

Character development patterns through islamic religious education: a study at muhammadiyah 08 plus elementary school, jakarta

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ABSTRACT

This research is motivated by the importance of character development in students from elementary school age, particularly through Islamic Religious Education (PAI) learning, which plays a strategic role in instilling religious values and noble morals. The phenomenon of moral decadence among school-age children encourages the need for character development patterns integrated into the curriculum, school culture, and Islamic extracurricular activities. This study aims to analyze student character development through PAI, the character values fostered, and the supporting and inhibiting factors in the implementation of character development at Elementary School Muhammadiyah 08 Plus Jakarta. The research method used was a qualitative case study approach. Data were collected through interviews, observation, and documentation. Data were then analyzed through data reduction, data presentation, and conclusion drawing with validity tests using source and technique triangulation. This study found that character development through Islamic Religious Education (PAI) at Muhammadiyah 08 Plus Elementary School, Jakarta, is implemented in an integrated manner through intracurricular, cocurricular, and extracurricular activities, emphasizing the habit of worship, teacher role models, and the integration of character values into every lesson. The core values fostered are religiosity, honesty, discipline, and responsibility, reinforced by Muhammadiyah's distinctive values, such as JUARA (Honest, Excellent, Active, Religious, and Trustworthy). Supporting factors for successful character development include principal support, teacher competence, Islamic school culture, and the ISMUBA curriculum. Obstacles faced include time constraints, differences in student backgrounds, lack of synergy with parents, and negative influences from the outside environment. In conclusion, the pattern of character development through Islamic Religious Education (PAI) at Muhammadiyah 08 Plus Elementary School, Jakarta, has been implemented to instill noble morals and shape the personalities of students who are religious, disciplined, honest, and responsible. However, optimization is still needed, especially in strengthening collaboration with parents and consistent implementation of habits outside of school.

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Introduction

Education is one of the essential instruments in building human civilization. In this context, character education serves as a fundamental pillar in shaping students with noble morals. Schools, as formal institutions, play a strategic role in developing students' character from an early age, particularly at the elementary school level. According to Hidayatullah (2011:94), elementary school represents an early developmental phase known as the golden age, during which students are more receptive to the values imparted to them. Therefore, character education at this stage plays a significant role in shaping children's personalities so that they possess moral resilience in facing the challenges of the times.

The phenomenon of moral decline among the younger generation has become a serious challenge for the world of education in the modern era. The erosion of honesty, weak discipline, and low levels of social concern among students indicate the urgent need to strengthen character education. This condition is further exacerbated by the rapid flow of information through digital media, which is not always aligned with moral and religious values. Lickona (2012) emphasizes that character education is a conscious and deliberate effort to help individuals understand, care about, and act upon ethical values. This demonstrates that character education is not merely the transfer of knowledge, but a process of internalizing values that shape behavior.

In the context of Islamic education, character development cannot be separated from religious values. Islamic Religious Education (IRE) plays a strategic role in shaping students' personalities, not only at the cognitive level but also in the affective and psychomotor domains. Kesuma (2022:10) asserts that religious education must internalize Islamic values so that they become an integral part of a child's personality. Thus, Islamic Religious Education at the elementary school level is not merely aimed at teaching religious knowledge, but also at forming Islamic habits, attitudes, and behaviors among students.

Based on the above discussion, it can be concluded that strengthening character education at the elementary school level is an urgent and strategic necessity in responding to moral challenges in the modern era. The early developmental stage of students provides a crucial opportunity for schools, particularly through Islamic Religious Education, to internalize moral and religious values in a holistic manner. Through the integration of cognitive, affective, and psychomotor aspects, character education is expected to form students with strong moral foundations, ethical awareness, and religious commitment, enabling them to navigate social and technological changes responsibly and with integrity.

Method

This study employed a qualitative approach with a descriptive method to obtain an in-depth understanding of the implementation of Islamic Religious Education in fostering students' character development. The qualitative approach was chosen because the research focuses on exploring educational phenomena in their natural settings and capturing the real conditions as they occur in the field. Meanwhile, the descriptive method was used to systematically describe how Islamic Religious Education is implemented, including the patterns, processes, and practices applied in character development among students. This approach enables the researcher to present a comprehensive and contextual portrayal of the research object.

In this research, the researcher acted as the main instrument who directly interacted with the research subjects. Data were collected through three primary techniques: observation, interviews, and documentation. Observations were conducted to directly examine learning activities and religious habituation practices carried out by students. Interviews were conducted with the school principal, Islamic Religious Education teachers, homeroom teachers, and students to obtain comprehensive information regarding strategies, values, and challenges encountered in the implementation process. Documentation was used to support and enrich the data through written records, school archives, and relevant institutional documents. The collected data were then analyzed descriptively to provide a holistic picture of

character-building patterns, the values internalized, as well as supporting and inhibiting factors in the implementation of Islamic Religious Education within the school context.

