

## Urgency of Forming Students' Religious Character Through Learning the Quran and Hadith at MTS

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**Abstract:** *This research is motivated by the fact of the decadence of the religious character of today's children who do not reflect good and characterful successors of the nation. The purpose of this study is to describe the urgency of learning the Al-Quran Hadith in forming religious character; methods of forming character and supporting and inhibiting factors in learning the Qur'an Hadith at the Madrasah Tsanawiyah (MTs) level. The method used in this study is the library research method. Data were obtained from books and scientific articles from the internet that are relevant to the discussion of the research. The data search method uses the Publish or Perish application to access data collections and information sources from journals from the Crossref and Google Scholar databases by inputting the keywords "Character Formation" and "Learning the Al-Quran Hadith Madrasah Tsanawiyah". Data analysis techniques are carried out with the Miles And Huberman stages. The results of the study show: 1) Learning the Al-Quran Hadith is important as the formation of students' religious character; 2) Supporting factors for the formation of religious character include support from parents, teachers and the community, as well as adequate facilities. While the inhibiting factors are innate character factors, family parenting patterns and environments that are not educational. 3) The method of forming religious character through learning the Al-Quran and Hadith can be done by exemplary behavior and habituation, as well as the fun learning method*

**Keywords:** *Islamic Education, Religious Character*

**Abstrak:** Penelitian ini dilatar belakangi oleh fakta dekadensi karakter religius anak zaman sekarang yang tidak mencerminkan penerus bangsa yang baik dan berkarakter. Tujuan penelitian ini adalah mendeskripsikan urgensi pembelajaran Al-Quran Hadits dalam membentuk karakter religius, metode membentuk karakter serta faktor pendukung dan penghambat dalam pembelajaran Qur'an Hadits di tingkat Madrasah Tsanawiyah (MTs). Metode yang digunakan dalam penelitian ini adalah metode studi kepustakaan (library research). Data-data diperoleh dari buku dan artikel ilmiah berasal dari internet yang relevan dengan pembahasan penelitian. Metode pencarian data menggunakan aplikasi Publish or Perish untuk mengakses koleksi data dan sumber informasi dari jurnal dari database Crossref dan Google Scholar dengan menginput keyword "Pembentukan Karakter" dan "Pembelajaran Al Quran Hadits Madrasah Tsanawiyah". Teknik analisa data dilakukan dengan tahapan Miles And Huberman. Hasil penelitian menunjukkan: 1) Pembelajaran Al-Quran Hadits penting sebagai pembentukan karakter religius peserta didik, 2) Faktor pendukung untuk pembentukan karakter religius diantaranya adalah dukungan orang tua, guru dan masyarakat, serta adanya fasilitas yang memadai. Sedangkan faktor penghambatnya adalah faktor bawaan karakter, pola asuh keluarga dan lingkungan yang tidak mengedukasi. 3) Adapun Metode pembentukan karakter religius melalui pembelajaran Al Quran hadits dapat dilakukan dengan keteladanan dan pembiasaan, serta metode fun learning

**Kata Kunci:** Pendidikan Islam, Karakter Religius

### **A. Introduction**

The development of the era and the increasingly advanced flow of globalization have an impact on various aspects. As a result, the morals, culture, and character of today's children are experiencing decadence. We can see this from the various phenomena of juvenile delinquency that are increasingly rampant. By committing various violations both at school and outside of school such as playing truant, being brave to older people, daring to smoke, drink alcohol, and doing other less commendable acts that do not reflect good and characterful successors of the nation and are contrary to law and religion. Even the latest, the news said that 6 teenagers who were smoking abused a grandmother in the South Tapanuli area (Detik.com, 2022)

By knowing the various phenomena of delinquency in students who are still minors, character formation is needed from an early age. One of them is through educational institutions that can be started from the basic education level, namely SD/MI and Mts. However, until now there are still many educational institutions that prioritize the intellectual intelligence of students rather than the character of students as a reference for how qualified a school is, while character is also an important aspect to consider, because it can reflect how successful the school is in educating students to become individuals with character in addition to becoming students who excel in knowledge (Suparlan, 2021). The problem of the character of today's children which is getting worse does not only occur in children who attend public or state elementary or junior high schools, it is undeniable that the character of today's children which is getting worse also occurs in children who attend Islamic educational institutions such as MI and Mts. Generally, lay people think that children who attend MI, Mts must excel in the religious field such as being good at reciting the Koran, memorizing short letters, diligently praying obligatory prayers, and so on.

