

# The Effectiveness of the Character-Building Program on the Dimension of Religious Moral in Students (Case Study of SMP Muhammadiyah 1 Prambanan)

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**Abstract:** This study aims to: (1) determine character building efforts at SMP Muhammadiyah 1 Prambanan; (2) knowing the programs rolled out by the school to improve the character of students; (3) knowing the effectiveness of character building programs to improve the quality of student character. Data analysis is carried out interactively using the Miles and Huberman method which includes data collection, data presentation, data reduction, and conclusions. The results of this study show that the program that has been rolled out by SMP Muhammadiyah 1 Prambanan in character building for students has been implemented within one and a half years with the result that there are still some students who do not understand the meaning of the character building program rolled out by the school. This is reinforced by the findings of interviews with several students who admitted that they had not carried out the recommended worship activities that should be carried out as a result of the construction of character building programs rolled out by the school. In addition, from the observations of researchers in the daily lives of students, there are also still some students who deliberately and secretly do not participate in worship activities at school. So that the cultivation of the essence of the character building program must be internalized in individual students to foster awareness of charisma in everyday life.

**Keywords:** Character Building, Religious Moral Dimensions, Students.

## Introduction

Education is a tool to be able to produce a generation with high character and ethical morals.<sup>1</sup> Therefore, the cultivation of these character values needs to be included in every school program, both intra and extra.<sup>2</sup> The same thing was revealed that one of the pressure points of national education goals, in addition to mastering the competence of science and technology, is to realize students with good character.<sup>3</sup> The emphasis proves that behaving good character for students has an

important position in sustaining the nation's civilization going forward. As once expressed by Sri Sultan Hamengkubuwono X in his speech at one of the universities in Yogyakarta stated that actually every educational activity carried out in schools is actually to form good character behavior for his students.<sup>4</sup> However, to realize national goals, this time has challenges that are not easy. Based on data from the Indonesian Child Protection Commission (KPAI) and the National Population and Family Planning Agency (BKKBN) shows that legal cases that hit children continue to rise day by day.<sup>5</sup> Therefore, educational

<sup>1</sup> Dianto, "Character Building In New Normal Islamic Education," *Proceeding International Seminar on Islamic Studies* 2, no. 1 (2021): 264–69.

<sup>2</sup> Sofyan Iskandar Angga, Yunus Abidin, "Penerapan Pendidikan Karakter Dengan Model Pembelajaran Berbasis Keterampilan Abad 21," *Jurnal Basicedu* 6, no. 1 (2022): 1046–54.

<sup>3</sup> Dianto, "Character Building In New Normal Islamic Education."

<sup>4</sup> Neng Rina Rahmawati et al., "Karakter Religius Dalam Berbagai Sudut Pandang Dan Implikasinya Terhadap Model Pembelajaran Pendidikan Agama Islam," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 4 (2021): 535–50, <https://doi.org/10.32832/tadibuna.v10i4.5673>.

<sup>5</sup> Kojin Sokip, Akhyak, Soim, Ahmad Tanzeh, "Character Building in Islamic Society: A Case Study of Muslim Families in

institutions must be able to give emphasis to students and guardians so that they can synergize to provide mutual reinforcement to maintain good character.

There were 46 children involved in drugs in 2017, while in 2018 there were 1,434 cases of children facing the law, including premarital sex among adolescents which reached 63%, with 21% of abortion cases.<sup>6</sup> Other data informs that in line with the advancement of digital-based information technology that is increasingly loved by teenagers and not accompanied by their good character on social media, it has a bad impact. Head of KPAI, Retno Listyarty said that cyber bullying cases on social media were very worrying and often ended up being brawls between students.<sup>7</sup>

