



The Policy of Islamic Education in Fostering the Religious Character of Students at MAN 5 Sleman

Syaiful Kiram¹, Rafif Meldi²

¹(UIN Sunan Kalijaga Yogyakarta, Indonesia)

²(UIN Sunan Kalijaga Yogyakarta, Indonesia)

*Corresponding Author. E-mail: syaifulkiram3@gmail.com

Receive: 11/02/2024

Accepted: 11/02/2024

Published: 01/03/2024

Abstract

This research aims to examine the policy of Islamic education in fostering the religious character of students at MAN 5 Sleman. The study uses a qualitative method, with data collection techniques including observation, interviews, and documentation. Data analysis is conducted through data condensation, data presentation, conclusion drawing, and verification. The study highlights that the Islamic education policy at MAN 5 Sleman has been successful in fostering the religious character of students through a series of structured and planned religious programs and activities. Supporting factors include collaboration between teachers and parents, clear regulations, adequate facilities and infrastructure, teacher leadership, and collective support from various parties. Challenges such as the lack of student awareness and environmental influences need to be addressed through school and parent cooperation to ensure that religious values remain ingrained in students. The results show a significant improvement in students in terms of honesty, discipline, increased worship, social care, tolerance, noble character, which will be valuable for their future. Although providing valuable insights, this study is limited by its focus on one school, the dominant qualitative approach, and data that may not be entirely representative. This study paves the way for future research to conduct comparative studies with other schools and analyze more deeply the effectiveness of Islamic education policies in different contexts.

Keyword: Islamic Education Policy, Coaching, Character, Religious Character.

Abstrak

Penelitian ini bertujuan untuk mengkaji kebijakan pendidikan Islam dalam pembinaan karakter religius siswa di MAN 5 Sleman. Penelitian ini menggunakan metode kualitatif. Teknik pengumpulan data dilakukan melalui observasi, wawancara dan dokumentasi. Analisis data dilakukan melalui kondensasi data, sajian data, penarikan kesimpulan dan verifikasi. Studi ini menyoroti bahwa kebijakan pendidikan Islam di MAN 5 Sleman menunjukkan keberhasilan dalam pembinaan karakter religius siswa melalui serangkaian program dan kegiatan keagamaan yang terstruktur dan terencana. Faktor penunjangnya ialah kerjasama guru dan orang tua, tata tertib yang jelas, sarana prasarana yang memadai, kepemimpinan guru dan dukungan kolektif dari berbagai pihak. Tantangan seperti kurangnya kesadaran siswa dan pengaruh lingkungan perlu diatasi melalui kerjasama sekolah dan orang tua untuk memastikan nilai keagamaan tetap tertanam pada siswa. Hasilnya terdapat peningkatan signifikan dalam diri siswa melalui aspek kejujuran, kedisiplinan, peningkatan ibadah, kepedulian sosial, toleransi, akhlak mulia dan ini akan menjadi bekal berharga untuk masa depan mereka. Meskipun memberikan wawasan yang berharga, penelitian ini dibatasi oleh fokusnya pada satu sekolah, pendekatan kualitatif yang dominan serta data yang mungkin tidak sepenuhnya representatif. Studi ini membuka jalan bagi penelitian selanjutnya untuk melakukan studi komparatif dengan sekolah lain dan menganalisis lebih dalam terkait efektivitas kebijakan pendidikan Islam dalam konteks yang berbeda.

Kata Kunci: Kebijakan Pendidikan Islam, Pembinaan, Karakter, Karakter Religius.

Introduction

Islamic education is the main foundation in shaping individual character

and personality (Somad 2021). Amidst the rapid currents of globalization and modernization, education not only serves

as a means of transferring knowledge and skills but also as a medium for forming strong and noble character (Hapudin 2020). In the context of Islamic education, the aspect of fostering religious character is one of the main objectives aimed at countering the moral and character degradation caused by the changing times, especially among students (Muhammad, Hasanah, and Arifin 2021) (Jannah 2023). Religious character development includes the cultivation of spiritual, moral, and ethical values rooted in Islamic teachings (Abdillah and Syaifei 2020).

