Asian Journal of
Early Childhood and Elementary Education

e-ISSN : 3025-6917
p-ISSN : 3025-7565

Index : Harvard, Boston, Sydney University, Dimensions, Lens, Scilit, Semantic, Google, etc

https://doi.org/10.58578/AJECEE.v3i1.4700

FORMING RELIGIOUS CHARACTER THROUGH HIZBUL WATHAN GUIDANCE AT MUHAMMADIYAH 3 ELEMENTARY SCHOOL DENPASAR

Muhammad Syamsuddin[1], Abdul Haris[2], Syamsurizal Yazid[3]
Universitas Muhammadiyah Malang, Indonesia
samsoe30@yahoo.com; haris@umm.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Dec 17, 2024	Jan 1, 2025	Jan 13, 2025	Jan 18, 2025

Abstract

This study aims to describe the formation of religious character through Hizbul Wathan scouting activities at Muhammadiyah 3 Elementary School in Denpasar. The research uses a qualitative approach with subjects consisting of the school principal, the head of student affairs, and the scout leaders. Data were collected through observation, interviews, and documentation. To test the validity of the data, the researcher used triangulation of techniques and sources. Data analysis was conducted using the interactive model of Miles and Huberman, which includes data condensation, data presentation, and drawing conclusions. The results of the study show that the implementation of religious character formation through Hizbul Wathan scouting activities at Muhammadiyah 3 Elementary School in Denpasar was carried out in three stages: planning, implementation, and evaluation. Planning was done by designing lessons outlined in the syllabus and materials that had been prepared. The implementation stage involved integrating religious values with scouting materials. Meanwhile, the evaluation stage was carried out twice at the end of each semester, covering observations, attendance, student comprehension of the material, and the SKT (Standard Knowledge Test). The results of the evaluation of the Hizbul Wathan extracurricular activities were then recorded in the students' report cards.

Keywords: Character, Religious, Hizbul Wathan, Muhammadiyah

AJECEE Journal is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License

INTRODUCTION

Character is the essence of life that distinguishes humans from animals. With character, humans have a strong personality, good morals, and manners both personally and socially (Muliyah, 2020). Character can be instilled in children within the family environment or at school through character education that is incorporated into learning (Purwanti, 2017).

There are many parties responsible for the process of character development, including teachers, parents, and the community. Therefore, character development should be carried out in formal institutions such as schools and in non-formal institutions like the family and society. Many parents trust the school to shape their children's character, but often lack personal support at home. This is not ideal, as character development at school will not be perfect without collaboration with parents. Character education should start at an early age because it will shape their personality in the future, and it can be done anywhere and anytime, whether through formal or non-formal education (Suwartini, 2017).

One of the most important characters to instill in children is religious character, as it serves as the foundation of religious teachings in the lives of individuals, society, and the state of Indonesia (Wardanik et al., 2021). Efforts to instill faith, piety, and noble character in students can be achieved through religious character education (Viera Valencia & Garcia Giraldo, 2019). This religious character will become a strong foundation and shield for children in facing a life full of challenges and potential dangers that could lead them into error and immorality (Sukmana et al., 2023). In shaping students' religious character, it is crucial to emphasize the unity of belief, words, and actions (Muslimin, 2022). Therefore, religious values play a vital role in shaping children's character, ensuring that every action they take reflects positive behavior. The development of these character values must be based on the principles and teachings of religion (Pridayanti et al., 2022).

Considering the importance of religious character for children as explained above, all schools should give more attention to the formation of religious character. However, in reality, many schools still neglect this issue. This has led to the emergence of numerous cases of juvenile delinquency in elementary schools. One of the main causes is the lack of awareness about discipline. According to Schaefer in (Amaroso, 2022), inappropriate student behavior is driven by motives such as seeking attention, satisfaction, a desire to lead or dominate others, revenge for past mistakes, discouragement, or low self-esteem.

A challenge that educators need to overcome is teaching prayer, ensuring that students not only understand and perform the prayer properly but also implement it in their home environment. This is important because digital technology can become a double-edged sword if not used wisely, such as leading to a decline in discipline in worship (Rafilah, 2024).

