

Creating a Religious Culture Program to Enhance the Islamic Values of Middle School Students in Private Education

Aisyah Purnama Sari Siregar, Ali Imran Sinaga, Nirwana Anas

Universitas Islam Negeri Sumatera Utara Medan, Indonesia

e-mail: aisyahpurnama@gmail.com, alimransinaga@uinsu.ac.id, nirwanaanas@uinsu.ac.id

Submitted: 25-07-2023

Revised: 01-09-2023

Accepted: 08-09-2023

ABSTRACT. The objective of this study is to assess the viability and effectiveness of religious culture programs in elucidating the religious inclinations of students in private schools. The study adopts a 4-D model: definition, design, development, and implementation. The study's population comprised all ninth-grade students, with one class (IX-1) as the control group and another class (IX-2) as the experimental group, totaling 30 participants. Student responses were analyzed in small groups of 10 students and a limited field group of 30. The research outcomes indicate: First, the religious culture program's feasibility was confirmed through validation by three experts. The program's feasibility was assessed based on three components: content, language, and design. The validation results from the three experts revealed the following average scores: 81.82 for the content component, 77.88 for the language component, and 69.79 for the presentation component. These scores fall within the excellent category, signifying that the religious and cultural programs can be employed with minor revisions. Second, the effectiveness of the religious culture program in enhancing students' religious attitudes was assessed by comparing the control class and the experimental class. The average score for the control class was 64.00, whereas the average score for the experimental class was 72.22. The data analysis results indicate that an effective religious culture program can positively impact the Islamic character development of ninth-grade students at Madani Middle School, particularly in Islamic religious education.

Keywords: *Culture program, Islamic Character of Students Religious, Religious attitudes*



<https://dx.doi.org/10.32678/tarbawi.v9i01.9005>

How to Cite Siregar, A. P. S., Sinaga, A. I., & Anas, N. (2023). Development of a Religious Culture Program to Improve the Islamic Character of Private Middle School Students. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 9(02), 235-244. doi:10.32678/tarbawi.v9i02.9005.

INTRODUCTION

Education is essential for one's life (Siahaan et al., 2022). From the scope of education, a person obtains a lesson. With education, a person can master all science and technology fields. Education is the most essential human need today. Education is an effort to acquire habits, skills and knowledge collectively, passed down from generation to generation through research, training and teaching. Education quality must continue to be improved along with the times (Akmalia, 2019). At this time, technology development is also very rapid in all fields. Mastery of technology is also used as a means of education in Indonesia, one of which is by utilizing technology that educators can use in learning (Budiman, 2017). Education is often also referred to as the process of educating; this educating process can be done anywhere, such as in schools, colleges, and even the surrounding environment. According to Ki Hadjar Dewantoro, "education starts from birth to death" (Towaf, 2016; Rahayuningsih, 2021; Ferary, 2021). Law no. 20 of 2003 concerning national education also states that education is a fundamental and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious

and spiritual strength, personality self-control, intelligence, noble character, and the skills needed by themselves, society, nation and state (UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Therefore, education cannot be separated from a person's life and must be started early to realize the educational goals outlined in the law.

At this time, the development of the technology era that is currently rife in Indonesia has positive and negative impacts, and we can receive the positive impact of technology, namely adding information. However, there are also negative impacts, such as the lack of public morale. The Indonesian nation is in a moral crisis due to the swift influence of globalization (Akmalia, 2021). From big cities to remote areas have been contaminated. The development of information and technology in the era of globalization is so fast that its spread in the community about foreign culture is so readily accepted by many people, from adults to children. This can harm children's character in everyday life (Monalisa et al., 2022). The character of today's young generation has experienced a tremendous fading. Various events that demean human dignity develop in society and even in the world of education carried out by students, such as the destruction of Islamic values, the spread of bullying cases, and the increase in immoral cases. Lack of awareness of religious and cultural values and foreign terms such as manners, manners, cooperation, and other noble values.