The importance of religious character education is increasingly felt in this modern era, where moral and ethical challenges are becoming more complex. Advances in technology and information have brought significant changes in people's mindsets and behaviors (Rais, Dien, and Dien 2018), including students. Many students are exposed to values that are inconsistent with religious teachings and local culture, which can erode the religious values that should be their moral foundation. Therefore, policies and educational programs focused on character building are crucial (Hambali and Yulianti 2018), and there is a need to integrate religious values into the school curriculum (Ramadhan and Santosa 2023).

A lack of deep understanding of the importance of character education, limited resources, insufficient teacher supervision (Pridayani and Rivauzi 2022), and lack of support from family and community environments are some of the main hindrances (Jannah 2020). Additionally, less innovative teaching methods and poor integration into the school curriculum also pose challenges in achieving religious character education goals. Therefore, more

systematic and structured efforts are needed in formulating and implementing Islamic education policies and programs that focus on developing students' religious character.

Several previous studies relevant to this research include: First, the study conducted by Muhammad Yasin, Siti Nilam, and Zaitun Zahra titled "Application of Basic Family Principles in Shaping Students' Religious Character at School." This study shows that the basic family principles in shaping students' religious character at school are a complex but very important effort. Exemplary behavior, habituation, motivation, and balanced and consistent advice and punishment from parents and teachers play a major role in shaping students' religious character. By applying these principles, children can internalize religious values and develop a strong and integral character in accordance with religious teachings (Yasin, Nilam, and Zahra 2024).

Second, the study conducted by Nur Hidayat, Yusuf Rendi Wibowo, and Fatonah Salfadilah titled "The Role of Islamic Religious Education Teachers in Shaping the Religious Character of Elementary School Students." The results show that Islamic Religious Education (PAI) teachers have an important role and strategy in shaping students' religious character. Teachers act as educators, mentors, advisors, and role models in line with their competence, motivation, and commitment. The results are that students show religious character reflecting faith, piety, and Islamic morals with knowledge, feelings, and behavior that align with Islamic teachings in worship, morals, and social aspects, and show a positive attitude

towards themselves, others, and the environment (Putri and Husmidar 2021).

Third, the study conducted by Zulfikar Ikhram Al-Baihaqi, Adi Haironi, and Hilalludin titled "Strategies of Islamic Religious Education Teachers in Shaping Religious Character." The results show that PAI teachers use planned and systematic strategies to teach and internalize Islamic values, helping students form a complete Muslim personality. Religious character education aims to develop noble morals and behavior in line with Islamic teachings. This character formation requires exemplary behavior, teaching, and habituation of religious attitudes in school (Al-Baihaqi, Haironi, and Hilalludin 2024).

These various studies show that religious character education has a positive impact on forming individuals with integrity, noble morals, and responsibility. Students with strong religious character tend to be more disciplined, honest, and empathetic. They also show concern for others and the environment, and possess the ability to face life's challenges more wisely.

This study addresses a theme not discussed by previous researchers. The advantages and differences in previous research involved discussions about the roles of family and PAI teachers in shaping students' religious character. However, this article discusses the Islamic Education Policy in Fostering Religious Character of Students at MAN 5 Sleman. This study focuses on policy implementation, challenges, and its impact on students' religious character. It is expected that the results of this study can make a positive contribution to efforts in shaping a younger generation that is not only intellectually

smart but also possesses strong religious character and noble morals.

Method

In this research, a qualitative method is used. Qualitative research is a method that deeply understands phenomena within their natural context. In this study, the researcher is the primary instrument. Data collection techniques include observation, interviews, and documentation (Sugiyono 2019). The focus of this research is on the policy of Islamic education in fostering the religious character of students at MAN 5 Sleman. Data analysis is conducted through data condensation, data presentation, conclusion drawing, and verification (Miles, Huberman, and Saldana 2014).