Bullying in Indonesia is becoming an emergency issue, with cases continuing to rise despite the Ministry of Education and Culture's preventive policies. The Indonesian Education Monitoring Network (JPPI) recorded 379 children as victims of physical violence and bullying in schools from January to August 2023. One of the most recent cases occurred in Gresik, East Java, where a female elementary school student became permanently blind after being stabbed by a senior. The victim's parents handed over the legal process to the police and suggested their child transfer to another school after the trauma (Purwodianto, 2023). Another case involved a child being the victim of violence at a private elementary school in Sukabumi, West Java, where a 9-year-old student named L (Grade 3) suffered from abuse (Fatimah, 2023). According to Schaefer in Acink (2011), inappropriate student behavior is driven by motives such as seeking attention, satisfaction, a desire to lead or control others, revenge for past mistakes, discouragement, or low self-esteem, among many other behaviors.

Various issues accompany the implementation of education in Indonesia. Among adolescents, especially students, problems such as being easily provoked by negative news and being unable to control themselves, leading to student brawls, have emerged. For example, a student brawl in Depok resulted in two people suffering from cuts from a sharp weapon, one of which caused a finger to be severed (Aflahul Awwalina Mey R, Trisakti Handayani, 2020). Another example of the decline in character values is a pair of teenagers in Probolinggo, who were caught on CCTV engaging in immoral behavior in a mosque (Purwadi, 2019). A similar issue that reflects the erosion of national character values is the rising use of narcotics among adolescents. The head of the National Narcotics Agency (BNN) stated that drug abuse among teenagers has increased compared to the previous year. Research results show a 24%-28% increase in narcotics abuse in 2019, higher than the 20% in 2018 (Santoso & Pramudita, 2019).

Muhammadiyah 3 Elementary School in Denpasar is one of the schools that places great emphasis on religious character education. Based on an interview with the principal of

Muhammadiyah 3 Elementary School in Denpasar, religious character education is considered the main foundation in every activity at the school. The reinforcement of character education at Muhammadiyah 3 Elementary School is integrated through learning activities, community-based character education, culture-based character education, social-based education, and development activities.

The principal explained that this initiative began due to several issues related to the lack of religious character among the students, such as when performing prayers, some students were not well-organized. Sometimes, some students lack concentration during the Quran recitation (tadarus), opening prayers, and closing prayers at the end of lessons. Additionally, many students have not yet implemented the 4S program (Smile, Greet, Salute, and Charity). When meeting friends or teachers, some do not greet or say "Salam" (Islamic greeting).

This reality encouraged the school to make efforts to cultivate and develop religious character through the Hizbul Wathan scouting extracurricular activities, as it contains a curriculum that instills Islamic values, which are applied to become a habit in life. These habits are included in the Hizbul Wathan curriculum and programs, with Hizbul Wathan placing a stronger emphasis on Islamic scouting by applying Islamic beliefs in every activity.

Research on religious character education has been widely conducted by several researchers. Some researchers focus on religious character education for students through Islamic religious education by making thorough preparations, such as creating lesson plans (RPP) that enrich the material with visual videos, exemplary stories, etc. (Mulyanto, 2022). Others focus on strengthening the formation of religious character through aspects such as: role models, instilling discipline, habituation, creating a conducive atmosphere, integration, and internalization (Aristanti, 2020). Additionally, some studies focus on fostering awareness within students (Amelia, 2021). Other research mentions the role of habitual behavior for students, the modeling of teacher personalities, task assignments, reinforcement through lectures, and punishment for mistakes. This aligns with the statement by Annas Salahudin in (Kuswanto & Syahrudin, 2021) that character education can be carried out through habits, role modeling by educators, assignments, lectures, and punishments. It should also be engaging, challenging, and fun (Dartim, 2014).