Two essential factors can be identified as to why learners experience a character crisis. First, the unfiltered flow of globalization that causes cultural degradation. Second, character values have not been integrated in all dimensions of students' lives.<sup>8</sup> Looking at the facts and identification as described, the Indonesian government seeks to solve the problem by issuing a Strengthening Character Education (PPK) policy.<sup>9</sup> In the policy, there are five main values as core values; religiosity, nationalism, independence, mutual assistance, and integrity. Specializing in one of the main values of character in the KDP policy, it is assumed that the involvement of learners in negative and even criminal behavior indicates their

inability to actualize religious character in social life.<sup>10</sup> Meanwhile, according to Taylor, religious is a wise and wise character that is implemented in personal and social life as a result of one's belief in absolute value which is pursued through a transformative process.<sup>11</sup>

The focus of studies on the effectiveness of character habituation programs has been many studies including Muñoz-García and Villena-Martínez's research in 2020, on 720 respondents in Granada Spain who filled out questionnaires, showing a significant relationship between their beliefs, obedience, and sustainability of behavioral characters in their social lives, including pro-environment. The study recommends emphasizing teachers' understanding of the importance of continuing religious implementation in their religious character.<sup>12</sup>

Then the study of Moulin-Stožek, de Irala, Beltramo, and Osorio (2018) using multiple regression of 6,085 middle-level learners in Peru and El Salvador showed that there was a significant relationship between their religious beliefs towards risky behaviors, such as casual sex, smoking, drinking alcohol and taking illegal drugs, as well as on their prosocial activities and attitudes. Responding to anti-Muslim discourse in the West; Francis, McKenna, and Arweck (2020) tried to examine the attitudes of 5,811 students in the UK towards Muslims in terms of faith, obedience, and psychology, after they made friends with Muslims showed positive attitudes towards their Muslim friends, even the research recommended the development of religious character curriculum.<sup>13</sup>

In addition, using a cross-sectional survey method of 384 Indonesian adolescents spread across West Sumatra, South Sumatra, North

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Tulungagung, East Java, Indonesia," *Journal of Social Studies Education Research* 10, no. 2 (2019): 224–42.

<sup>6</sup> Devi Nurhani dan Muharrama Trifiriani Alifiah Zahratul Aini, "Pendidikan Karakter Dalam Menanggulangi Kenakalan Remaja Berdasarkan Aspek 'Knowledge, Feeling Dan Acting,'" *Syntax Idea* 3, no. 1 (2021): 20–29.

<sup>7</sup> Firman Mansir, "Aktualisasi Pendidikan Agama Dan Sains Dalam Character Building Peserta Didik Di Sekolah Dan Madrasah," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (2021): 87–93.

<sup>8</sup> Fandi Akhmad, "Implementasi Pendidikan Karakter Dalam Konsep Pendidikan Muhammadiyah," *Fandi Akhmad* 8, no. 2 (2020): 79–85; Mami Hajaroh, Siti Irene, and Astuti Dwiningrum, "Development of the Theoretical Construction Model of Muslim Religious Character with Confirmatory Factor Analysis to Develop a Measurement Scale," *International Journal of Islamic Thought* 23, no. 1 (2023): 65–78.

<sup>9</sup> Muzhoffar Akhwan, "Pendidikan Karakter: Konsep Dan Implementasinya Dalam Pembelajaran Di Sekolah / Madrasah," *EL-TARBAWI* 7, no. 1 (2014): 61–67; Suardi, "Penguatan Karakter Beriman, Bertaqwa Kepada Tuhan Yang Maha Esa, Dan Berakhlak Mulia Melalui Kegiatan HIMA Prodi PPKn," *Padaringan: Jurnal Pendidikan Sosiologi Antropologi* 05, no. 2 (2023): 117–30.

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<sup>10</sup> Novita Nur 'Inayah, "Integrasi Dimensi Profil Pelajar Pancasila Dalam Mata Pelajaran Pendidikan Agama Islam Menghadapi Era 4 . 0 Di SMK Negeri Tambakboyo," *JELS: Joutnal OfEducation and Learning Sciens* 01, no. 01 (2021): 1–13.

<sup>11</sup> Mohammad Adnan, "Islamic Education and Character Building in The 4.0 Industrial Revolution," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 11–21.