Results and Discussion

Islamic Education Policy at MAN 5 Sleman

Based on observations conducted by the researcher, MAN 5 Sleman is one of the Madrasah Aliyah (Islamic senior high schools) that has a high commitment to shaping the religious character of students through various Islamic education policies. The school focuses not only on academic aspects but also on forming noble character in line with Islamic teachings. This aligns with the findings from the MAN 5 Sleman profile document, which reveals that the school's vision is to create a generation that is UTAMA BERLIAN (Superior, Skilled, Noble Character, Independent, Environmentally Conscious, and Disaster-Aware). This vision demonstrates a serious commitment to forming a comprehensive and integral character. A prominent part of this vision is the strong effort to build noble character among students.

In the context of "Noble Character," MAN 5 Sleman has designed a nurturing and educational pattern focused on Islamic

values. This approach includes not only classroom teaching but also integrates into the students' daily activities at school. Through Quranic teaching, congregational prayers, regular religious studies, and participation in other religious activities, the school consistently strengthens students' understanding and experience of Islamic teachings. The implementation of this policy is structured, comprehensive, and has clear objectives and targets that encompass daily, weekly, and special programs. The Islamic education policy, as implemented at MAN 5 Sleman, aims to enhance the quality, equity, and accessibility of education and prepare students for the future (Lukum et al. 2023). Thus, the education policy becomes more focused and consistent in achieving the desired outcomes.

The implementation of the Islamic education policy at MAN 5 Sleman involves three main stages: planning, execution, and evaluation (Subianto 2020).

Planning Stage

The education policy requires clear and detailed planning to ensure effective and efficient implementation (Lukum et al. 2023). Planning helps in understanding concrete steps to be taken, allocating appropriate resources, and organizing and coordinating policy implementation activities. This creates structured cooperation in achieving the set goals while minimizing failures and maximizing opportunities for successful implementation (Ernayani et al. 2023). Based on interviews conducted by the researcher, the planning of Islamic education policies involves comprehensive involvement of the Islamic Spirituality Body (Rohis) and religious coordinators in formulating and implementing programs.

These programs are meticulously designed at the beginning of the academic year to ensure good integration into the curriculum and school activities, as well as optimal readiness in fostering students' religious character. Communication and socialization of activities are the main focus, with active efforts to involve all stakeholders such as students, parents, teachers, and school staff, ensuring deep understanding and strong support for well-planned religious programs.

Execution Stage

Interviews at MAN 5 Sleman revealed several school policies that support the cultivation of students' religious character, including:

1. Quranic Recitation and Praying Before and After Learning, These are routine practices at MAN 5 Sleman. Every morning, students are directed to hold Quranic recitation sessions aimed at familiarizing them with the reading and understanding of the holy book. Similarly, praying before and after learning sessions is practiced collectively by the students. This policy helps instill the habit of reciting the Quran and praying, embedding these practices into the students' daily routines.
2. Routine Congregational Prayers at School, In addition to mandating congregational Zuhr prayers at school, MAN 5 Sleman also encourages students, teachers, and staff to perform the Dhuha sunnah prayer at school. The implementation of this policy enhances direct relationships with Allah SWT (Nasution and Yulianisa 2023) and strengthens connections among individuals within the educational

community. Furthermore, this policy contributes to creating a learning environment based on religious principles, fostering a generation characterized by compassion, tolerance, and social justice (Musyafak and Subhi 2023).