Furthermore, research on Hizbul Wathan scouting has also been conducted by several researchers who focus on Hizbul Wathan activities, one of which plays a significant role in character formation. These activities utilize several methods, including: empowering students through team systems, open activities, education in engaging, fun, and challenging ways, using level progression and competency badges, and conducting activities with separate units for male and female scouts (Wulandari & Hidayah, 2020). Others state that through Hizbul Wathan scouting, students can be inspired to emulate the spirit of struggle in practicing and spreading Islamic teachings, as well as contributing to the development of the nation and state (Prastomo et al., 2019). Another study mentions that Hizbul Wathan activities serve as a platform for preparing Muhammadiyah cadres as organizational, national, and religious cadres, conducted through three stages: planning, implementation, and evaluation, all carried out through Hizbul Wathan activities (Efendi, 2018).

To complement the research mentioned above, the researcher is interested in conducting a study on the use of Hizbul Wathan to strengthen religious character at Muhammadiyah 3 Elementary School in Denpasar. Muhammadiyah 3 Elementary School in Denpasar is a Muhammadiyah organization engaged in the field of education under the leadership of the Muhammadiyah Regional Leadership of Denpasar City. In its learning process, Muhammadiyah 3 Elementary School applies an educational concept that integrates religious values into the lessons, both during and outside of class hours. This can be seen in one of the activities conducted at Muhammadiyah 3 Elementary School, which is the Hizbul Wathan scouting activity (HW). Many aspects of the Hizbul Wathan activities integrate religious values with educational scouting activities, which is of great interest. Students are required to participate in Hizbul Wathan scouting activities because each training session provides education beneficial to students, such as physical exercises, social activities, or religious activities, all grounded in Islamic values.

With the background mentioned above, the researcher conducts a study related to the formation of religious character through Hizbul Wathan scouting activities at Muhammadiyah 3 Elementary School in Denpasar, located in Denpasar District, Bali. The reasons the researcher chose this school, in addition to the ones stated above, are as follows: First, Muhammadiyah 3 Elementary School in Denpasar is known for its commitment to Islamic-based education (Adolph, 2016). The second reason is that Muhammadiyah 3 Elementary School in Denpasar delves deeper into the effectiveness of the Hizbul Wathan method in instilling religious values and good character in elementary

school-aged children. The third reason, as stated in the school's vision and mission, is: "To form a generation that is devout, virtuous, excellent, accomplished, and globally-minded," as outlined in Law No. 20 of 2003, Article 3, which states that the National Education System aims to develop students' potential to become individuals who are faithful and devout to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

This research focuses on the implementation of religious character formation for students through Hizbul Wathan scouting activities at Muhammadiyah 3 Elementary School in Denpasar.

Literature Review

1. **Religious Character**

Character education is a system that instills character values in school members, consisting of components such as knowledge, awareness, willingness, and behavior to apply those values (Salam et al., 2022). According to Thomas Lickona, character education is about becoming a school with character, and schools are the best place to instill character (Listiowaty, 2019). The process of character education is based on psychological development, which includes all human potential (cognitive, affective, and psychomotor) as well as the social development function in the contexts of social, education, and social interaction (Dianna Ratnawati, Bayu Rahmat Setiadi, 2015).

Character education is a process used to form an individual with character or personality (Hidayah, 2018). Character education is the education that teaches about behavior, personality, attitude, and ethics, so that an individual is formed as expected (Suwartini, 2017).

The reinforcement of character education refers to five core values, including: (1) religious; (2) nationalist; (3) independent; (4) mutual cooperation; (5) integrity. The subvalues of religious character include love for peace, tolerance, respecting differences in religion and beliefs, being steadfast, self-confidence, cooperation among adherents of different religions and beliefs, anti-bullying and violence, friendship, sincerity, not imposing one's will, loving the environment, and protecting the small and marginalized (Kemdikbud, 2019).

The word "religiosity" comes from the Latin word "religio," which comes from the word "religare," meaning "to be religious." Religion focuses on things that are done very well and in line with people's desires to express themselves and receive support so they can become part of a community (Fauziah, 2013).

According to Muhammad Yaumi, religiosity refers to the ability of individuals to practice their religion by adhering to its teachings, and knowledge about the beliefs they hold can reflect appreciation for growth and belief in supporting development, thus creating harmony in life for those who practice their religion (Yaumi, 2016). Religiocity is an attitude that shows obedience in fulfilling religious duties, mutual respect, and harmonious living with followers of other religions (Sugiarto, 2023).