<sup>12</sup> Mohammad Adnan; Gofarana Wilar Mohamad Fahmi, Erli Sarilita, "Building Resilient Communities: Rapid Response to a Crisis through Nusantara Module ' s Character Education and Social Contribution Initiative," *Sustainability* 2, no. 2 (2023).

<sup>13</sup> Zubairi Muzakki, "Formation of Student Character in Islamic Religious Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (2022): 937–48.

Sumatra, Jambi, Bengkulu, West Java, Central Java, East Java, Yogyakarta, NTB and NTT, Genisa, Safaria, and Aulia's (2021) research informed that religiosity is one of the variables that has a significant effect on their prosocial behavior. The results of these studies show that, in addition to faith and obedience in carrying out worship, religious character contributes to psychological maturity so that it does not fall into risky behavior, ethical in communication and association, and prosocial.<sup>14</sup>

Based on the study above, it can be seen that there are not a few cases that become problems in character values, both nationally and globally. Thus, it is very important to instill character education to create a moral generation. This demand is in line with the implementation of the Independent Curriculum at the education unit level which emphasizes the dimensions of the Pancasila Student Profile. In line with the research described above, this research will explore problems and efforts in the case of character values within the school. This study reviews how the impact of the Character Building school program at SMP Muhammadiyah 1 Prambanan can change the character of students significantly and certainly can realize the big design of the school, namely making SMP Muhammadiyah 1 Prambanan as a school for sholeh children.

## Method

The type of research used is qualitative using the Miles and Huberman method. The research method includes several stages consisting of: (1) Data collection, carried out through a review of various literature to verify the initial problems to be studied. After that, researchers also collected data through interviews and observations to strengthen field evidence; (2) Data presentation, this stage is developed based on the results of data collection by collaborating literature review with the results of interviews and observations (3) Data

reduction is a stage to process data that has been obtained; and (4) Drawing conclusions, aimed at determining the final result in accordance with the expected objectives.<sup>15</sup> Data collection techniques are carried out through interviews with qualitative approach methods, because they are based on problem formulations and goals to be achieved in research. The objectives of this study are: (1) knowing the efforts of character building at SMP Muhammadiyah 1 Prambanan; (2) knowing the programs rolled out by the school to improve the character of students; (3) knowing the effectiveness of character building programs to improve the quality of student character. This research is qualitative analytical which is used to collect information from an event, not used to measure a particular hypothesis but to describe and describe and analyze what a situation and variables that occur.<sup>16</sup> The subjects of this study were 25 grade 8A students and representatives of Ismuba teachers of SMP Muhammadiyah 1 Prambanan.

Data validity check using source triangulation and techniques. Triangulation is a technique used by researchers to check the validity of data by utilizing something outside the data whose purpose is to check or compare the data obtained.<sup>17</sup> The triangulation used is source triangulation and engineering triangulation. Source triangulation is a method used to compare data with the process of checking data through several sources then described, categorized and specified then concluded. The triangulation technique is the process of checking data with the same source through different techniques, namely the data obtained during the interview is checked with observation and documentation data.<sup>18</sup>

<sup>14</sup> Tri Astuti, Eko Handoyo, and Pranichayudha Rosulina, "Strengthening The Dimensions of Pancasila Student Profile In Propulsion School In The Era of Industrial Revolution 4.0," *Al - BIDAYAH : Jurnal Pendidikan Dasar Islam* 14, no. 2 (2022).

<sup>15</sup> Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D Ed.," (Bandung: CV Alfabeta, 2016), n.d., 219; Sugiyono, "Metode Penelitian Kombinasi," 2018; Sugiyono, *Metodologi Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2011); Rulam Ahmadi, "Metodologi Penelitian Kualitatif, Yogyakarta: Ar - Ruzz Media," 2016.

<sup>16</sup> Sugiyono, *Metodologi Penelitian Kuantitatif Kualitatif Dan R & D*.