3. **Class Religious Studies Every Semester,** This policy involves organizing regular class religious studies each semester, aiming to deepen the understanding of Islamic teachings and discuss current issues relevant to students' and societal lives (Yusuf, Mufakhir, and Rezian 2023).
4. **Collecting Alms (Infak),** Every Friday, MAN 5 Sleman organizes the collection of alms, which is then distributed to help fellow students in need. This practice builds social awareness and solidarity among students and encourages concern for the welfare of others (Nurhayati and Harianto 2022).
5. **Celebrating Religious Holidays,** The school routinely celebrates Islamic religious holidays. These activities not only strengthen students' religious identity but also teach them to appreciate and celebrate religious traditions collectively (Azizah and Utami 2023).
6. **Responding to Disasters and Calamities,** MAN 5 Sleman has policies requiring quick responses to disasters and calamities affecting individuals or communities around them. This reflects empathy and humanitarian values in Islamic teachings (Muhamadi and Hasanah 2019).
7. **Providing Assistance to Those in Need,** Besides emotional support, the

school also provides assistance in the form of labor, thought, and funds to individuals or groups in need. This policy aims to practice social care values and act as positive change agents in the community.

8. **Respecting Worship Practices Among Muslims and Other Religions,** MAN 5 Sleman promotes respect for religious plurality by teaching students to respect and appreciate the worship practices of both fellow Muslims and adherents of other religions. This policy fosters harmony and tolerance among individuals in the school environment. This finding aligns with Dwi Ananta Devi's statement: "Tolerance begins with building togetherness or harmony and realizing differences. We must also realize that we are all brothers and sisters. This will foster love, mutual understanding, and ultimately tolerance" (Devi 2020).
9. **Training for Muballig and Muballighah,** The school conducts regular training sessions for students interested in deepening their knowledge of Islam and preaching skills. This training aims to develop muballig and muballighah who can inspire and lead in religious matters within the community. This finding aligns with Khairi Syekh Maulana Arabi's statement: "Preaching benefits society. It raises awareness of living in accordance with Allah's will. Additionally, preaching unites the ummah and keeps Islam intact. The benefits of preaching are felt by all involved, including preachers. They gain experiences by meeting people with

different professions, socio-cultural backgrounds, and other differences. These interactions broaden the preacher's horizons. Preaching can expand a preacher's perspective in various fields. During the process, preachers will encounter different environments and communities. New impressions will be felt by the preacher, both regarding the issues faced by the community and their treatment by the community" (Arabi 2020).

Evaluation Stage

The evaluation of policies at MAN 5 Sleman involves several important steps to ensure their effectiveness and the achievement of desired goals. Clear and measurable evaluation criteria are established, covering aspects such as academic achievement, student behavior, discipline, honesty, empathy, social awareness, tolerance, the ability to face life challenges, participation in religious activities, and stakeholder satisfaction. The evaluation of Islamic education policies at MAN 5 Sleman includes activities such as Quranic recitation, congregational prayers, and other religious practices.

The evaluation process begins with the systematic collection of data through surveys, interviews, observations, and document analysis. This data is then analyzed to gain a deep understanding of the implementation and impact of the policies. The policy evaluation at MAN 5 Sleman also involves various stakeholders, including students, teachers, parents, and administrative staff, to obtain comprehensive perspectives. Input from these different parties is crucial to identifying the successes and challenges in implementing Islamic education policies.

Based on the analysis results, the school makes recommendations for improvements and policy adjustments to ensure continuous enhancement. For example, to increase student participation in congregational prayers, the school can organize additional motivation or socialization programs. The evaluation is conducted periodically and continuously, allowing MAN 5 Sleman to adjust policies according to existing conditions and changing needs. With this comprehensive and structured approach, the policy evaluation at MAN 5 Sleman can help create a more effective learning environment responsive to the needs of all involved parties, especially in fostering the religious character of students. This policy evaluation ensures that every aspect of religious character development for students at MAN 5 Sleman can continually improve and be maintained to meet the established educational objectives (Tanjung et al. 2023).

Supporting and Inhibiting Factors of Islamic Education Policy at MAN 5 Sleman

The implementation of Islamic education policies at MAN 5 Sleman is supported by several factors, including the cooperation between teachers and parents, clear regulations, adequate facilities and infrastructure, teacher leadership, and collective support from various parties such as the school principal and educators. Challenges such as a lack of student awareness and environmental influences need to be addressed through intensive collaborative efforts between the school and parents to ensure the success of instilling religious values among students.