Religious character is a trait inherent in a person or object that shows identity, characteristics, obedience, or Islamic messages. The Islamic character embedded in a person influences those around them to also work within the Islamic framework (Salam et al., 2022). The Islamic personality within an individual can be seen through their mindset and actions based on Islamic teachings. In terms of behavior, an individual with an Islamic character will show steadfastness in faith, obedience in worship, and maintaining harmonious relationships with others and the surrounding environment (Fitriana, 2014).

Religious character is the first and foremost character that must be instilled in children as early as possible, as it forms the foundation of religious teachings in the lives of individuals, society, and the Indonesian nation (Viera Valencia & Garcia Giraldo, 2019). It is one of the 18 characters outlined in Presidential Regulation No. 87 of 2017 on the Strengthening of Character Education (PPK) (Hidayah, 2018).

According to Asmaun Sahlan, religious character is an attitude that reflects the development of religious life, involving three main elements: faith, worship, and morality. These three elements serve as guidelines for behavior according to divine rules to achieve well-being and happiness in this life and the hereafter (Sahlan, 2017). It means making religion a guide in every word, behavior, and action, and adhering to God's commandments while avoiding His prohibitions (Muslih, 2022).

2. Character Development

According to Mitha Thoha, coaching is an action, process, result, or statement that is improved, showing progress, growth, evolution of various

possibilities, development, or enhancement of something (Fachruddin, 2019). Coaching is the curriculum planning that creates learning opportunities to guide students toward desired behavioral changes, while also measuring the extent to which these changes are achieved. The behavioral change referred to here is a positive change, where the concept of behavior encompasses actions, thoughts, and emotions as part of biological behavior (Hamidah et al., 2021).

Therefore, the initial step that must be considered to achieve success in character education is to correctly understand the core of character education or coaching. This stage is very crucial because according to H.E. Mulyasa, character education starts with awareness, understanding, concern, and commitment, which ultimately leads to action (doing or acting) (Rofi'ie, 2017). According to H.E. Mulyasa, moral understanding as the first aspect that needs attention in character education consists of six elements: first, moral awareness; second, knowledge about moral values; third, moral reasoning; fourth, the ability to see different perspectives (perspective-taking); fifth, decision-making ability; and sixth, self-knowledge (E. Mulyasa, 2022).

These six key elements are essential in character education, and they should be taught comprehensively to students and integrated into every aspect of learning. T. Ramli also revealed that personality education has a similar essence to moral education. In the context of education in Indonesia, character education focuses on instilling noble values that come from Indonesia's national culture (Gunawan, 2019). The main foundation that should underpin the implementation of character education is universal moral values that can be derived from religion (Rofi'ie, 2017).

3. Character Development Strategies

According to Lickona, there are three strategic stages that must be followed in the implementation of character education in schools:
a) **Moral Knowing**: This stage is the initial step in character education. The goal of this stage is to master values, and students must be able to distinguish between good and bad values. Additionally, it is very important to understand, logically and rationally (not dogmatically or doctrinally), the role of good or bad morals in daily life, as well as to recognize Prophet Muhammad (PBUH) as a role model with noble character (Amelia, 2021).

b) **Moral Feeling or Moral Loving**: The second stage is the learning process to develop love, done through serving others and learning to love without expecting rewards. The goal is to develop awareness of love and the need for high moral values. In this stage, the teacher targets the emotional dimension, heart, or soul of students, not their intellect, reasoning, and logic (Najili et al., 2022).
c) **Moral Doing or Moral Action**: This stage is the final part of the success process. Human nature since birth includes the need for others, and to benefit others, one must have the ability and skills. This is something that should concern everyone, including educators, parents, and the surrounding environment, so that the learning process is directed toward developing the ability to benefit others (Agus, 2023).

These three stages are crucial so that students can be involved in the educational system while understanding, feeling, internalizing, and applying positive values. By starting from these stages, the development of school culture can support the formation of good student character.

