely the Anisa Forum, memorizing the Qur'an, and regular religious lectures. The implementation of religious extracurricular activities has been successful in inculcating student moral education by implementing it according to the scheduled time with the participation and commitment of students in these religious activities. The results of cultivating religious extracurriculars on the moral education of students have succeeded in getting results from each form of activity, namely through the Anisa forum students maintain and limit association with male friends and dress that covers their genitals, through memorizing the Qur'an students understand reading the Qur'an with good and true and enjoy learning the Qur'an and through religious lecture activities students can understand religious lessons and enjoy learning these religious lessons. Research on instilling moral education through religious extracurriculars in high schools has been extensively researched by previous researchers. The research results, as the authors have done, are only preliminary research, at least these results can become a basis for subsequent researchers to examine different issues and phenomena related to this problem, for example from various issues that are relevant to the context of this research.

## REFERENCES

- Abidin, A. M. (2019). Penerapan Pendidikan Karakter Pada Kegiatan Ekstrakurikuler Melalui Metode Pembiasaan. *DIDAKTIKA: Jurnal Kependidikan*, 12(2), 183–196. <https://doi.org/10.30863/didaktika.v12i2.185>
- Adhimah, S. (2020). Peran orang tua dalam menghilangkan rasa canggung anak usia dini (studi kasus di desa karangbong rt. 06 rw. 02 Gedangan-Sidoarjo). *Jurnal Pendidikan Anak*, 9(1), 57–62. <https://doi.org/10.21831/jpa.v9i1.31618>
- Amaruddin, H., Atmaja, H. T., & Khafid, M. (2020). Peran Keluarga Dan Media Sosial Dalam Pembentukan Karakter Santun Siswa Di Sekolah Dasar. *Jurnal Pendidikan Karakter*, 10(1). <https://doi.org/10.21831/jpk.v10i1.30588>
- Ansori, R. A. M. (2016). Strategi Penanaman Nilai-nilai Pendidikan Islam pada Peserta Didik. *Jurnal Pusaka: Media Kajian Dan Pemikiran Kalam*, 8(2), 14–32. <https://doi.org/10.35897/ps.v4i2.84>
- Arifudin, O. (2022). Optimalisasi Kegiatan Ekstrakurikuler dalam Membina Karakter Peserta Didik. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(3), 829–837. <https://doi.org/10.54371/jiip.v5i3.492>