In this regard, educational attainment has not yet met the expected goals of Islamic education. Learning in the classroom has also not been able to form graduates who reflect the valuable Muslim character (Karolina, 2018). Character education is part of value education that has been instilled since school (Santoso, 2020; Asnafiyah, 2020; Wiyani, 2020; Badriah et al., 2020). Later, the school will be responsible for producing students who excel in science and technology and have individuals with character and personality as required in national education goals (Dalle & Ariffin, 2018). As a nation whose population is predominantly Muslim, the holy Qur'an has become an inspiration in building national character (Mukhid, 2016). The importance of character education, proclaimed by the Government through the Minister of National Education, has been recognized by the Founding Fathers of the State since the beginning. Since the proclamation of independence, the early architects have understood that to understand the purpose of Indonesia (the state) is also (the state). The country's progress has become more significant and a significant concern, considering that the nature of the state primarily determines the nation's progress. In this way, the prominent architects emphasized the importance of character building (Warsono, 2010).

Several relevant research results reveal that character education through religious culture impacts spiritual attitudes, social attitudes, and knowledge (Ismail, 2016; Azmi, 2018; Safitri, 2018). Sunarso's research (2020) results also explain that strengthening the character and identity of students in the current era can be done through developing character education, including the internalization of Islamic religious and cultural education. Apart from that, character education must be integrated into religious education, where the role of religion can fulfill human needs in terms of directing, guiding, and balancing the character of students (Suryanti & Widayanti, 2018). The Islamic religious education learning strategy for forming the Muslim personality of students uses two learning strategies, namely direct learning and indirect learning (Elihami & Syahid, 2018).

The results of observations found in the field reveal that most students still speak harshly to teachers and older people, students also often joke with their peers without choosing the excellent language, they still often tease their friends by using their parents' names, or there are even children who make fun of their work parent. If this continues, it will become a culture that is not worth emulating. Culture or culture is defined as things related to the human mind and reason (Monalisa et al., 2022). Based on the problems above, it will impact the culture of children and adults, creating a moral crisis and resulting in a lack of Islamic character in students. Based on the explanation above, it is clear that the more advanced technology is, the less moral and even Islamic character students will have. For this reason, researchers still suspect that students' lack of Islamic character occurs because of a lack of literature regarding religious culture. The urgency in this research is that

the program developed will make a practical contribution to teachers in learning because this program makes it easier to organize learning in the classroom so that it impacts the effectiveness of learning and can improve students' Islamic character.

METHOD

This research belongs to the research and development or R&D model, which is the development of teaching materials through the 4-D model by Thiagarajan. Research has developed a module in the form of a children's report book from a religious culture program, where research methods are used to produce specific products and test the effectiveness of these products. This study used a 4-D development model: definition, design, development, and deployment. This model has the goal of producing products such as teaching materials. After the teaching materials are finished, the next step is the product will be tested for feasibility with validity and product trials to determine the effectiveness of developing teaching materials that have been developed.

This research provides clearer, systematic, easy-to-understand directions (Setyosari, 2010), suitable for research into developing teaching materials according to the needs that researchers need. The subjects in this study were class IX students of SMP Madani Marindal I. The researchers took 30 students for significant group tests and ten students for small group tests, while the object of this research was teaching materials based on religious culture. Analyzing the results of teaching materials validation is descriptive qualitative, where the feasibility of developing teaching materials is based on the study results. With an assessment based on a team of expert validators on teaching materials, feasibility quality will be produced.

RESULT AND DISCUSSION

Result

Description of the Results of the Define Stage

The research results on the development of religious culture programs to improve students' Islamic character are described based on the program development process and program validation by experts in their fields where there are several program improvements. Based on the results of observations in the field, the program's implementation has not been appropriate due to the inappropriate use of books on Islamic character programs. Students still do not understand and apply Islamic character in school. Programming is part of the learning process planning. Therefore, program development will be carried out on an Islamic character program, expected to meet the criteria for a good program.

At the student analysis stage, interviews were conducted with 30 class IX students. Based on the results of interviews in class IX at SMP Madani, some information was obtained, which can be concluded that students in this class have Islamic characteristics. However, the Islamic character is not yet well-directed for knowledge about religious culture. They have little knowledge about religious culture; they understand that diligent prayer is a religious culture. For example, when the teacher asks questions about religious culture. They were silent while thinking, but no one answered a single thing. Not only that, students also do not know that religious culture applies to every religious teaching. Due to ignorance, eventually, they feel bored with learning. Students think the material being taught is unpleasant, making the class not conducive. In addition, students were busy with their respective activities; they chatted with their seatmates, played with them, and some were sleeping. In addition, the results of interviews with students stated that they needed the development of local culture-based programs so that learning was more active and effective and could improve students' Islamic character.