Result

Character Values Fostered through Islamic Religious Education (IRE) at SD Muhammadiyah 08 Jakarta

The internalization of the core JUARA values represents a structured and systematic process of character integration implemented among students, focusing on five fundamental pillars: honesty, excellence, activeness, religiosity, and trustworthiness. Within the school context, these core values function as the primary foundation not only for Islamic Religious Education learning activities but also for shaping students' daily behavior both within the school environment and in their broader social lives. The JUARA values are positioned as the main targets of character formation, expected to contribute significantly to students' moral and spiritual development. As an educational institution that aspires to be a pioneer in character education, the integration of these five values is embedded across various aspects of school activities and interactions.

The implementation of the JUARA values reflects the understanding that these principles are not merely abstract concepts but serve as concrete references for character development across cognitive, affective, and psychomotor domains. Honesty cultivates personal integrity and credibility, excellence encourages competitiveness and achievement orientation, activeness promotes proactive participation, religiosity strengthens spiritual awareness and religious commitment, and trustworthiness fosters a sense of responsibility. Consequently, the internalization of the JUARA values is conducted in a systematic, comprehensive, and continuous manner to ensure that the character outcomes align with institutional expectations.

The consistent adoption of the JUARA values across the educational process indicates a strong institutional commitment to embedding these principles as part of the school's organizational culture. Their implementation is evident not only at the level of discourse but also in everyday learning processes and student activities. This demonstrates that character education is oriented not solely toward knowledge acquisition but toward behavioral internalization within the school's social environment.

Observational findings further reveal that the internalization of the JUARA values has been implemented effectively in students' daily lives, although it has not yet reached an optimal level across all students. Some students still demonstrate inconsistencies in applying these values beyond direct supervision, particularly in terms of personal discipline and behavioral consistency. This suggests that, despite being a central focus, character education continues to face challenges that require sustained reinforcement, guidance, and monitoring. Overall, the cultivation of the JUARA values at SD Muhammadiyah 08 Jakarta has been well-structured and supported through learning programs, training, and daily habituation. However, ongoing efforts are needed to strengthen consistency so that these values become fully integrated into students' personal identities.

Motivation and attitude monitoring constitute central dimensions of character education at the elementary school level, where behavioral reinforcement and the habituation of positive attitudes are prioritized. In practice, student motivation is fostered not only to encourage active participation but also to shape daily character and mindset. This approach is implemented through an educational reward-and-punishment system combined with systematic documentation of students' attitudinal development, coordinated between classroom teachers and Islamic Religious Education teachers.

The reward system, such as the use of recognition markers and certificates, functions as a form of positive reinforcement that provides both psychological motivation and social acknowledgment among peers. This mechanism contributes to creating a healthy competitive classroom environment that encourages discipline, perseverance, and positive behavior. Punishment, on the other hand, is designed to be educative and proportional, emphasizing

guidance and behavioral correction rather than retribution. Through systematic recording and evaluation, students' behavioral progress can be monitored objectively and transparently.

Observations indicate that the reward-and-punishment system effectively stimulates students to maintain good behavior, discipline, and engagement in Islamic learning activities. The visible nature of rewards enhances students' motivation, while educative punishment helps them understand the consequences of inappropriate behavior. As a result, reinforcement and corrective mechanisms operate in a balanced manner, contributing to consistent character internalization. This structured and continuous approach supports the development of intrinsic motivation and reflective thinking, which are essential foundations for sustainable character education at the elementary school level.

The integration of Muhammadiyah values represents a systematic effort undertaken by SD Muhammadiyah 08 Plus Jakarta to embed Muhammadiyah principles across both academic and non-academic aspects of students' lives. These values—such as noble character, honesty, discipline, and social concern inspired by the teachings of KH. Ahmad Dahlan—are consistently integrated not only within ISMUBA subjects but also across general subjects and extracurricular activities. This approach has fostered a collective habituation process that shapes the overall school culture.

The internalization of moral values and social responsibility is reinforced through daily religious practices, such as prayer and Qur'anic recitation before lessons, as well as through extracurricular programs aligned with Muhammadiyah's mission. Activities such as social charity initiatives, congregational worship programs, and responsibility-based student tasks serve as practical avenues for translating Muhammadiyah values into lived experiences. These programs encourage students to actively engage in social action and develop a strong sense of responsibility.

Extracurricular activities, including Hizbul Wathan, further strengthen character development by promoting discipline, cooperation, honesty, and responsibility through experiential learning. Such activities provide students with authentic contexts to apply moral values beyond the classroom setting. Additionally, the ISMUBA curriculum functions as the spiritual core of Muhammadiyah education, emphasizing not only religious knowledge but also the habituation of worship, moral conduct, and Muhammadiyah identity formation.