- Authentic, D. A. N., & Sekolah, A. (2015). Analisis Buku Teks Muatan Tematik Integratif, Scientific Approach, Dan Authentic Assessment Sekolah Dasar. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*, 45(1), 109685. <https://doi.org/10.21831/jk.v45i1.7181>
- Bali, M. M. E. I., & Susilowati, S. (2019). Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius Di Sekolah. *Jurnal Pendidikan Agama Islam*, 16(1), 1–16. <https://doi.org/10.14421/jpai.jpai.2019.161-01>
- Busroli, A. (2019). Pendidikan akhlak Ibnu Miskawaih dan Imam al-Ghazali dan relevansinya dengan pendidikan karakter di Indonesia. *Attbulab: Islamic Religion Teaching and Learning Journal*, 4(2), 236–251. <https://doi.org/10.15575/ath.v4i2.5583>
- Chandra, P. (2020). Peran Pondok Pesantren dalam Membentuk Karakter Bangsa Santri di Era Disrupsi. *Belajea; Jurnal Pendidikan Islam*, 5(2), 243. <https://doi.org/10.29240/belajea.v5i2.1497>
- Cresswell, K., Morrison, Z., Crowe, S., Robertson, A., & Sheikh, A. (2011). Anything but engaged: User involvement in the context of a national electronic health record implementation. *Informatics in Primary Care*, 19(4), 191–206. <https://doi.org/10.14236/jhi.v19i4.814>
- Elfrianto. (2015). Urgensi Keseimbangan Pendidikan Budi Pekerti di Rumah dan Sekolah. *Jurnal Edu Tech*, 1(1), 1–12. <https://doi.org/10.30596/edutech.v1i01.266>
- Fikriyah, F., & Bahagia, B. (2022). Peran Dan Ketangguhan Orang Tua Dalam Membangun Akhlak Siswa Pada Masa Pandemic Covid-19 Di Mts Insan Sejati. *Reslaj: Religion Education Social Laa Roiba Journal*, 4(6), 1594–1606. <https://doi.org/10.47467/reslaj.v4i6.1178>
- Gade, S. (2011). Perbandingan Konsep Dasar Pendidikan Antara Dewey Dan Asy-Syaibani. *Jurnal Ilmiah Didaktika*, 12(1), 86. <https://doi.org/10.22373/jid.v12i1.440>
- Gunawan, R. (2023). Pengaruh Ekstrakurikuler Keagamaan Terhadap Pembentukan Karakter Religius Peserta Didik Di SMAN 1 Margaasih. *LECTURES: Journal of Islamic and Education Studies*, 2(1), 9–21. <https://doi.org/10.58355/lectures.v2i1.19>
- Hambali, M., & Yulianti, E. (2018). Ekstrakurikuler Keagamaan Terhadap Pembentukan Karakter Religius Peserta Didik Di Kota Majapahit. *PEDAGOGIK: Jurnal Pendidikan*, 5(2), 193–208. <https://doi.org/10.33650/pjp.v5i2.380>
- Harimulyo, M. S., Prasetya, B., & Muhammad, D. H. (2021). Nilai-Nilai Pendidikan Akhlak Dalam Kitab Risalatul Mu'awanah Dan Relevansinya. *Jurnal Penelitian IPTEKS*, 6(1), 72–89. <https://doi.org/10.32528/ipteks.v6i1.5253>
- Hasti Purwaningrum. (2018). Pelaksanaan Pendidikan Nilai Kedisiplinan Siswa Di Sd Muhammadiyah Wirobrajan 3. *Jurnal Kebijakan Pendidikan*, 7(3), 144–156. <https://doi.org/10.21831/sakp.v7i2.13075>
- Hendayani, M. (2019). Problematika Pengembangan Karakter Peserta Didik di Era 4.0. *Jurnal Penelitian Pendidikan Islam*, 7(2), 183. <https://doi.org/10.36667/jppi.v7i2.368>
- Ismail, M. J. (2021). Pendidikan Karakter Peduli Lingkungan Dan Menjaga Kebersihan Di Sekolah. *Guru Tua: Jurnal Pendidikan Dan Pembelajaran*, 4(1), 59–68. <https://doi.org/10.31970/gurutua.v4i1.67>
- Jusuf, R., & Bahuwa, M. A. (2020). Penanaman Nilai-Nilai Moral Melalui Metode Movie Learning dalam Pembelajaran Aqidah Akhlak Siswa Kelas IX MTs N 2 Kotamobagu. *Journal of Islamic Education Policy*, 5(2). <https://doi.org/10.30984/jiep.v5i2.1352>
- Karmila, K. (2014). Model Pengembangan Diri Siswa melalui Budaya Religius (Religious Culture) di Sekolah Menengah Kejuruan Teknologi Informasi (SMK TI). *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 2(2), 28. <https://doi.org/10.21093/sy.v2i2.499>
- Khairiyah, M., & Isnarmi, I. (2020). Pembinaan Karakter Siswa Perempuan Melalui Forum Annisa di SMP Negeri 2 Gunung Talang. *Journal of Civic Education*, 3(2), 155–164. <https://doi.org/10.24036/jce.v3i2.340>
- Lestari, S. (2018). Peran Teknologi dalam Pendidikan di Era Globalisasi. *Edureligia; Jurnal Pendidikan Agama Islam*, 2(2), 94–100. <https://doi.org/10.33650/edureligia.v2i2.459>



