



Character Development Through Islamic School Culture in SMP DAAR EN NISA Islamic School

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Abstract

Character education is important in the development of student character. This qualitative research aims to analyze the implementation of character education through school culture layers and character values developed through school culture in the SMP Daar en Nisa Islamic School. Data were collected through interviews, observation and document study methods with Miles and Huberman's interactive data analysis models. The researcher tested the credibility of the data through triangulation of sources and methods. The results showed that school culture-based character education was carried out through 1) routine activities which included worship activities, learning the Al Quran, Muslimah Study, Speak It Up, Clean School Movement (CSM), and internalization of manners and order; 2) spontaneous activities carried out through direct reprimands from teachers to students and between students; 3) teacher's example in the form of exemplary in carrying out worship, discipline and attitude and speech; and 4) school conditioning includes environmental conditioning and students. The values of character education instilled through school culture are 1) religious values with faith and submission to God Almighty, tolerance and caring the environment as its sub values; 2) independent values with discipline, hard work, responsibility as its sub values; 3) mutual cooperation with cooperation and solidarity as its sub value; and 4) integrity value with honest and polite as its sub values.

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INTRODUCTION

In the next ten years (2020 - 2030) the population of Indonesia is expected to reach the peak of demographic bonus, where the population of productive age will exceed the non-productive age population. This is an opportunity for Indonesia to improve its economy and competitiveness with several conditions that must be met so that this demographic bonus does not become a demographic disaster, one of which is by improving the quality of human resources.

But in reality the Indonesian nation is currently experiencing a moral crisis. This crisis is no exception, even affecting adolescents. The rise of juvenile delinquency cases illustrates the lack of attention of the education world towards improving the character of students such as student brawls, bullying cases both directly and through social media, and various crimes that have eliminated the sense of security of every citizen is a clear proof of the moral degradation of this nation's generation. In addition, according to Hidayat (2012) an indication of the low character of students, namely the low level of honesty of students which is characterized by the rise of cheating culture at the time of the test (test), the decline in ethics in attitudes and respect for older parties, parents and teachers as well declining ethics in using polite language.

Observing the above phenomenon, character education in Indonesia is now a necessity. Character education is a deliberate (conscious) effort to realize virtue, namely objectively good human qualities, not only good for individual individuals, but also good for society as a whole (Lickona, 2012). In the process of building the character of learners one of the strategies can be done through the process of acculturation in the school environment or through school culture.

According to Mustakim (2011) the character of students can be formed through a conducive school culture can developing the expected life abilities of students. School culture that is carried out continuously can affect the character of students both in the school

environment and outside of school (Miftahul, 2014). Lee's research (2009) recommended a school culture-based character project as a basis for instilling effective high-quality school culture in Taiwan schools as well as elsewhere.

The sources of values used in the application of national character education in schools are religion, Pancasila, culture, and National education goals (Hendriana & Jacobus, 2016). Every religion teaches its character or character. Islam as one of the recognized religions in Indonesia teaches its adherents to have a noble character (character). According to Marzuki (2015) *aqidah* (belief), *sharia* (Islamic rules) and character (character) cannot be separated in the teachings of Islam. *Aqeedah* is the foundation for the realization of *sharia* and morals. Meanwhile, *sharia* is a form of building that will stand firm if it is based on the right creed. Thus, morality is actually the result or result of the realization of the correct *sharia* building which is based on a solid foundation.

According to Ibn Miskawih and Imam Al Ghazali (Syafri, 2012) morality is a trait embedded in the human psyche that can give birth to good or bad deeds spontaneously without requiring thoughts and encouragement from outside. The methods used in moral education are mental management, habituation, example, and a healthy environment and the synergy of the roles of the school, family, and community. In addition, the role of government and mass media must support character education (Sukardi, 2016).

Islamic education in Malaysia according to Dakir et al. (2015) has a good effect on the formation of student characters, a good level of Islamic knowledge has increased the level of internalization of student characters. But on the other hand the influence of the social environment as well as the mass media has made a significant impact on the character of students. This is in line with Muhaimin's research (2014) which states that Islamic schools are quite good in building student character, but the low character that occurs today is the responsibility of the mass media and parents.