Overall, the integration of Muhammadiyah values at SD Muhammadiyah 08 Plus Jakarta has been implemented in a synergistic and sustainable manner through the collaboration of the entire school community. Daily routines, extracurricular activities, and the ISMUBA curriculum collectively create an educational ecosystem that consciously nurtures strong Islamic identity, noble character, and social responsibility. These findings indicate that the integration of Muhammadiyah values has successfully established a solid foundation for students' religious character and identity across cognitive, affective, and behavioral dimensions.

Discussion

This study has presented the results of an in-depth analysis of the research questions formulated to examine patterns of student character development through Islamic Religious Education (IRE) at Muhammadiyah 08 Elementary School, Jakarta. The discussion is systematically organized to explain how character development is implemented through structured programs, the character values internalized within the IRE learning process, and the supporting as well as inhibiting factors affecting the effectiveness of character development. The findings indicate that the implementation of the Muhammadiyah Islamic Character Building (MICB) program, based on small-group learning with gender separation and the internalization of JUARA values (Honesty, Excellence, Trustworthiness, Religiosity, and Activeness), has proven effective in shaping students' Islamic character in a comprehensive manner. In addition, structured religious habituation, the integration of character reinforcement into the curriculum and extracurricular activities, and a tiered mentoring system involving multiple stakeholders serve as the primary foundations for the internalization of character values within the school environment. The study also reveals that

the consistent application of JUARA values across all school activities, supported by an educative reward-and-punishment system and the integration of Muhammadiyah values, significantly strengthens students' religiosity, discipline, and noble character. Meanwhile, key supporting factors include enhanced teacher competence and strong collaboration between the school and families, whereas challenges arise from inconsistent character habituation at home and negative influences of social media. These challenges are addressed through collaborative strategies such as socialization programs, parenting classes, and parent discussion forums. The detailed explanation of the research findings is presented as follows.

This habituation pattern is strongly supported by exemplary practices demonstrated by teachers and homeroom educators, creating a school climate conducive to developing religious character and positive behavior. Nevertheless, implementation challenges remain, particularly inconsistencies across teachers or classes. Meanwhile, the tahsin-tahfiz program, conducted in small groups of six to eight students based on proficiency levels and supported by monitoring tools and targeted mentoring, has been shown to effectively enhance students' motivation, independence, and love for the Qur'an. The integration of these two innovative programs has a significant impact not only on strengthening religiosity and moral conduct but also on fostering students' holistic character development.

These findings align with Muhaimin's (2018) theory of character development patterns, which emphasizes that character education should be carried out through curriculum integration, the creation of a religious school culture, educator role modeling, and the reinforcement of religious activities within the school environment. This is further supported by the holistic character education theory proposed by Samani and Hariyanto (2013), which conceptualizes character education as a systemic process involving the cultivation of values, awareness, willingness, and concrete actions related to noble values in one's relationship with God, oneself, others, the environment, and the nation, ultimately shaping a complete human being (*insan kamil*).

Consistent with Nugroho's (2012) findings on the implementation of character education in Islamic Religious Education at SMA Negeri 3 Semarang—through both intra- and extracurricular pathways emphasizing character development—the MICB program at Muhammadiyah 08 Elementary School exhibits similar integration, particularly through the reinforcement of JUARA values across all character-building activities. Likewise, Jatmiko's (2023) research supports these findings, demonstrating that Islamic Religious Education integrated into students' daily lives is effective in developing moral conduct, ethics, and positive behavior, as reflected in the MICB and tahsin-tahfiz practices. Accordingly, innovative character development through small-group learning, exemplary practices, continuous monitoring, and the reinforcement of religious values contributes substantially to the formation of students with strong religious and moral character.

Religious Habituation and Evaluation System

A key finding of this study indicates that structured religious habituation—through congregational prayer, Qur'anic memorization, and an integrated evaluation system involving both the school and parents—significantly fosters students' religiosity and discipline in a holistic manner. These religious activities are not merely routine practices but are internalized as part of the school culture. Congregational prayers are conducted under teacher supervision, while Qur'anic memorization follows scheduled targets and evaluation mechanisms that involve parental monitoring of learning outcomes at home. Parental involvement is further strengthened through two-way communication and parenting programs, ensuring continuity of religious guidance both at school and within the family environment. This process cultivates spiritual awareness and disciplined behavior, including responsibility for religious obligations and effective time management.

The implementation of structured and integrated religious habituation aligns with the theory of habituation in character education proposed by Nasirudin (2019), which emphasizes that character formation requires not only understanding but also behavioral repetition and strong role modeling from key figures such as teachers, parents, and the community. In this context, the synergistic roles of schools and families in cultivating religious values reflect the

principles of habituation and exemplary conduct. Furthermore, these findings are consistent with Mulyasa's (2014) theory of character education pathways, which highlights that character education should be implemented simultaneously through curricular activities (such as IRE and tahfiz), extracurricular activities (such as congregational prayer), and school culture, supported by continuous evaluation involving parents.