- Lisnawati, L., Yulianti Fiyul, A., & Yurna, Y. (2021). Manajerial Supervisi Akademik Pengawas, Kepala dan Guru Sekolah dalam Rangka Peningkatan Kompetensi Pedagogik di Raudhatul Athfal. *Jurnal El-Audi*, 2(1), 1–19. <https://doi.org/10.56223/elaudi.v2i1.22>
- Munib, M., Ismail, I., & Solehoddin, M. (2021). Manajemen Kesiswaan Dalam Mengembangkan Bakat Dan Minat Peserta Didik. *Jurnal Pendidikan Dan Studi Islam*, 1(1), 17–37. <https://doi.org/10.34556/millennial.v1i1.86>
- Mustaghfiroh, S. (2020). Konsep “Merdeka Belajar” Perspektif Aliran Progresivisme John Dewey. *Jurnal Studi Guru Dan Pembelajaran*, 3(1), 141–147. <https://doi.org/10.30605/jsgp.3.1.2020.248>
- Musthafa, I., & Meliani, F. (2021). Penerapan Metode Pembelajaran Islam Klasik Al-Zarnuji di Era Revolusi Industri 4.0. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 4(7), 664–667. <https://doi.org/10.54371/jiip.v4i7.329>
- Nata, A. (2018). Pendidikan Islam Di Era Milenial. *Conciencia*, 18(1), 10–28. <https://doi.org/10.19109/conciencia.v18i1.2436>
- Nofiaturrmah, F. (2014). Metode pendidikan karakter di Pesantren. *Jurnal Pendidikan Agama Islam*, 11(2), 201–216. <https://doi.org/10.14421/jpai.2014.112-04>
- Nur'aini, R. D. (2020). Penerapan metode studi kasus YIN dalam penelitian arsitektur dan perilaku. *Inersia: Jurnal Teknik Sipil Dan Arsitektur*, 16(1), 92–104. <https://doi.org/10.21831/inersia.v16i1.31319>
- Nurjanah, A. F., Karimah, N., & Wahyuningsih, A. (2019). Manajemen Peserta Didik di Smk Muhammadiyah 2 Yogyakarta. *Al-Idarah: Jurnal Kependidikan Islam*, 9(2), 254–265. <https://doi.org/10.24042/alidarah.v9i2.5192>
- Prasetyo, D., Marzuki, & Riyanti, D. (2019). Pentingnya Pendidikan Karakter Melalui Keteladanan Guru. *Harmoni: Jurnal Pembelajaran IPS Dan PKN*, 4(1), 19–32. <https://doi.org/10.15294/harmony.v4i1.31153>
- Qowim, A. N. (2020). Metode Pendidikan Islam Perspektif Al-Qur'an. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 3(01), 35–58. <https://doi.org/10.37542/iq.v3i01.53>
- Rahim, A., & Setiawan, A. (2019). Implementasi Nilai-nilai Karakter Islam Berbasis Pembiasaan Siswa di Madrasah Tsanawiyah Negeri Kota Batu. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 7(1), 49–70. <https://doi.org/10.21093/sy.v7i1.1715>
- Riami, R., Habibi Muhammad, D., & Susandi, A. (2021). Penanaman Pendidikan Akhlak pada Anak Usia Dini Menurut Ibnu Miskawaih dalam Kitab Tahdzibul Akhlak. *FALASIFA: Jurnal Studi Keislaman*, 12(02), 10–22. <https://doi.org/10.36835/falasifa.v12i02.549>
- Sakban, S., Nurmali, I., & Bin Ridwan, R. (2019). Manajemen Sumber Daya Manusia. *Journal of Administration and Educational Management (Alignment)*, 2(1), 93–104. <https://doi.org/10.31539/alignment.v2i1.721>
- Salirawati, D. (2021). Identifikasi Problematika Evaluasi Pendidikan Karakter di Sekolah. *Jurnal Sains Dan Edukasi Sains*, 4(1), 17–27. <https://doi.org/10.24246/juses.v4i1p17-27>
- Saputro, H. B., & Soeharto, S. (2015). Pengembangan Media Komik Berbasis Pendidikan Karakter Pada Pembelajaran Tematik-Integratif Kelas Iv Sd. *Jurnal Prima Edukasia*, 3(1), 61–72. <https://doi.org/10.21831/jpe.v3i1.4065>
- Setiawan, E. (2017). Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. *Jurnal Kependidikan*, 5(1), 55–70. <https://doi.org/10.24090/jk.v5i1.1252>
- Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12(01), 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>
- Siti. (2015). Dongeng Sebagai Media Penanaman Karakter Pada Anak Usia Dini. *Universitas Trunojoyo Madura*, 2(2), 76–149. <https://doi.org/10.21107/pgpaustrunojoyo.v2i2.2606>
- Soetari, E. (2017). Pendidikan Karakter dengan Pendidikan Anak untuk Membina Akhlak