However, in reality, not all MI, Mts students are like that, maybe when at school they are diligent (in religious matters) because of obligations but when outside the school environment such as at home or in the community they are not as diligent as when at school, maybe even indifferent or do not care because their environment is also indifferent and does not understand religion. A family or community environment that is indifferent to obligations and does not understand religion can have a negative impact on a child's character. The family is the first and foremost educator, the main educational material includes religious values, values and norms of good attitudes. (Santika., 2018). Lack of understanding of religion or a strong religious foundation and an environment that has bad habits can cause children to behave badly and deviate from the rules because children imitate the habits of the environment around them. An environment that does not educate what is an obligation, what is a good and bad deed, condoning bad deeds, in this day and age if there is a lack of supervision and children cannot filter what is good and bad,

the negative impacts are known and the character of today's children is formed which is contrary to both law and religion and the noble values of the nation's culture. Therefore, the government continues to campaign for character education to be implemented at all levels of education including SD/MI, Mts, both integrated into subjects or through extracurricular activities. This is done with the aim that the quality of the implementation and results of education can be improved, directed towards integrated and balanced noble morals so that the moral culture of students can return intact and directed towards better changes (Wahyuni, 2021). Through character education, students will be educated to become mature, moral and responsible individuals, intelligent both intellectually and emotionally.

This is in accordance with the objectives of education as stated in Law Number 20 of 2003 concerning the national education system which states "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens" (Efendi & Ningsih, 2020).

Character education has many aspects and one aspect that needs more attention and is in accordance with how the character of today's children is getting worse is the aspect of religious character. Religious character is described by Gunawan in (Ahsanulhaq, 2019) as character values related to God Almighty which are based on religious teachings, be it thoughts, words, or behavior. This religious character needs to be instilled and developed in students so that students can act and behave in accordance with religious teachings both in the family environment, schools, and society (Ahsanulhaq, 2019).

One of the efforts to form the religious character of MI, Mts students is by integrating it through learning the Al-Qur'an Hadith. One of the goals of learning the Al-Qur'an Hadith in MI, Mts is that students are able to practice the teachings contained in both the Al-Qur'an and Hadith in everyday life so that they become people who believe and fear Allah SWT., in addition to being able to read, write, memorize, interpret, understand the Al-Qur'an and Hadith. Thus, individuals who understand and practice the teachings contained in both the Al-Qur'an and Hadith in everyday life, of course, have noble morals and do not deviate from either legal or religious rules (Efendi, 2022), which of course can form the religious character of Mts students.

The application of religious character through learning the Al-Qur'an Hadith can be carried out by teachers through various and enjoyable methods or methods that are adjusted to the objectives of learning the Al-Qur'an Hadith. Formation religious character can be done through habituation, role model, reward and punishment, supervision and other methods which should be done consistently along with motivation and students themselves must also be committed, so that the

religious character of students is truly formed and embedded in students and the religious character of students can be practiced not only at school but also outside the school environment. (Imansyah, 2020).

In order for religious character to be embedded and formed in students, involvement, cooperation, and roles are needed from various parties in the environment around students or students, especially the role of parents in the family environment, teachers in the school environment, and the community. Because character describes how the individual's nature or personality underlies how individuals think, act, behave, and viewpoints, where individual character is influenced by environmental factors that shape a person's character in addition to heredity which is the main factor (Muchtar & Suryani, 2019).