According to Daenuri et al., there are two factors that can influence a person's character: internal and external factors. Internal factors include a person's personality, which can affect human behavior, encompassing biological instincts, psychological needs, and cognitive requirements. External factors are those originating outside the individual but can influence human behavior either directly or indirectly (Daenuri et al. 2024).

By understanding and addressing these factors, MAN 5 Sleman can better implement its Islamic education policies, ensuring that students develop strong religious characters and values.

Impact of Islamic Education Policy on the Religious Character of Students at MAN 5 Sleman

Honesty, Based on observations and interviews conducted at MAN 5 Sleman, the routine policies of Quranic recitation and praying before and after learning have built a strong culture of honesty among students. The morning Quranic recitation sessions not only enhance students' ability to read and understand the Quran but also instill the values of honesty embedded in Islamic teachings. This honesty is evident in students' daily behavior, both inside and outside the classroom. Students learn not to cheat during exams, to admit their mistakes, and to communicate openly with their peers and teachers. Through collective prayer activities, students are reminded to always speak and act truthfully, realizing that honesty is one of the principal tenets of Islam that must be upheld. The researcher's observations indicate that this ingrained honesty impacts not only the school environment but also students' daily lives at home and in the community. In life, honesty is crucial and should be possessed by everyone. Honesty

is a measure of one's behavior, and in religious teachings, it is considered an indicator of one's faith in God. Therefore, a person who believes in God will always strive to apply the values of honesty in daily interactions and behaviors (Saeful 2021).

Discipline, The implementation of congregational prayers, both for Zuhr and Dhuha, has improved student discipline. Congregational prayers teach students to value time and adhere to the established schedule. This discipline includes punctuality in attending activities, readiness in carrying out tasks, and compliance with school rules. Additionally, the class religious studies held every semester further strengthen student discipline, as they must prepare well to participate in these studies. The discipline developed from these activities helps students manage their time better, both for studying and worshipping, creating a harmonious balance in their lives. Interviews with teachers revealed that students actively involved in religious activities tend to be more disciplined in completing assignments and have a more positive attitude towards school rules. This finding aligns with Kurniawan's statement that discipline is behavior formed through habits and developed to create individuals who are obedient, faithful, loyal, and orderly as a form of self-responsibility (Kurniawan 2018).

Increased Worship, Policies that encourage students to pray and worship regularly, such as Quranic recitation and congregational prayers, have resulted in positive increases in students' worship practices. The morning Quranic recitation sessions and congregational prayers at school foster strong worship habits in students, making them more consistent in

performing daily prayers. Observations and interviews with students revealed an increase in the frequency of prayers and other worship activities at home. This indicates that school policies impact not only the school environment but also students' religious lives outside of school. Additionally, participation in religious studies and celebrations of major religious holidays has deepened students' understanding of Islamic teachings, thereby enhancing the quality of their worship. This finding is consistent with Albert Bandura's social learning theory, which posits that individuals can learn from their surroundings through observation, imitation, and modeling (Lesilolo 2018). Students who observe their teachers and peers actively engaging in worship are likely to imitate this behavior, forming consistent worship habits.

Fostering Care and Solidarity, The policy of collecting alms (infak) every Friday and providing assistance to those in need has developed a sense of care and solidarity among students. Through these activities, students learn to be more considerate of others and understand the importance of sharing. Interviews with students and teachers revealed that this policy not only teaches social values but also strengthens bonds among students, building a more inclusive and supportive community. Students involved in these activities show increased empathy and solidarity and become more sensitive to the needs of others. This is also reflected in their participation in social activities outside school, such as charity and community service. These findings align with Emile Durkheim's statement that social solidarity is the force that binds

members of society together through shared values, norms, and beliefs involved in collective activities (Arif 2020).