These findings are supported by Muin's (2013) research, which underscores the strengthening of character through religious habituation, introduction, and role modeling with active parental involvement via parenting programs in early childhood Islamic education. Similarly, Medisha's (2021) study confirms that collaboration among schools, teachers, and parents in planning, implementation, and evaluation is a determining factor in the successful internalization of religious values among students, even amid challenging conditions such as the pandemic. Thus, the integration of structured religious habituation and evaluation systems at Muhammadiyah 08 Elementary School reinforces both theoretical and empirical arguments that effective character formation in religiosity and discipline is achieved through intensive institutional synergy between schools and families.

Mentoring and Follow-Up

The tiered mentoring and follow-up system involving mentors, peers, counselors, homeroom teachers, parents, and psychologists has been identified as effective in providing both personalized and collaborative solutions to suboptimal character development among students. This system operates in an integrated manner through cross-stakeholder coordination, facilitating dialogue and periodic evaluation of students' progress. In practice, mentoring extends beyond academic aspects to encompass affective and social dimensions through religious approaches and counseling. This tiered process enables early identification of character-related issues and the implementation of comprehensive interventions through collaboration among key stakeholders from both the school and family environments.

The effectiveness of this system is reflected in the presence of supervision mechanisms, value reflection, and follow-up actions such as family involvement, individual and group counseling, and consistent role modeling by teachers, parents, and the broader social environment. The involvement of psychologists and counselors enhances the range of support provided to students, particularly in moral and religious development, and facilitates personalized case resolution through scientific approaches. The synergy between schools and families establishes a continuous monitoring and guidance network, ensuring that the internalization of religious and social character values occurs optimally and contextually.

These findings are consistent with the theory of exemplary conduct in character education, which posits that character formation should be shaped by real-life examples provided by individuals closest to students, particularly teachers, parents, and community figures (Nasirudin, 2019). Continuous role modeling across various daily contexts is believed to foster the internalization of positive character traits. Furthermore, this perspective is reinforced by the theory of religious mentoring, which emphasizes the importance of follow-up guidance through active participation in religious activities as a means of developing religious character (Muhaimin, 2018). Previous studies by Muin (2013) and Medisha (2021) further affirm that sustained collaboration among stakeholders is a key determinant of successful character mentoring. Therefore, a collaboratively designed tiered mentoring system represents a strategic best practice for addressing character development challenges, particularly within religious-based educational environments.

Research conducted by (Kamila et al., 2025) states that The character of hard work has a positive effect on the academic achievement of students, therefore the application of the character of hard work is very important for the life of the student, especially in terms of academic achievement. Likewise, the research conducted by (Hidayah, 2025) indicates that students with higher grit levels are better able to handle learning challenges and stress during chaotic times, such as when facing final exams, major assignments, or changes in learning methods. Grit, which includes a combination of perseverance and passion for long-term goals, is an important factor in helping students maintain a passion for learning despite complex

obstacles. Practically, these results confirm the importance of soft skills training and the habit of hard work in the campus environment to improve student achievement.

Conclusion

In conclusion, the pattern of character development through Islamic Religious Education (IRE) at SD Muhammadiyah 08 Plus demonstrates a comprehensive and integrated approach grounded in program innovation, religious habituation, mentoring, and curriculum reinforcement. The implementation of the Muhammadiyah Islamic Character Building (MICB) program and the tahsin-tahfiz Al-Qur'an initiative has effectively internalized moral, religious, and spiritual values among students through small-group learning, structured worship practices, teacher role modeling, and systematic monitoring. Despite challenges related to implementation consistency, these programs contribute positively to shaping students who are religious, disciplined, and characterized by excellence. The findings reinforce theoretical perspectives on habituation, religious school culture, and integrative character education, emphasizing the importance of synergy between structured programs and supportive school environments.

Furthermore, the character values cultivated through IRE—particularly the core JUARA values (Honesty, Excellence, Trustworthiness, Religiosity, and Activeness), motivational reinforcement, and Muhammadiyah values—have played a crucial role in strengthening students' religious identity, discipline, and moral conduct. The application of educative reward-and-punishment systems, continuous attitude monitoring, and the integration of Muhammadiyah values within the ISMUBA curriculum and extracurricular activities demonstrate the effectiveness of holistic character formation rooted in Islamic and Muhammadiyah educational principles. Nevertheless, sustained mentoring, consistent monitoring, and stronger collaboration between schools and families remain essential to ensure the optimal internalization of these values. Overall, this study confirms that character education through IRE, when implemented integratively and collaboratively, serves as a strategic foundation for developing students with strong Islamic character and readiness to face contemporary challenges.

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