Table 1: Student Interview Results

No	Question	Number of students	Student answers	Total	Percentage
1	Have known or are not familiar with the development of religious culture programs	0	Yes	0	0 %
		30	No	30	100 %
2	Have used or have not used the development of a religious culture program	0	Yes	0	0 %
		30	No	30	100 %
3	Requires or does not require the development of a religious culture program	30	Yes	30	100 %
		0	No	0	0 %

Based on the results of the analysis of interviews with 30 grade IX students of SMP Madani, it can be concluded as follows: a) 100 students stated that they did not know and saw the development of the religious culture program, b) 100 students stated that they had not used the development of the religious culture program, c) 100 teachers and students stated that they needed the development of a religious culture program. Based on the results of unstructured interviews with the two teachers of class IX at SMP Madani, they said they needed the development of an Islamic religious education program that followed the context of Islamic character. They need a development program to make it easier for them to convey material. So far, it has only been studied using books provided by the government, where the book only describes Islamic Religious Education in general. In addition, competency standards are demanded so that students can improve their religious attitudes according to religious teachings.

In the concept analysis step, the material presented in developing the religious culture program can be used to support student learning. The program the researcher developed contains several exciting pictures and colors in each discussion, making it easier for students to understand or remember the lesson. The developed program ensures that it meets the items from the indicators of religious culture so that the delivery of material is not monotonous and can be understood by students. It is hoped that this program will encourage students to find and convey creative ideas and provide space for students to express or share experiences related to learning. At the beginning of the religious culture program, there were several sections, including worship, being kind, polite, courteous, and so on.

The program contains items from the religious culture program with two concepts: for Muslims and non-Muslims. The reason is that the school has students from various religions, but only reports are taken for Muslim students because it is to see an increase in the Islamic character of students. The arrangement of words in the program is designed according to the child's level of understanding of the language. Each material presents pictures and colors that can increase students' interest in understanding the contents of the program. The division in each material is adjusted to the context of religious culture.

The reference in the task analysis step is based on the curriculum and derivatives of competency standards, essential competencies, and learning objectives. Task analysis is also adapted to the Islamic Religious Education Learning theme and linked to the context of Islamic characters. The tasks given are items from the religious culture program. With assignments at the end of each lesson, it will make it easier for teachers to see students' Islamic character level.

Description of the Results of the Design Stage (Design)

The religious culture program follows the Basic competencies set by the curriculum. Teaching materials are designed to encourage students to have active discussions in learning. The program is equipped with colorful pictures and is attractive to students. The program is presented in the form of communicative sentences and pictures. Thus, the designer of this program will be more liked by students and can support the learning process later. This design stage consists of

four steps: test preparation, media selection, format selection, and initial design (preliminary design).

In the test preparation step, the researcher compiled a test consisting of a questionnaire that was used as a measuring tool to determine student achievement. In this case, the researcher wanted to measure students' understanding before and after being given program products based on religious culture in junior high school class IX students. The questionnaire test was carried out with an initial test or pretest and a final test or posttest before and after treatment. The questionnaire test contains 20 aspects based on Islamic character indicators. The researcher selects and determines the appropriate media for presenting the subject matter according to task analysis, concept analysis, student characteristics, and school facilities. Based on this, the selected media are boards, markers, religious culture programs, student books, and pictures supporting material. As for the format selection step, the format chosen meets the criteria of being attractive, easy to use, and following the stages of introducing ethnic groups in the local area. Format selection is carried out by reviewing existing program formats. As for setting the format and style of writing, the author develops it himself.

Description of the Results of the Development Stage (Develop)

The definition and design stages resulted in the initial design of a program called *Draft I*. Next is *the develop* or development stage. The first phase of the development stage was to validate *draft I*. Expert validation focused on the format, content, illustrations, and language of the learning tools being developed. The results of expert validation are in the form of validation values, corrections, criticisms, and suggestions, which are used as a basis for revising and improving the program. The result of the revision of the program is a Program that has met the valid criteria called *draft II*.

Material Expert Validation

Material expert validation of the development of a religious culture program, namely Mrs. SF, as a teacher of religious education at Madani middle school. The validation results by material experts stated that the feasibility of developing a religious culture program was an average of 81.82 with the criteria of "very valid." From the results above, it can be concluded that the assessment of material on the development of religious culture programs, especially from material expert validators, falls within the range of $81.26\% < P \leq 100\%$, which can be classified in the "very valid" categorization.