Sekolah Dasar Islam di kota Purwokerto melakukan integrasi nilai-nilai Islam dalam pelaksanaan pembelajaran dengan mengintegrasikan nilai karakter religius ke dalam proses pembelajaran yang disesuaikan dengan tema pembelajaran, berbagai proses pengembangan karakter agama yang bertujuan membuat siswa menjadi cerdas. dan generasi Islam sebagai calon mahasiswa (Kurniawan, A. M., Samsudi, S., & Alimah, S., 2019).

One of the Islamic school in Bogor is SMP Daar en Nisa Islamic School. This school is the first integrated Islamic school for girls in Bogor which has an interest in character education. This is reflected in the school's vision of "Realizing the Next Generation of Prayer in Faith, Knowledge and Deeds" with one of its missions, namely by forming noble character and noble personality in the social life. Based on that vision and mission, character education in schools is implemented through an Islamic values based on school culture.

The school culture at SMP Daar en Nisa Islamic School can be seen since early in the morning. Before the teaching and learning activities started all students gathered at the mosque to read the morning dhikr together, continued with the dhuha prayer. Learning the Quran is carried out in groups after the Duha prayer. Furthermore, in the afternoon all students perform the Dhuhur prayer in congregation, and in the afternoon after teaching and learning activities are completed, all students again gathered at the mosque to perform the afternoon prayer and evening dhikr together. Therefore this research aims to analyze the implementation of these character education in the embodiment of the school culture layers and also the character values developed in the SMP Daar en Nisa Islamic School. The advantage of this research is that this research integrates the character values listed in the Strengthening Character Education (SCE) program with the school culture based on Islamic values as an effort in developing the character of students in SMP Daar en Nisa Islamic School in Bogor

The benefit of this research is to provide a solution for the pattern of character education based on Islamic values in an effort to increase the noble character in the First Mengah School and provide input and contribute ideas for the principal as a leader in character education so that the vision and mission can be achieved.

METHOD

This research uses a qualitative approach, focusing on the implementation of character education through school culture based on Islamic and character values formed from the layers of school culture in the SMP Daar en Nisa Islamic School. The techniques for data collection include non-participant observation, in-depth interview and documentation. Research data, data sources and data collection techniques in this study are presented in table 1.

Table 1. Description of research data, data sources and data collection techniques

No	Research Data	Data Sources	Data Collection
1.	Routine activities	Headmaster	Interview
		Deputy Headmaster	Interview
		Teacher	Interview and Observation
		Students	Observation
2.	Spontaneous activities	Teacher	Observation
		Students	Observation
3.	Role model	Headmaster	Interview
		Teacher	Observation
		Students	Observation
4.	Conditioning	Deputy Headmaster	Interview and documentation

Data analysis techniques in this study is using the interactive model of Miles & Huberman, consisting of three stages in data analysis, namely: (1) data reduction, (2) data presentation, and (3) the conclusion (Moleong,

2017). Data that has been collected through interviews, observations and documentation are selected and focused to the main and important things, looking for their themes and patterns, and discarding the unnecessary things. Data is presented through a narrative text, graphs or matrices and interpretations of the data are done by coding or combining it so that the meaningful information can be intertwined in accordance with the group of problems that are being sought for its solutions. The results of the interpretation are then concluded and validated against the data extracted from the field notes or existing documents.

In checking the validity of the findings, the researcher performs source and method triangulation technique. The triangulation methods means comparing and checking back on information obtained through different times and tools. While the triangulation of sources is checking the degree of trust on several data sources by using the same method (Moleong, 2017).

RESULT AND DISCUSSION

The results of this research include findings about the implementation of school culture-based character education and character values formed from the layers of school culture. The results are explained briefly in Table 2.

Table 2. Description of Research Results

No.	Kategori/Tema	Deskripsi
1.	School Culture	Routine activities
		Weekly activities
	Spontaneous activities	Direct rebuke Unplanned activities
	Role model	Teacher model
	Conditioning	Physical environment Conditioning students
2.	Implementasi nilai utama	Religious
		Independent
		Mutual cooperation
		Integrity

School Culture

According to Brata, et al (2017) the implementation of character values through educational and learning activities, habituation, school culture, conditioning, and extracurricular activities. The implementation of character education in SMP Daar en Nisa Islamic School based on school culture is carried out through daily activities, spontaneous activities, exemplary and conditioning. Routine activities are activities carried out students in schools, including daily activities and weekly activities.