Thus, each party involved should maximize their role in instilling and forming religious character in children or students so that the personal character of the nation's successors is born. ethical and cultured in accordance with religious and legal rules (Imansyah, 2020). Especially the role of teachers in schools through Islamic religious education. Islamic religious education activities are directed to increase the belief, understanding, appreciation, and practice of Islamic teachings of students, which in addition to forming piety for personal qualities also form social piety. (Jadidah, 2021) One of the Islamic religious education is through learning the Al-Qur'an and Hadith in forming the religious character of students through habituation and exemplary activities by practicing the teachings contained in both the Al-Qur'an and Hadith in everyday life, so that it can change students into better individuals in accordance with the teachings of the Al-Qur'an and Hadith.

## **B. Research Methods**

This study uses a qualitative approach with a type of library research, which is chosen because it allows researchers to explore in depth the concepts and theories that develop related to character formation in learning the Qur'an and Hadith. Library studies rely on literature as the main source of secondary data (Zed, 2004), so it is relevant to study conceptual and normative topics. The initial step in this study began by collecting data from books and scientific articles available online, especially those related to character formation through learning the Qur'an and Hadith.

To ensure the quality and relevance of the sources, data were obtained using the Publish or Perish application, which provides access to various scientific journals through databases such as Crossref and Google Scholar, with the main keywords "Character Formation" and "Learning the Qur'an and Hadith in Madrasah Tsanawiyah (MTs)". The collected data were then analyzed using the analysis model from Miles and Huberman (1994), which includes three stages, namely data reduction, data presentation, and drawing conclusions or verification. This approach helps to organize data systematically to obtain a comprehensive

understanding of the implementation of character values in learning the Al-Qur'an and Hadith at the Madrasah Tsanawiyah (MTs) level.

### **C. Results and Discussion**

**Urgency of Learning Al-Qur'an Hadith in Forming Religious Character.** Al-Qur'an Hadith is one of the subjects of PAI (Islamic Religious Education) in Mts, the subject of Al-Qur'an Hadith is taught in Mts with the aim that students are able and have the skills to write, read, translate, memorize, explain, understand, and be skilled in practicing the contents of both the verses of the Al-Qur'an and Hadith, so that they become individuals who believe and fear Allah SWT, and have noble morals (Santoso et al., 2020). Studying the Al-Qur'an Hadith also aims to make students fond of reading the Al-Qur'an and fluent in reading it, understand both the translation and the contents of the Al-Qur'an and Hadith, apply the teachings contained therein as guidelines in various aspects of life (Rasikh, 2019).

By studying the Qur'an and Hadith, students can grow a sense of love for the Qur'an and Hadith which are the main sources or guidelines for Muslims in various aspects of life. The love for the Qur'an and Hadith will later be reflected in attitudes, actions, behavior, and actions in daily life that show how a Muslim has noble morals. The position of morals in Islam is very important as are the teachings of faith, worship, and muamalah. The Prophet Muhammad SAW as the prophet of the end of time was also sent to perfect the morals of humans. By perfecting morals, it becomes the main thing in every individual (Luthfiyah & Zafi, 2021). This can be developed by providing religious activities, habituating noble moral attitudes, discipline, simplicity, and deepening the meaning of life. Morals can also be called character. Character education comes from two words, namely education and character. The word education has different meanings. Education according to UNESCO is a concept or system that is implemented and can change to adjust to the development of society. With this, the concept of education is always related to the influence of past education, current needs, and the future (Rofi'ie, 2017).

Ahmad D. Marimba defines education provided by educators consciously as physical and spiritual development so as to form a personality (Rahman et al., 2022). In addition, according to Ki Hajar Dewantara, education is an effort to advance children's character, mind and body to bring children to life in harmony with nature and society (Nurkholis, 2013).

In Islam, education is known as tarbiyah which means education and al-ta'lim which means teaching, and al-ta'dib which means polite education (Japar et al., 2018). Based on several definitions of education that have been explained previously, it can be concluded that education is an effort that is carried out consciously and planned by providing guidance and guidance to students that includes orientation on thinking and emotional power to achieve physical and spiritual maturity so that it can bring about positive changes.