<sup>17</sup> L.J. Moleong, "Metode Penelitian Kualitatif, Bandung: PT. Remaja Rosdakarya," 1993.

<sup>18</sup> Sugiyono, "Metode Penelitian Kombinasi."

## Results and Discussion

Character values are highlighted from various sectors, it is possible within the scope of the school environment. Based on the background and studies that have been examined, it can be seen that the character crisis needs to be handled seriously. These handling efforts can be done through concern for character education in the school environment. SMP Muhammadiyah 1 Prambanan has a big design as a school for sholeh. Thus, the school strives for character building in students. One of the efforts made by the school is to launch a character building program to improve the character of students. The program has been implemented within a year and a half.<sup>19</sup> The implementation of the character building program is in line with the implementation of the independent curriculum which refers to one of its dimensions, namely faith, devotion to God Almighty, and noble morals.<sup>20</sup> This dimension has five elements, namely: (1) religious morals; (2) personal morals; (3) morality to man; (4) morality to nature; (5) State Morals.<sup>21</sup> This study reviews one of the elements, namely religious morals. These elements are the basis for improving the character of students at SMP Muhammadiyah 1 Prambanan.

This research refers to several indicators developed into sub-sub-indicators based on the dimensions of religious morality as follows:

<sup>19</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Program, Di SMP Muhammadiyah 1 Prambanan, Pukul 09.00 s.d. 10.30 WIB, 15 September," 2023, 2023.

<sup>20</sup> Edo Alvizar Dayusman, "Modernization Of Islamic Religious Education In The 21st Century Through The Merdeka Curriculum," *Proceeding International Conference on Religion, Science and Education* 2, no. 2 (2023): 185–93; Ismy Wulansari et al., "Merdeka Curriculum Management Based On Character Education In The Millennial," *Journal of Quality Assurance in Islamic Education* 2, no. 2 (2022): 74–86, <https://doi.org/10.47945/jqiae.v2i2.702>; Maisyaroh Maisyaroh et al., "Strengthening Character Education Planning Based on Pancasila Value in the International Class Program," *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 1 (2023): 149–56, <https://doi.org/10.11591/ijere.v12i1.24161>.

<sup>21</sup> Muhammad Dimas Hartanto, Imas Wahyu Agustina, and Ilza Mayuni, "The Incorporation of Character-Building Values in Digital Learning Materials for SMP Students," *STAIRS English Language Education Journal* 3, no. 1 (2022): 95–103; Nur Hanifah Wijayanti and Tasman Hamami, "Implementation of Merdeka Curriculum Development for Islamic Religious Education: A Case Study in a Junior High School," *Edunesia : Jurnal Ilmiah Pendidikan* 5, no. 1 (2024): 129–42.

**Table 1.** Indicators and Sub-Indicators of Religious Morals.

Religious Moral Indicators	Sub Indicators of Religious Morals
Understand God's presence in daily life and relate his understanding of God's qualities or attributes to the concept of man's role on earth as God's responsible creature.	Responsible as a learner
	Respect for teachers
	Respect for fellow friends
Understand the meaning and function, the main elements of religion/belief in the Indonesian context, read scriptures, and understand religious teachings/beliefs related to the relationship between humans and the universe.	Honest with teachers
	Be honest with your friends
	Carry out the teacher's orders
Carry out worship regularly and independently in accordance with religious / belief guidance, and participate in the celebration of major days	Observing Ramadan fasting
	Performing the five daily prayers
	Observing the Fast of Arafat
	Infraq

Based on the results of observations and data collection in the field,<sup>22</sup> results are obtained in the form of the percentage of student responses presented in Table 2.