Cultivating a Spirit of Tolerance, The policy of teaching respect for religious plurality and honoring the worship practices of various religions has fostered a spirit of tolerance among students. Through interviews and observations, researchers found that MAN 5 Sleman students exhibit more openness and respect for differences. They learn to live peacefully and respectfully with others, both inside and outside the school. Celebrations of religious holidays and discussions on contemporary religious issues also help students understand and appreciate the diversity in society. Gordon Allport suggests that direct interaction between members of different groups can reduce prejudice and enhance positive intergroup relations (Afandi, Faturachman, and Hidayat 2021). This attitude of tolerance is crucial in forming a generation capable of living harmoniously in a multicultural and multi-religious society.

Preparing for the Future, Training for muballigh and muballighah (Islamic preachers) and other religious activities provide valuable preparation for students' futures. Interviews with students and teachers indicated that this training not only offers deeper religious knowledge but also preaching and leadership skills. Students who undergo this training tend to be more confident and have good communication skills, which are very useful in their future lives. Additionally, involvement in religious and social activities equips students with strong moral and ethical values, forming a foundation for a successful and meaningful life.

Noble Character, All policies implemented at MAN 5 Sleman focus on fostering noble character among students. Observations and interviews show that students demonstrate improvement in various aspects of character, such as politeness, responsibility, and respect for others. They become more courteous, friendly, and responsible individuals in their actions. Regular religious activities, such as Quranic recitation, congregational prayers, and religious studies, along with policies emphasizing care and tolerance values, consistently shape students' noble character and high integrity. This is reflected in their daily interactions with peers, teachers, and the wider community. The implementation of policies and programs at MAN 5 Sleman has positively impacted students. Observations and internal research indicate improvements in discipline, honesty, and responsibility. Students also show high enthusiasm for participating in religious activities and have a better understanding of Islamic values.

Conclusion

The Islamic education policy at MAN 5 Sleman demonstrates success in fostering students' religious character through a series of structured and planned programs and activities. The planning, implementation, and evaluation involve various stakeholders: teachers, students, parents, and school staff. Religious activities such as Quranic recitation, praying before and after learning, congregational prayers, religious studies, alms collection on Fridays, training for muballigh/muballighah, and other religious activities strengthen Islamic values in students' daily lives, both within and outside the school environment.

The implementation of Islamic education policies at MAN 5 Sleman is supported by the cooperation between teachers and parents, clear regulations, adequate facilities and infrastructure, teacher leadership, and collective support from various parties such as the school principal and educators. Challenges such as a lack of student awareness and environmental influences need to be addressed through intensive collaborative efforts between the school and parents to ensure the successful inculcation of religious values among students. As a result, there has been a significant improvement in students in terms of honesty, discipline, increased worship, social care, tolerance, and noble character, which they believe will be valuable assets for their future.

This research has limitations, including its scope being restricted to one school, the dominant qualitative approach, and data that may not be fully representative of other schools. Future research is suggested to conduct comparative studies between the Islamic education policies at MAN 5 Sleman and other madrasahs to understand the effectiveness of similar policies in different contexts. Additionally, research could be expanded using longitudinal methods to observe changes in students' character over a longer period and explore the role of technology in supporting religious character education in the digital era, providing more comprehensive and beneficial insights for the development of Islamic education policies.

Reference

Abdillah, Asep, and Isop Syafei. 2020. "Implementasi Pendidikan Karakter Religius Di SMP Hikmah Teladan Bandung." *Jurnal Pendidikan Agama*