In KBBI, character is the mental, moral or ethical traits that distinguish one person from another (Pranowo, 2013). Sudrajat in (Abdusshomad, 2020) defines character as an individual behavioral pattern that describes a person's moral condition and according to Russel William in (Abdusshomad, 2020) character is an ability possessed by an individual that must be developed and applied.

Character is a morality that exists within a person, which begins with awareness of behavior, thinking and acting based on applicable morals with education. Character describes how the individual's nature or personality underlies how individuals think, act, attitudes, and perspectives, where individual character is influenced by hereditary factors and environmental factors (Muchtar & Suryani, 2019). As previously explained, character education has several aspects, one of which is religious character. Religious character comes from two words, namely character and religious, character as in the previous discussion, is a description of how the individual's nature or personality, human behavior that includes all human activities related to God Almighty, fellow human beings, the environment that is implemented in thoughts, attitudes, feelings, words, and actions and based on religious norms, laws, manners, culture, and applicable customs.

Meanwhile, religious in English has a meaning that means religion or belief (Luthfiyah & Zafi, 2021). With this, religious can be interpreted as a value that comes from religion that is a guideline for humans. Religious is a value that is embedded in the soul of an individual as a form of faith in embracing and practicing the teachings of the religion they believe in in their daily lives (Mahmudiyah & Mulyadi, 2021). Retno Listyarti defines religious as an attitude and behavior that is obedient in carrying out the teachings of the religion they believe in, tolerance for the teachings of other religions, and living in harmony with adherents of other religions (Nandasari et al., 2016). Based on the understanding above, religious character can be interpreted as a character that emphasizes individuals to obey the teachings of the religion they believe in, including their relationship with God Almighty as well as their relationship with fellow human beings which is reflected in their thoughts, words, and attitudes or actions that are implemented in everyday life. In facing the changing times that have brought many impacts in various fields and moral decline, religious character is very necessary to be taught in education, especially in basic education so that students have a measure in distinguishing between good and bad while still adhering to religious provisions and regulations.

Through education, character education is created which is used to prepare the quality of educated human resources and are always able to face the challenges of the times. As a means of embedding character values, character education is an important pillar for all citizens who continue to be developed through formal and informal education, which includes knowledge, awareness, will, and action (Ramli, 2020). Educators should be able to be role models in the ongoing formation of religious character. Religious character is related to God, both in terms of thoughts, words, and actions of a person based on the teachings of the religion they adhere

to. As Muslims, the outlook on life that they adhere to is based on monotheism which is sourced from the Qur'an and the Sunnah of the Prophet (Yahya & Ramadan, 2019).

In Islam, character is given the term morality. Noble character or morals are the result of implementing sharia based on strong aqidah. This religious character is realized when qaidah and sharia are implemented properly and correctly. For example, faithful Muslims will always follow Allah's commands and avoid all His prohibitions. Not only related to God Almighty, religious character is also related to fellow living beings. How to behave well with fellow living beings, because knowledge is meaningless without good morality and character (Luthfiyah & Zafi, 2021).

Method of Forming Religious Character of Mts Students Through Learning the Al-Quran Hadith. The importance of character education for students has a major impact on the interests of forming national morals. In order for character formation to be automated, educational institutions play a role in including it in learning. (Arito et al., 2022). Learning the Al-Quran Hadith can be an alternative solution related to efforts to form the religious character of MI students which is in line with the function of the Al-Quran Hadith subject in madrasas, including the following (Imansyah, 2020):

- a. Development, namely increasing the faith and piety of students in believing in the truth of Islamic teachings that have been carried out in the family environment or previous levels of education.
- b. Improvement, namely correcting mistakes in terms of belief, understanding, and practice of Islamic teachings in everyday life.
- c. Prevention, namely preventing negative things from the environment or external culture that could endanger students and hinder the development of students into complete Indonesian people who believe in and fear Allah SWT.
- d. Habituation, namely making the values or contents of the Al-Quran Hadith as instructions and guidelines for students in everyday life.