Daily activities at SMP Daar en Nisa Islamic School are carried out through *ubudiyah* (worshiping) activities including morning and evening *dhikr*, *dhuha* prayer, reading *Al Kahfi* letter on Friday, reading *Ar Rahman* letter on Monday, *zhuhur* prayer and *asar* in congregation accompanied by prayer *Rawatib sunnah* prayer, *dhikr* after the *sunnah* prayer and fasting Monday Thursday

Morning *dhikr* activity which took place in the mosque, followed by all students before the teaching and learning activities begin. From the researchers' observations, students in grades 7 and 8 start the *dhikr* in the morning after being instructed by the accompanying teacher, while grade 9 students independently read the *dhikr* in the morning when it is 6:30. Students who are late, are sanctioned by reading the *dhikr* in a standing position until the morning *dhikr* is finished. The values that are grown in the morning *dhikr* activities include religious, disciplined, independent and responsibility.

The *Dhuhr* and *Asar* Prayers at SMP Daar en Nisa Islamic School were held in congregation at the mosque. In this activity, the school assigns several students to be *iqomah* officers and prayer leaders alternately. Students who become imams prayers are those who have been *baligh* and are able to read the *Al Quran* well. In addition to the obligatory prayers, schools strongly emphasize students to do the *sunnah* prayer before and after the noon and *sunnah* prayer before *asar*. The values that are instilled in this activity in congregation are religious, responsibility and discipline.

Sunnah fasting every Monday and Thursday is one of the habits for all school residents in SMP Daar en Nisa Islamic School. School residents who do not carry out the sunnah fasting, must use pins in accordance with the colors that have been determined. The character that is instilled through the fasting of the sunnah is religious and honest.

Other routine activities at SMP Daar en Nisa Islamic School are learning the Al Quran. This activity aims to improve the Al Quran reading of students and memorize Al Qur'an at least 2 juz, namely juz 29 and 30. In Al Qur'an learning activities, students are divided into several groups based on the ability of students in reading and achieving Al Qur'an memorization. The character values instilled in this activity are religious attitude, hard work and responsibility.

Speak It Up is a routine activity that is carried out every Monday and Thursday after the noon prayer. This activity is an attempt by the school to increase the students' literacy spirit. Students are required to submit pre-determined material by the school in two languages namely Indonesian every Monday or English every Thursday. The material set by the school is related to character building. The values instilled in this activity are hard work, creative in making the material to be delivered, responsibility, confidence and discipline.

One of the efforts of schools to instill the character of students through habituation is done by setting school rules. In the school rules it also includes habituation to carry out Islamic manners including eating and drinking and dressing. The eating and drinking habits that are instilled are eating and drinking in a sitting position and using the right hand. Adab dressed in SMP Daar en Nisa Islamic School is guided by the Islamic value of only the face and palms that can be seen. With these guidelines students are required to wear predetermined uniforms and accessories such as ciput (deep veil), socks over ankles, and leggings. The characters that are instilled in the process of habituation through school rules are religious and disciplined.

Weekly activities carried out at SMP Daar en Nisa Islamic School as an effort to build character are through Muslimah Study activities. This activity aims to provide Islamic understanding and improve the quality of worship and morals, carried out in groups of 12-13 students. The characters that are instilled in this activity are religious, hard work, discipline, and responsibility.

The Clean School Movement (CSM) which is held every Friday aims to increase students' concern for the environment. This activity is carried out in groups, and each group is tasked with cleaning two places in the school environment. The characters that are instilled in this activity are cooperation and caring for the environment.

According to Zulhijrah (2013) routine activities at school are activities carried out by students continuously and consistently at all times. Routine activities at SMP Daar en Nisa Islamic School include daily activities and cooking activities. The habituation process at SMP Daar en Nisa Islamic School through routine activities is expected to be able to shape the character of students. According to Affuddin (2016) habituation that is applied to students will greatly shape the character both in themselves and the personality of students as an effort to develop their affective potential. This is in line with Sari's research (2013) if the method used is applied continuously, step by step moral values will become part of student behavior.

In addition to daily activities the implementation of character education can be carried out through spontaneous activities. Spontaneous activities are activities carried out spontaneously at the same time. This activity is carried out usually when the teacher and other education personnel learn about the actions that are not good from the students which must be corrected at that time (Kemendiknas, 2010). In addition, this activity is usually carried out when the teacher or education person knows that there are bad actions from the students, which must be corrected at that time (Wibowo, 2012).