Linguist Validation

Validation of linguists for developing religious culture programs, namely Mrs. RD, Lecturer in the Indonesian Language Study Program at Universitas Islam Negeri Sumatera Utara Medan. The results of this language validation state that the feasibility of developing religious culture programs in the average language gets an average of 77.88 with the "valid" criterion. Evaluation of material on the development of religious culture programs, predominantly from linguist validators, is included in the $62.26\% < P \leq 81.25\%$ range, which can be classified in the "Valid" categorization.

Design Expert Validation

Mr. RA, a lecturer in Islamic Religious Education at Universitas Islam Negeri Sumatera Utara Medan, was the design expert validating the construction of a religious culture curriculum. According to the findings of this design validation, the feasibility of constructing a religious, cultural program receives an average of 69.79 using the "Valid" criteria. The design evaluation on creating the religious cultural program, particularly from the design expert validator, is within the $62.26\% < P \leq 81.25\%$ range, putting it in the "very valid" category. The following figure illustrates the significance of program validation results:

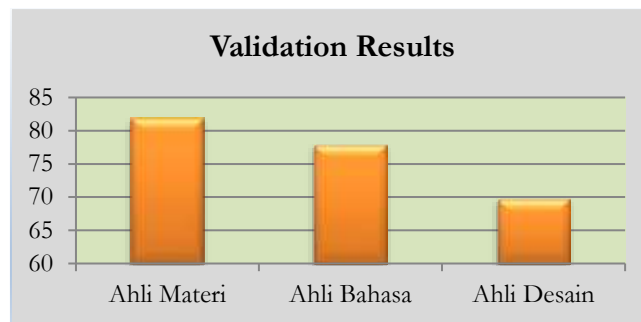


Figure 1: Diagram of Program Validation Results

Validation results on the program carried out by the validators. The average given by material experts is 81.82, linguists are 77.88, and design experts are 69.79 in product development of the Religious Attitude Program. The obtained average rating is included in the "valid" category and can be used with several suggestions and improvements for revision. Furthermore, the validation results from the team of experts are referred to the validity criteria set out in Chapter III, and it can be concluded that the program developed meets the valid criteria and can be used.

Result of Student Response Questionnaire

Based on the small group trial data, the program is distributed to 10 students or small groups, and then they will answer a questionnaire to measure the program's validity. According to the findings of a small group student questionnaire, up to 76% of pupils responded positively to the religious culture program. This indicates that the program can be used. The program is distributed to 30 students, limited field groups, or large groups based on limited field trial data. They will next complete a questionnaire to assess the program's validity. Based on these data, as many as 87% of students responded well in assessing the Religious Culture Program. This means the program is feasible to use.

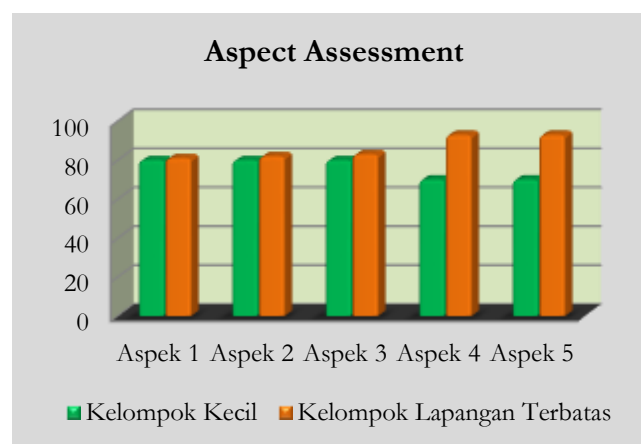


Figure 2: Diagram of Student Response Results to the Program

Based on the diagram above, it can be seen that the student response questionnaire for each statement, which describes the overall results of the analysis of student response data in the small group test, is as follows: (1) 80% of students stated that they were happy with the learning components and activities; (2) 80% of students stated that learning components and activities were still new; (3) 80% of students expressed interest in participating in learning on other materials; (4) 70% of students stated that the language in the program was clear; (5) 70% of students stated that they were interested in the appearance of the program. The average percentage of students' total positive responses in small group trials was 76%. Based on the results of the small group test responses, improvements were made and tested at the limited field test stage, the results of which

were: (1) 81% of students stated that they were happy with the learning components and activities; (2) 82% of students stated that learning components and activities were new; (3) 83% of students expressed interest in participating in learning with the Religious Culture Program; (4) 93% of students stated that the language in the program was clear; and (5) 93% said they were interested in the appearance of the program. The average percentage of students' positive responses to product trials was 87%. Suppose the results of this analysis are referred to the criteria set out in Chapter III. In that case, it can be concluded that the student's response to the learning components and activities is positive.