**Table 2.** Percentage of Student Response.

	Religious Moral Indicators		
Percentage of Student Response	Understand God's presence in daily life and relate his understanding of God's qualities or attributes to the concept of man's role on earth as God's responsible	Understand the meaning and function, the main elements of religion/belief in the Indonesian context, read scriptures, and understand religious teachings/beliefs related to the	Carry out worship regularly and independently in accordance with religious / belief guidance, and participate in the celebration of major

<sup>22</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Dan Pengambilan Sampel Data Kelas 8A SMP Muhammadiyah 1 Prambanan, Pukul 11.00 s.d. 13.00 WIB, 19 September," no. September (2023).

	creature.	relationship between humans and the universe.	days
	89,33%	77,33%	46%

Based on the results above, it can be seen that the percentage of responses obtained has not reached maximum results on one of the indicators. Judging from the indicators of religious morals, which can be described in the following presentation:

A. understanding God's presence in daily life and relating his understanding of God's qualities or attributes to the concept of man's role on earth as God's responsible creature gained a percentage of 89.33%.<sup>23</sup> These results are supported by the many positive responses of students to sub-indicators, especially the sense of responsibility as students. This indicator of responsibility as students is illustrated in daily activities based on the results of interviews with students that their awareness of duties and obligations as students is sometimes good and sometimes even decreases, especially in carrying out the duties of the teacher.<sup>24</sup> This attitude of responsibility is very important in the world of education, and must be internalized in students because it will shape character to become adult humans.<sup>25</sup> Therefore, at SMP Muhammadiyah 1 Prambanan there needs to be an emphasis on the aspect of awareness of responsibility for its students. Regarding this attitude of responsibility is also an aspect of the dimension of religious values, SMP Muhammadiyah 1 Prambanan which has a large design as "Sholeh's Children's School", of course, the aspect of religious values is the main focus of the basic foundation in forming student character. Responsibility in Islam is amanah, which is an individual attitude that can be trusted for a grant of trust rights from others.<sup>26</sup>

<sup>23</sup> SMP Muhammadiyah 1 Prambanan.

<sup>24</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Wawancara Dengan Anggi Siswa Kelas 8A SMP Muhammadiyah 1 Prambanan, Pukul 11.00 s.d. 13.00 WIB, 19 September," 2023.

<sup>25</sup> Siti Zubaidah, "Pendidikan Karakter Terintegrasi Ketrampilan Abad Ke -21," *Jurnal Penelitian Dan Pengkajian Ilmu Pendidikan: E-Saintika* 3, no. 2 (2019): 1–24.

<sup>26</sup> Dianto, "Character Building In New Normal Islamic Education."

The concept of responsibility in Islam is similar to what has been exemplified by the Prophet Muhammad Shalallahu 'Alaihi Wa Salam in a muamalah life where he in carrying out buying and selling never used deceit in order to reap large profits.<sup>27</sup> Therefore, in the realm of education, the concept of trust or responsibility can certainly be interpreted as how students must be willing to obey and carry out their roles as students who want to be educated and complete their study obligations.

B. Understand the meaning and function, the main elements of religion/belief in the Indonesian context, read scriptures, and understand religious teachings/beliefs related to the relationship between humans and the universe. Based on these indicators, a percentage of yield of 77.33% was obtained.<sup>28</sup> Many positive responses are shown in the sub-indicators of being honest with the teacher and carrying out the teacher's orders well. But on the other hand, honest attitudes towards friends are still low because of the lack of openness among friends and the lack of trust in communication among students. This is reinforced by the observations of researchers that there are students who still often make jokes by taking or hiding their friends' belongings.<sup>29</sup> From here, it can be seen that there are still dishonest students between students.

C. Carry out worship regularly and independently in accordance with religious / belief guidance, and participate in the celebration of holidays. Based on these indicators, the smallest percentage among other indicators is obtained because the gain is only 46%.<sup>30</sup> The low percentage is evidenced by the many negative

<sup>27</sup> Mumun Munawaroh, Yayat Suryatna, and Tamsik Udin, "The Influence of Independent Learning Curriculum on The Establishment of Religious Character of MTS Students," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 03 (2023): 2417–26, <https://doi.org/10.30868/ei.v12i03.4455>.