Spontaneous activities at SMP Daar en Nisa Islamic School are carried out through

direct reprimands from teachers to students who violate school rules. The forms of reprimand at SMP Daar en Nisa Islamic School are reprimands on students who do not read dhikr or read a letter of choice on Mondays and Fridays, reprimands on students who do not perform the sunnah prayer (dhuha prayer, or raw sunnah prayer), reprimand to students who eat and drink in a standing position, reprimands to students who do not use the completeness of school uniforms, reprimands to students who say rude and reprimands to students who are still outside the classroom when the bell has sounded.

In addition to the form of reprimands, spontaneous activities at SMP Daar en Nisa Islamic School are also carried out in the form of visiting students who are sick or affected by disasters, as well as providing assistance to victims of natural disasters or to the Islamic world. The characters that are instilled in the activity is discipline and solidarity

Before teaching character values to students, teachers need to have good character first. That is, not only students must learn about character, but also teachers must obtain and apply it in their lives (Özen, 2011). According to Palunga & Marzuki (2017) the role of the teacher as an example is shown by his speech, attitude and personality.

The teacher models in SMP Daar en Nisa Islamic School are: 1) role models in performing worship are shown when teachers carry out joint worship activities with students such as morning and evening dhikr, duha prayer, zuhr prayer and asar in congregation, rawatib sunnah prayer, dhikr after prayers and sunnah fasting on Monday and Thursday; 2) the example in discipline is shown when the teacher arrives at school on time and discipline in obeying the school rules; 3) role models in interactions with school residents are shown when teachers have good, friendly and polite speech to all school members, so that students felt comfortable when interacting with teachers. The characters instilled in the teacher's model are religious, disciplined and politeness.

The form of the implementation of the character building of students based on exemplary is divided into two, namely: intentional exemplary (exemplary in carrying out worship, maintaining cleanliness and discipline) and exemplary unintentional (being friendly, polite, polite) (Puspita, 2015).

One aspect that contributes to the formation of a person's attitude and behavior is the environmental factor in which the person lives (Zubaidi, 2011). Departing from this paradigm, it becomes very urgent to create the atmosphere, conditions, or environment in which the students learn. Veithzal said that if the school has a safe, orderly and comfortable learning environment (climate), the learning process can take place comfortably (enjoyable learning). Thus the implementation of the education program will run effectively (Veithzal, R., and Murni, S., 2009).

Conditioning which is a form of school culture in the SMP Daar en Nisa Islamic School includes conditioning the physical environment and students. The school building which is one of the facilities to expedite school activities consists of two floors that form the letter "u" that fuses one another. The school yard is in the middle of the building. The building has several rooms, namely the living room, principal's office, foundation's room, teacher's room, classroom, cooking room, sewing room, toilet and place of ablution, computer room, library, parking lot, and security room. Two prayer rooms are built in the form of semi-open outside the school building. The classrooms at SMP Daar en Nisa Islamic School are equipped with air conditioning, luggage storage, projectors and sufficient lighting so that students are comfortable in carrying out learning activities. Motivational writings quoted from the Al Quran and Hadith placed at the edge of the steps are also an attempt by the school to correct the character of the students.

The conditioning of students at SMP Daar en Nisa Islamic School is guided by the schedule and order set by the school. Conditioning that is carried out includes the culture of smiling greetings and greetings, the

culture of queuing at the presence through a fingerprinting machine, storing shoes on the shoe rack provided, leaving a cell phone to the teacher's picket before learning begins, storing sandals when in the mosque neatly, carrying prayer equipment, bring the Al Quran during the learning activities of the Quran, rushed to carry out religious worship activities in accordance with a predetermined time, no snacks outside the school, take food at lunch in accordance with the ration, tidying the tables and chairs after the learning activities are finished. In addition, on Monday and Thursday schools close the canteen, stop catering, and forbid students to eat and drink in open spaces to honor school residents who are carrying out the sunnah fasting. The characters embedded in this activity are discipline, polite, responsibility, honesty, tolerance.