Result of Increasing Islamic Character

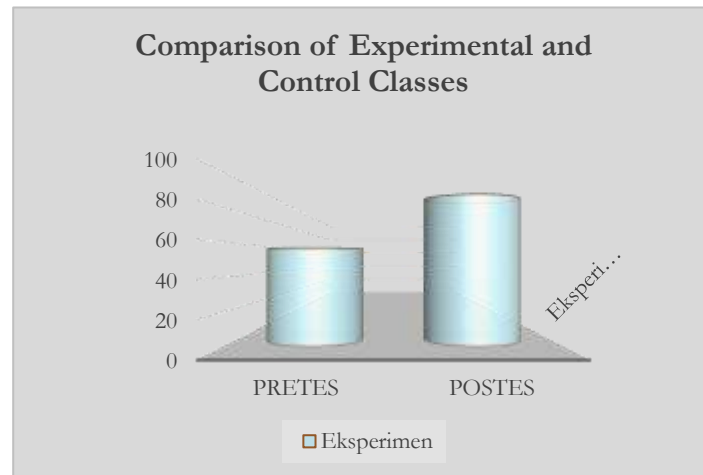


Figure 2: Comparison Diagram of Islamic Characters

Based on the table and figure above, there is an increase in the Islamic character of students based on pre-test and post-test.

Description of Results of the Dissemination Stage

The development of this program corresponds to the Thiagarajan development stage up to the limited group development stage, for the *disseminate stage* it was not carried out. After being distributed, it was seen an increase in the Islamic character of students with the religious culture program with classes using ordinary textbooks, to see differences using the t test. At the significance level $\alpha = 0,05$ and $dk = n_1 + n_2 - 2 = 30 + 30 - 2 = 58$. Because the price $t_0 = 2.048$. By comparing the value of t_{count} with the value of t_{table} , it is obtained $t_{count} > t_{table}$, namely $14.051 > 2.048$. Thus, H_0 is rejected and H_a is accepted which means that: "there is an increase in the Islamic character of students by using a religious culture program."

Discussion

The data analysis shows that the religious culture program is "very decent" from the assessment and suggestions for improvement provided by material, language, and design experts. The religious culture program is said to be valid (proper) because it is based on factors, including: *First*, a religious culture program that has met the material validation assessment criteria means that the components in the religious culture program that have been developed are following the demands of the curriculum contained in junior high schools related to core competencies, essential competencies, indicators, learning objectives related to Islamic character. *Second*, the religious culture program has met the criteria for a meaningful validation assessment. All the components of the religious culture program that have been developed are one with each other consistently.

One of the Islamic religious education learning material experts, Mrs. SF, gave a material validation assessment in the developed religious culture program. The assessment results from material experts obtained an average score of 81.82 so that it could be declared "very eligible" for use in learning. The language validation assessment was given by one of the Indonesian language and literature expert lecturers, Mrs. RD, in the religious culture program that had been developed. The assessment results from linguists obtained an average score of 77.88 to declare it "Appropriate" for use in learning. Meanwhile, one of the design expert lecturers, Mr. RA, gave the design validation assessment in the developed religious culture program.

In the development process, the program in this research was developed based on several previous studies, such as Fatma's research (2017) in her research that religious culture dramatically influences the environment. Students, as social beings, will later interact actively with the surrounding environment and are expected to be able to apply Islamic character, both at school and at home. This is following the Theory of John Dewey. For Dewey, learning is part of the interaction with the environment. The child must be guided toward the utilization of the environment. Not only that, the purpose of learning, in this case, character education, is to develop various abilities of students in making good and bad decisions, maintaining good values, and realizing them in everyday life at home, school, or the community (Hendayani, 2019).