- Islami. *Jurnal Pendidikan UNIGA*, 8(1), 116–147. <https://doi.org/10.52434/jp.v8i1.73>
- Sujana, I. W. C. (2019). Fungsi Dan Tujuan Pendidikan Indonesia. *Adi Widya: Jurnal Pendidikan Dasar*, 4(1), 29. <https://doi.org/10.25078/aw.v4i1.927>
- Supiani, S., Muryati, D., & Saefulloh, A. (2020). Pelaksanaan Kegiatan Ekstrakurikuler Keagamaan Di Man Kota Palangkaraya Secara Daring. *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 1(1), 30–39. <https://doi.org/10.37304/enggang.v1i1.2351>
- Suriadi, H. J., Firman, F., & Ahmad, R. (2021). Analisis Problema Pembelajaran Daring Terhadap Pendidikan Karakter Peserta Didik. *Edukatif: Jurnal Ilmu Pendidikan*, 3(1), 165–173. <https://doi.org/10.31004/edukatif.v3i1.251>
- Susilawati, N. (2021). Merdeka Belajar dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme. *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 2(3), 203–219. <https://doi.org/10.24036/sikola.v2i3.108>
- Susilowati, D., & Setyorini, C. T. (2018). Efektivitas tata kelola dana zakat. *Jurnal Akuntansi Multiparadigma*, 9(2), 346–364. <https://doi.org/10.18202/jamal.2018.04.9021>
- Syam, M. N. (2022). Muamalah dan Akhlak dalam Islam. *Manarul Quran: Jurnal Studi Islam*, 22(1), 1–11. <https://doi.org/10.32699/mq.v22i1.2866>
- Tangahu, I., & Muda, L. (2020). Kepemimpinan Kepala Sekolah dalam Mengembangkan Kegiatan Ekstrakurikuler Keagamaan di Sekolah Dasar Negeri 01 Lemito. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 5(1), 47–76. <https://doi.org/10.30603/jiaj.v5i1.1302>
- Warasto, H. N. (2018). Pembentukan Akhlak Siswa. *Jurnal Mandiri*, 2(1), 65–86. <https://doi.org/10.33753/mandiri.v2i1.32>
- Yasyakur, M. (2017). Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Kedisiplinan Beribadah Sholat Lima Waktu. *Edukasi Islami Jurnal Pendidikan Islam*, 5.09(2), 1185–1230. <https://doi.org/10.30868/ei.v5i09.86>
- Yunus, H. A. (2016). Telaah Aliran Pendidikan Progresivisme Dan Esensialisme Dalam Perspektif Filsafat Pendidikan. *Jurnal Cakrawala Pendas*, 2(1). <https://doi.org/10.31949/jcp.v2i1.319>
- Yunus, Y. (2018). Prospek Pengembangan Pondok Pesantren Kecamatan Malangke Kabupaten Luwu. *Jurnal Ilmiah Iqra'*, 12(2), 88. <https://doi.org/10.30984/jii.v12i2.894>
- Zuhri, S., Nazmudin, D., & Asmuni, A. (2022). Konsepsi Pendidikan Karakter Menurut Al-Zarnuji Dan Thomas Lickona. *Al-Tarbawi Al-Haditsab: Jurnal Pendidikan Islam*, 7(2), 56. <https://doi.org/10.24235/tarbawi.v7i2.11836>

**Copyright holder :**

© Oktarinda, O., Ulawal, R., Wulandari, W., Musfiroh, W.

**First publication right:**

International Journal of Multidisciplinary of Higher Education

**This article is licensed under:**

**CC-BY-SA**