Character Value

The implementation of character building through guidance and extracurricular activities, and the agenda of students' routine activities have built a school culture that is conducive to building religious character, independence, responsibility, creativity, and student discipline (Arifah, M., Murwatingsih, M., & Harlanu, M., 2019). Character values in the SMP Daar en Nisa Islamic School refer to the five main values set by the government through the Character Building Strengthening program, which are religious, nationalist, independent, mutual cooperation and integrity. The character values that are embedded in the school culture at SMP Daar en Nisa Islamic School include four main values namely religious, independence, mutual cooperation and integrity

First, religious. The value of religious character reflects the faith and belief in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs (Berliani & Sudrajat, 2018). According to the Kemendiknas (2010) religious sub-values include peace, tolerance, respect for religious differences and beliefs, firm stand, self-confidence, cooperation between religions and faiths, anti-violence and violence, friendship, sincerity, not

forcing will, loving the environment, and protect the small and outcasts.

Religious sub-values developed in schools are the attitude of faith and devotion to God Almighty, caring the environment and tolerance. The character of faith and devotion to God Almighty that is instilled through routine activities is seen when students carry out activities of worship, learning the Al Quran, Muslim studies, and carrying out school rules. The character of environmental caring is instilled through routine activities, namely the implementation of the Clean School Movement (GSB) every Friday to clean up the school environment. The character of tolerance is instilled through the special conditioning applied by schools every Monday and Thursday to respect the school community who carry out the sunnah fasting, so that on that day no school residents are seen eating or drinking in the open. Students who do not fast, provided a special place for lunch.

Second, independent. The independence sub-values embedded in the school include discipline, hard work, and responsibility. Discipline is instilled in all school activities. But in its implementation it still needs improvement considering that there are still many cases such as there are students who are late attending the morning dhikr activities, eating or drinking while standing and completeness of clothes that are not in accordance with the rules set by the school. The attitude of hard work is instilled through daily activities, namely when students participate seriously in memorizing the Al Quran, the appearance of students during Speak It Up activities, and the implementation of Muslim studies. The attitude of responsibility that is instilled through daily activities can be seen when students carry out all the activities of habituation of worship by carrying accessories such as prayer tools and the Al Quran.

Independent students are expected to be able to 1) be more confident in acting, 2) consider opinions and advice from others, 3) have the ability to make decisions, and 4) are not easily influenced by others (Fajaria, 2013).

Third, mutual cooperation. The value of mutual cooperation character in PPK itself is an attitude and behavior that values cooperation in solving joint problems, by establishing communication and friendship, giving help and assistance to people in need (Kemdiknas, 2010). Sub-values of mutual cooperation instilled in schools include cooperation and solidarity. The attitude of cooperation instilled through daily activities can be seen when students work together to clean the school environment every Friday in the Clean School Movement program. The character of solidarity instilled through spontaneous activities is seen when students visit their friends who are sick or have a disaster and provide assistance to victims of natural disasters.

Fourth, integrity. According to Munir (2010) someone who has integrity will be able to act and act wisely. He will become an intellectual who practices his intellect in daily life. The sub-values of integrity instilled in schools include honesty and courtesy. Honest is a behavior that is based on efforts to make himself a person who can always be trusted in the words, actions, and work, both towards themselves and other parties (Koesoema, 2015). An honest attitude is instilled through daily activities such as honesty when students fill out worship activities, take lunch in accordance with their respective quota, or pay for what is taken during snacks in the canteen. Courtesy is shown when students say hello when entering the room, greet and kiss the teacher's hand when meeting.

Polite attitude is a subtle and good quality from the point of view of grammar and its behavior to everyone (Koesoema, 2015). This attitude is shown by giving greetings, smiles and greetings to everyone in the school community, together with students greeting respect to the teacher before learning begins, led by a student in turn, and students greeting the teacher after the learning process.

CONCLUSION

School culture-based character education at SMP Daar en Nisa Islamic School is carried

out through 1) routine activities including worship, learning the Al Quran, Muslimah Studies, Speak It Up, Clean School Movement (CSM) and enforcement of manners and discipline; 2) spontaneous activities carried out through direct reprimands and providing assistance to those in need; 3) teacher modeling in the form of role models in worship, discipline and polite attitude; 4) school conditioning is carried out through the physical environment and students. The values of character education instilled through school culture are 1) religious values with faith and submission to God Almighty, tolerance and caring the environment as its sub values; 2) independent values with discipline, hard work, responsibility as its sub values; 3) mutual cooperation with cooperation and solidarity as its sub value; and 4) integrity value with honest and polite as its sub values.

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