Based on the research results above, the program plays an essential role in learning to improve Islamic character in the classroom. Not only that, the process of learning makes students more active and fun due to the application of religious culture programs. This will raise students' awareness of religious culture and develop Islamic character at school and home. Based on the results of the research analysis and theoretical studies above, it is proven true that programs developed based on religious culture programs are appropriate to be used to enhance Islamic character and can be used as additional programs to support the achievement of educational goals in order to realize changes in Islamic religious education learning so that it is more attractive to students.

Program religious culture is included in the "effective" category for use in learning. This can be seen by the increase in Islamic character before and after using the religious culture program. The effectiveness of the religious culture program can be seen from the increase in the Islamic Character of Students. Based on the results of calculations from 30 students with the formula in chapter III in class, there are nine students including "complete," and 21 students with "incomplete". After being treated with a religious culture program in the class, 30 students were categorized as "complete" in the final questionnaire. So, in the initial questionnaire calculation, 30% of students declared complete.

In contrast, after being given the treatment of the religious culture program, it increased to 100% who were declared complete. There is an increase in Islamic character in both the initial questionnaire test and the final questionnaire test. Effectiveness can be seen based on the average value of the initial test of 56.6, while in the final questionnaire test, there is 87.5. So, from the difference between the two tests, 30 is obtained. In calculating *the N Score Gain* in class, a score of 0.71 is obtained in the high category.

CONCLUSION

The religious culture program at SMP Madani has been assessed by three validators: material, language, and design experts. The program's average score was 81.82, indicating its validity. The program's effectiveness was assessed through small group evaluation and limited trials, with a 76% and 87% increase in students' Islamic character. The program meets classical completeness criteria and effectiveness indicators. The study concludes that the religious culture program is feasible and valid for class IX students at SMP Madani, based on the scores of materials, linguist, and design experts.

BIBLIOGRAPHY

- Akmalia, R. (2019). *Pengaruh perilaku individu, kelompok dan tim kerja terhadap kinerja guru di Sekolah Menengah Atas Negeri 3 Medan* [Universitas Islam Negeri Sumatera Utara]. Retrieved from: <http://repository.uinsu.ac.id/11863/>
- Akmalia, R. (2021). Intensitas motivasi berprestasi melalui pembelajaran daring. *Pionir: Jurnal Pendidikan*, 10(3), 1–11. <https://doi.org/10.22373/pjp.v10i3.12174>
- Asnafiyah, A. (2020). Leadership Character in the Social Science Subject Theme “My Hero” of the 4th Grade at State Elementary School Purwomartani Kalasan Sleman Yogyakarta. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 185–192. <https://doi.org/10.32678/tarbawi.v6i02.3174>
- Azmi, M. U. (2018). Impelementasi Pendidikan Karakter melalui Budaya Religius di Madrasah. *Al Mahsuni: Jurnal Studi Islam & Ilmu Pendidikan*, 1(1), 1–12. Retrieved from: <http://ejournal.kopertais4.or.id/sasambo/index.php/alamahsuni/article/view/3113>
- Badriah, L., Pratiwi, E. S., & Yusuf, M. (2020). Strengthening Character Education through the Implementation of Madrasah’s Culture: A Study at State Islamic Primary School 1 Bantul. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(01), 37–48. <https://doi.org/10.32678/tarbawi.v6i01.2207>
- Budiman, H. (2017). Peran teknologi informasi dan komunikasi dalam pendidikan. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 31–43. <https://doi.org/10.24042/atipi.v8i1.2095>
- Dalle, J., & Ariffin, A. M. (2018). The impact of technologies in teaching interaction design. *Journal of Advanced Research in Dynamical and Control Systems*, 10(4), 1779–1783. Retrieved from: <https://repo-dosen.ulm.ac.id/handle/123456789/13432>
- Elihami, & Syahid, A. (2018). Penerapan pembelajaran pendidikan agama islam dalam membentuk karakter pribadi yang islami. *Edumaspul: Jurnal Pendidikan*, 2(1), 79–96. <https://doi.org/https://doi.org/10.33487/edumaspul.v2i1.17>
- Fatma, R. (2017). *Pengaruh Lingkungan dan Budaya Sekolah Terhadap Pembentukan Sikap Religiusitas Siswa SMA Teladan Way Jepara Kabupaten Lampung Timur TP 2016/2017*. IAIN Metro.
- Ferary, D. (2021). On Ki Hadjar Dewantara’s philosophy of education. *Nordic Journal of Comparative and International Education (NJCIE)*, 5(2), 65–78. <https://doi.org/10.7577/njcie.4156>
- Hendayani, M. (2019). Problematika pengembangan karakter peserta didik di era 4.0. *Jurnal Penelitian Pendidikan Islam*, 7(2), 183. <https://doi.org/10.36667/jppi.v7i2.368>
- Ismail, I. (2016). Character education based on religious values: an Islamic perspective. *Ta’dib: Jurnal Pendidikan Islam*, 21(1), 41–58. <https://doi.org/10.19109/td.v21i1.744>
- Karolina. (2018). Rekonstruksi pendidikan Islam berbasis pembentukan karakter: dari konsep menuju internalisasi nilai-nilai Al-Quran. *Jurnal Penelitian*, 11(2), 237–266. <http://dx.doi.org/10.21043/jupe.v11i2.2841>
- Monalisa, F. N., Akmalia, R., Harahap, A. S. S., & Aulia, P. F. (2022). Upaya dalam menumbuhkan karakter agamis siswa pada bulan suci ramadhan di Madrasah Tsanawiyah Negeri Binjai. *Fondatia: Jurnal Pendidikan Dasar*, 6(2), 206–222. <https://doi.org/10.36088/fondatia.v6i2.1791>
- Mukhid, A. (2016). Konsep pendidikan karakter dalam Al-Qur’an. *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 13(2), 309–328. <https://doi.org/https://doi.org/10.19105/nuansa.v13i2.1102>
- Rahayuningsih, F. (2021). Internalisasi filosofi pendidikan ki hajar dewantara dalam mewujudkan profil pelajar pancasila. *SOCIAL: Jurnal Inovasi Pendidikan IPS*, 1(3), 177–187. <https://doi.org/10.51878/social.v1i3.925>
- Safitri, D. D. (2018). Managing school based on character building in the context of religious school culture (Case in Indonesia). *Journal of Social Studies Education Research*, 9(4), 274–294. Retrieved from <https://dergipark.org.tr/en/pub/jsser/issue/43626/534262>