The functions of character formation are the main thing in the planting of the material of the Qur'an and Hadith, both about planting, developing, preventing and habituating good morals, which are the main concentration in accommodating religious spirit. The formation of religious character through learning the Qur'an and Hadith can be done with the following methods:

Role Model and Habits In order for the function of learning the Qur'an and Hadith to be maximized, the role of various parties is needed, especially the role of teachers and parents. The formation of religious character of students can start from the smallest environment, namely the family environment where parents play the main role in the formation of religious character of students. In the family sector, especially the father as the head of the family with the help of his members must be able to educate and prepare everything the family needs for the success of regeneration that produces quality seeds (Hidayatullah, 2018).

As parents, they should be able to guide, educate, and set a good example for their children, so that they do not only give instructions or order their children, because sometimes there are parents who only order their children but their own parents do not do it. Parents, for example, can set an example for their children to pray in congregation and on time, recite the Koran after praying, be polite, and other positive habits.

Next is the teacher at school, the role of the teacher at school is the same as the role of parents at home because the teacher is the second parent of students at school. Until now, there are quite a few teachers who only focus on learning the Qur'an and Hadith in theory, so it can be said that the implementation or application of learning the Qur'an and Hadith in everyday life is lacking. Teachers can guide, provide examples to students, for example through programs required by the school such as reading the Qur'an before starting learning, praying dhuhur and dhuhur prayers in congregation, memorizing short letters, memorizing daily prayer activities, and other activities that lead to and can shape the religious character of students. By providing examples and guidance, continuously practicing habits related to things such as worship, manners, politeness, and other positive habits accompanied by providing support, encouragement, and motivation that are applied and practiced from an early age can have a positive impact, where religious character will be embedded and formed in students and later these students will automatically get used to and consistently apply religious things that are in accordance with the teachings contained in both the Qur'an and Hadith in their daily lives without having to be ordered or warned first.

Fun Learning in addition to the habituation activities as mentioned earlier, teachers can also shape the religious character of students through fun learning activities, for example teachers use the singing method so that students find it easier to memorize translations of verses of the Qur'an or Hadith, activities to match verses of the Qur'an or Hadith with their translations through games, role-playing activities, for example to demonstrate an example of the content of one of the verses of the Qur'an and Hadith, through religious competitions or contests such as tartil, tilawah, quizzes about the Qur'an and Hadith, and various other competitions or contests. Teachers must be as creative and innovative as possible in implementing learning so that religious character can be embedded in Mts students and learning the Qur'an and Hadith provides a fun learning experience for Mts students. The habituation of character values, in addition to being obtained through creative learning, is also obtained from habituation and providing examples in carrying out religious character building that is in line with religious values reflected in the personality of students, especially after studying the Qur'an and Hadith material as part of religious material.

Supporting and Inhibiting Factors in the Formation of Religious Character Learning the Qur'an and Hadith which illustrates the exemplification of religious values through the content of the verses of the Qur'an and Hadith is absolutely

carried out in all madrasas. Efforts to form a religious character are truly built through habits, examples and enjoyable learning so that they can be followed and passed by students in studying Islamic teachings.

#### **D. Conclusion**

Learning the Qur'an and Hadith can be an alternative solution related to efforts to form the religious character of Mts students which is in line with the objectives of learning the Qur'an and Hadith itself, namely so that students are able and have the skills to write, read, translate, memorize, explain, understand, and are skilled in practicing the contents of both the verses of the Qur'an and Hadith, so that they become individuals who believe and fear Allah SWT, and have noble morals.

The method of forming religious character through learning the Qur'an and Hadith can be done by exemplary behavior and habituation as well as the fun learning method. Supporting factors for the formation of religious character include the support of parents, teachers and the community, as well as the availability of adequate facilities. While the inhibiting factors are innate character factors, family parenting patterns and an environment that does not educate.

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