- Islam* 17(1):17–30. doi: 10.14421/jpai.2020.171-02.
- Afandi, Ichlas Nanang, Faturcohan, and Rahmat Hidayat. 2021. “Teori Kontak: Konsep Dan Perkembangannya.” *Buletin Psikologi* 29(2):178–86. doi: 10.22146/buletinpsikologi.46193.
- Al-Baihaqi, Zulfikar Ikhram, Adi Haironi, and Hilalludin. 2024. “Strategi Guru Pendidikan Agama Islam Dalam Membentuk Karakter Religius.” *Jurnal Pendidikan Dan Pemikiran* 19(1):1290–96.
- Arabi, Khairi Syekh Maulana. 2020. *Dakwah Dengan Cerdas*. Yogyakarta: Laksana.
- Arif, Arifuddin M. 2020. “Perpektif Teori Sosial Emile Derkheim Dalam Sosiologi Pendidikan.” *Moderasi Jurnal Studi Ilmu Pengetahuan Sosial* 1(2):1–14.
- Azizah, Isnaini Nur, and Ratnasari Diah Utami. 2023. “Gerakan Literasi Keagamaan Sebagai Strategi Pembinaan Karakter Religius Pada Siswa Sekolah Dasar.” *Quality Journal of Empirical Research in Islamic Education* 11(01):51–66.
- Daenuri, Muhamad Ahdor, Alif Achadah, Andi Hajar, Rizal Firdaus, Ihwan Rahman Bahtiar, Silvia Novi Yanti, Nurfitriya Dewi, Herina Yanti, Azizah, Muhammadong, Ilun Lailatul Habibah, Ilma Fahmi Aziza, Siti Rahmi, and Moh Fikrurrijal. 2024. *Pendidikan Agama Islam Dan Budi Pekerti*. Pasaman Barat: CV Azka Pustaka.
- Devi, Dwi Ananta. 2020. *Toleransi Beragama*. Alprin.
- Ernayani, Rihfenti, Musriani, Supriadi, Siti Azizah, Aslichah, Natin, Heny Herawati, Marhanani Tri Astuti, Muhammad Subhan Iswahyudi, and Pramarta. 2023. *Mengenal Lebih Dalam Ilmu Manajemen*. edited by I. P. Kusuma. Jambi: Yayasan Cendikia Mulia Mandiri.
- Hambali, Muh, and Eva Yulianti. 2018. “Ekstrakurikuler Keagamaan Terhadap Pembentukan Karakter Religius Peserta Didik Di Kota Majapahit.” *Jurnal Pedagogik* 05(02):193–208.
- Hapudin, Muhammad Soleh. 2020. “Penanaman Nilai Pendidikan Karakter Peserta Didik Melalui Budaya Sekolah (Culture School).” *Proceeding Literasi Dalam Pendidikan Di Era Digital Untuk Generasi Milenia* 299–307.
- Jannah, Atiratul. 2023. “Peran Pendidikan Agama Islam Dalam Membina Karakter Religius Siswa Sekolah Dasar.” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 8(2):2758–71.
- Jannah, Miftahul. 2020. “Peran Pembelajaran Aqidah Akhlak Untuk Menanamkan Nilai Pendidikan Karakter Siswa.” *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 4(2). doi: 10.35931/am.v4i2.326.
- Kurniawan, Wisnu Aditya. 2018. *Budaya Tertib Siswa Di Sekolah (Penguatan Pendidikan Karakter Siswa*. edited by H. Wijayanti. Sukabumi: CV Jejak.
- Lesilolo, Herly Janet. 2018. “Penerapan Teori Belajar Sosial Albert Bandura Dalam Proses Belajar Mengajar Di Sekolah.” *KENOSIS: Jurnal Kajian Teologi* 4(2):186–202. doi: 10.37196/kenosis.v4i2.67.
- Lukum, Astin, Arwildayanto, Ditya Ibrahim, Hasdiana, Maimun Ihsan, Marsella D. Gui, Nursiya Bito, Irmawati, Meiske Puluhulawa, Nancy Katili, Lillyan Hadjaratie, Tomi Bidjai, and Maryam H. Dumako. 2023. *Kebijakan Pendidikan Konsep & Analisis*. Sidoarjo: Uwais Inspirasi Indonesia.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. 2014. *Qualitative Data Analysis: A Method Sourcebook*. III. Los Angeles: Sage Publications.
- Muhamadi, Seni Insani, and Aan Hasanah. 2019. “Penguatan Pendidikan