<sup>28</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Dan Pengambilan Sampel Data Kelas 8A SMP Muhamamdiyah 1 Prambanan, Pukul 11.00 s.d. 13.00 WIB, 19 September."

<sup>29</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Di SMP Muhammadiyah 1 Prambanan, Pukul 08.00 s.d. 10.00 WIB, 12 September," 2023.

<sup>30</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Dan Pengambilan Sampel Data Kelas 8A SMP Muhamamdiyah 1 Prambanan, Pukul 11.00 s.d. 13.00 WIB, 19 September."

responses of students, especially in carrying out the five daily prayers and the Fast of Arafat. Based on the results of the response above, the spiritual value of students at SMP Muhammadiyah 1 Prambanan is still low, compared to other sub-indicator aspects. This is suspected to have several reasons, the first is the provision of religious values from family backgrounds that are indeed low, as this is based on the results of an interview with Teacher Ismuba of SMP Muhammadiyah 1 Prambanan, who explained that students at SMP Muhammadiyah 1 Prambanan from various backgrounds have religious families so that their children are also accustomed to carrying out worship at school. There are also families that are not religious, meaning that they do not pay attention to the quality of their children's worship.<sup>31</sup> Second, the awareness of students in carrying out religious orders or worship is still minimal. This is reinforced by the results of interviews with student representatives that there are still in class 8A, in particular, students who when entering worship time are more fun to joke so that they delay their worship.<sup>32</sup> From these two reasons, the reason for the possibility of not yet lexical awareness of worship for students at SMP Muhammadiyah 1 Prambanan. So that the breakthrough that is sought to strengthen worship awareness is with the Character Building program which contains content materials to improve themselves with good habit practices, and also material delivered by mentors or program teachers. Third, the infrastructure of places of worship at SMP Muhammadiyah 1 Prambanan which indeed cannot accommodate all students so based on the author's observations this makes the students take turns carrying out worship. So that when the change of worship takes a waiting time for a while which results in the students who are waiting for this to postpone worship

and finally do not carry out worship.<sup>33</sup> Moreover, there are students who do not worship by sneaking in the crowd of students who have finished worshipping. So that in addition to the emphasis on internalizing character building programs, schools also need to improve the facilities and infrastructure of places of worship that are more repressive and adequate.

### Conclusion

From the results of the explanation above, a common thread can be drawn from the Character Building program rolled out by SMP Muhammadiyah 1 Prambanan, that from the dimension of religious morals, it can be seen that the program that has been rolled out by SMP Muhammadiyah 1 Prambanan in character building for students has been implemented within one and a half years with the result that there are still some students who do not understand the meaning of the character building program rolled out by the school. This is reinforced by the findings of interviews with students who admitted that they had not carried out the recommended worship activities that should be carried out as a result of the construction of character building programs rolled out by the school. In addition, from the observations of researchers in the daily lives of students, there are also still some students who deliberately and secretly do not participate in worship activities at school. So that the cultivation of the essence of the character building program must be internalized in individual students to foster awareness of charisma in everyday life. So from the aspect of the religious moral dimension which is divided into three indicators, the aspect of worship awareness is the lowest of the other two sub-indicators, which is only 46%. The application of character building at SMP Muhammadiyah 1 Prambanan has an impact on the formation of student character, this impact is shown in the achievement of several religious moral indicators that have not been fully achieved. Based on this percentage, it can be concluded that some students

<sup>31</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Wawancara Guru Ismuba SMP Muhammadiyah 1 Prambanan, Pukul 08.00 s.d. 10.00 WIB, 18 September," 2023.

<sup>32</sup> SMP Muhammadiyah 1 Prambanan, "Hasil Observasi Dan Pengambilan Sampel Data Kelas 8A SMP Muhammadiyah 1 Prambanan, Pukul 11.00 s.d. 13.00 WIB, 19 September."

<sup>33</sup> SMP Muhammadiyah 1 Prambanan.

do not understand the meaning and essence of the implementation of character building programs, therefore the material of this program needs to be rearranged and internalized to students.

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