- Santoso, S. (2020). Early Childhood Character Planting Based Education Curriculum Management. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 121–130. <https://doi.org/10.32678/tarbawi.v6i02.2927>
- Setyosari, P. (2010). *Metode penelitian pendidikan dan pengembangannya*. Kencana Prenada Media Group.
- Siahaan, A., Syukri, M., & Akmalia, R. (2022). Educational supervision in the implementation of graduate quality-based management in the era of the covid-19 pandemic. *Journal of Positive School Psychology*, 6(6), 1204–1212. Retrieved from: <http://repository.uinsu.ac.id/14248/>
- Sunarso, A. (2020). Revitalisasi pendidikan karakter melalui internalisasi Pendidikan Agama Islam (PAI) dan Budaya Religius. *Jurnal Kreatif: Jurnal Kependidikan Dasar*, 10(2), 155–169. <https://doi.org/10.15294/kreatif.v10i2.23609>
- Suryanti, E. W., & Widayanti, F. D. (2018). Penguatan pendidikan karakter berbasis religius. In *Conference on Innovation and Application of Science and Technology (CLASTECH)*, 1(1), 254–262. Retrieved from: <http://publishing-widyagama.ac.id/ejournal-v2/index.php/ciastech/article/view/630>
- Towaf, S. M. (2016). The national heritage of Ki Hadjar Dewantara in Tamansiswa about culture-based education and learning. *Journal of Education and Practice*, 7(23), 167-176. <https://doi.org/10.18502/kss.v1i3.768>
- UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2 UU No. 20 Tahun 2003 39 (2003). <https://doi.org/10.24967/ekombis.v2i1.48>
- Warsono. (2010). Pendidikan Dalam Bidang Studi IPS Karakter. *Seminar Nasional Pendidikan Karakter, Kerjasama Himpunan Sarjana Pen-Didikan Ilmu-Ilmu Sosial Indonesia (HISPISI) & UNESA*
- Wiyani, N. A. (2020). Implementation of a Character Education Strategy in the Perspective of Permendikbud Number 23 of 2015 at Raudhatul Athfal. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 141–152. <https://doi.org/10.32678/tarbawi.v6i02.2934>