- Karakter Peduli Sesama Melalui Kegiatan Ekstrakurikuler Relawan.” *Jurnal Pendidikan Agama Islam* 16(1):95–114. doi: 10.14421/jpai.2019.161-06.
- Muhammad, Giantomi, Aan Hasanah, and Bambang Samsul Arifin. 2021. “Proses Manajemen Peserta Didik Dalam Membentuk Karakter Religius.” *ATTHULAB: Islamic Religion Teaching & Learning Journal* 6(2):161–74.
- Musyafak, and Muhammad Rifa’i Subhi. 2023. “Strategi Pembelajaran Pendidikan Agama Islam Dalam Menghadapi Tantangan Di Era Revolusi Industri 5.0.” *Asian Journal of Islamic Studies and Da’wah* 1(2):373–98.
- Nasution, Sinar, and Yulianisa. 2023. “Impelementasi Shalat Dhuha Dalam Meningkatkan Karakter Religius Siswa Di MAN 1 Padang Lawas.” *KITABAH: Jurnal Pendidikan Sosial Humaniora* 1(3):208–17.
- Nurhayati, and Ali Harianto. 2022. “Meningkatkan Kepedulian Sosial Siswa Melalui Pembiasaan Berinfak.” *Jurnal Pendidikan Dan Wawasan Keislaman* 4(1):107–18.
- Pridayani, Melinda, and Ahmad Rivauzi. 2022. “Faktor Pendukung Dan Penghambat Pelaksanaan Program Penguatan Pendidikan Karakter Religius Terhadap Siswa.” *An-Nuha: Jurnal Pendidikan Islam* 2(2):329–41.
- Putri, Embarianiyati, and Diana Husmidar. 2021. “Peran Guru Pendidikan Agama Islam Dalam Menumbuhkan Karakter Religius Siswa Sekolah Dasar.” *Journal of Basic Education Research* 2(1):24–28. doi: 10.37251/jber.v2i1.132.
- Rais, Nurlaila Suci Rahayu, M. Malik Jovial Dien, and Albert Y. Dien. 2018. “Kemajuan Teknologi Informasi Berdampak Pada Generalisasi Unsur Sosial Budaya Bagi Generasi Milenial.” *Jurnal Mozaik* 10(2):61–71.
- Ramadhan, Wandri, and Sedyanta Santosa. 2023. “Analisis Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Ilmu Pendidikan Alam Dan Sosial (IPAS) Pada Kurikulum Merdeka Di Sekolah Dasar.” *El-Ibtidaiy: Journal of Primary Education* 6(1):81–92.
- Saeful, Achmad. 2021. “Implementasi Nilai Kejujuran Dalam Pendidikan.” *Tarbawi* 4(2):124–42.
- Somad, M. Abdul. 2021. “Pentingnya Pendidikan Agama Islam Dalam Membentuk Karakter Anak.” *Qalamuna Jurnal Pendidikan, Sosial, Dan Agama* 13(2):171–86. doi: 10.37680/qalamuna.v13i2.882.
- Subianto, Agus. 2020. *Kebijakan Publik*. Surabaya: Brilliant.
- Sugiyono. 2019. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. edited by Sutopo. Bandung: Alfabeta.
- Tanjung, Alber, Salma Yetti, Aldri Frinaldi, and Syamsir. 2023. “Implementasi Kebijakan Pendidikan Terhadap Kebijakan Publik.” *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8(2):545–51.
- Yasin, Muhammad, Siti Nilam, and Zaitun Zahra. 2024. “Penerapan Prinsip Dasar Keluarga Dalam Membentuk Karakter Religius Siswa Di Sekolah.” *Al-Rabwah: Jurnal Ilmu Pendidikan* 18(01):1–12.
- Yusuf, M., A. Mufakhir, and Muhammad Jihan Rezian. 2023. “Peran Pengajian Rutin Mingguan Dan Manfaatnya Dalam Pemahaman Keagamaan Bagi Masyarakat.” *Jurnal Edukasi: Jurnal Bimbingan Konseling* 9(2):172–88.