In character development, many methods can be applied and practiced in Islam (Aristanti, 2020). Imam Al Ghazali's philosophy of education focuses on transmitting community cultural values to each individual, allowing those values to coexist with other cultures (Wardanik et al., 2021). In educational development, the relationship between teachers and students is inseparable, where teachers play an important role in shaping the educational process. Imam Al Ghazali's teaching method emphasizes the balance between religious life and worldly life. There are four offerings in this educational method: the method of exemplification, advice (‘ibrah), storytelling (qishah), and habituation (Wardanik et al., 2021).

First, the **uswah hasanah** method "supports the formation of noble character." It is more impactful through those closest to the student, such as parents, teachers, and others, who play an important role in their daily lives. Human tendency to learn through imitation makes role models very important in the teaching and learning process (Amelia, 2021).

Second, the **nasehat** (Ibrah) method: In the Quran, ibrah and mauidzah are interpreted as efforts to learn from the experiences of others or events from the past through deep reflection, which then awakens self-awareness through words of advice and warnings about the good and bad of certain things (Aziz et al., 2020).

Third, the **qishah** (story or tale) method: Stories or tales have a profound impact on the soul of the listener because they contain efforts to learn lessons, reminisce about the past, engage in dialogue, and strengthen advice and wisdom through analogies and lessons. Storytelling is one of the most effective ways to capture students' attention (Hajrah, 2018).

Fourth, the **habituation** method: Habituation (habituation) essentially focuses on experiences performed repeatedly. This is crucial for young children (Dalmeri, 2014). Through habituation, an activity will become part of the child's future self. Good habituation will form a positive personality, while bad habituation tends to form a negative personality. This is often seen in people's lives (Amelia, 2021).

Fifth, the **tsawaab** (reward) and **'Iqaab** (punishment) methods: In Islam or in Arabic, rewards are known as *tsawâb*, meaning "reward, wage, or return." Tsawaab is a form of recognition received by someone for positive actions, attitudes, or behavior, either in material or non-material forms (Jannah, 2019).

In the book *"Concepts and Guidelines for Strengthening Character Education"* issued by the Ministry of Education and Culture of the Republic of Indonesia, the model for implementing character education at the classroom level includes:

a. **Routine Activities**

   Routine activities are activities carried out consistently by students, such as Monday flag ceremonies, cleanliness inspections, classroom duties, group prayers, discipline in entering the classroom, prayers before and after classes, greetings when meeting teachers, staff, and peers, and charity on Fridays.

b. **Spontaneous Activities**

   Spontaneous activities are those that students do spontaneously, such as collecting donations for friends affected by a disaster, or providing both moral and material assistance to communities facing disasters.

c. **Role Modeling**

   Educators and other educational staff provide role models through good actions, making them role models for their students, such as values of discipline, cleanliness, tidiness, affection, courtesy, attention, honesty, hard work, and self-confidence.

d. **Conditioning**

Conditioning refers to creating an environment that supports character education, such as maintaining body and clothing cleanliness, providing trash bins, preparing training materials, or displaying posters with wise words in schools or classrooms (B. Rahardja, 2017).

4. Religious Character Education in Hizbul Wathan Scouting

Character education can be implemented through extracurricular activities. Extracurricular activities are educational activities that take place outside of regular school hours and are part of the school curriculum, aimed at providing students with a platform to develop their existing abilities (Sapitri & Hidayah, 2019).

Hizbul Wathan is an autonomous organization established with the goal of developing students' potential, so that they can become individuals who are faithful and devoted to God, have noble character, are healthy, knowledgeable, skilled, creative, independent, and responsible democratic citizens (Kuswanto & Syahrudin, 2021).

Hizbul Wathan is an Islamic scouting organization that embodies the true essence of scouting. It instills faith and nurtures individuals with noble character (akhlakul karimah). As an autonomous organization under the umbrella of Muhammadiyah, its primary mission is to educate and nurture the mental well-being of children, youth, and young adults through Islamic-based scouting. Hizbul Wathan defines the cognitive development of Muhammadiyah's younger generation, as outlined in its Articles of Association, along with its essence that is packaged in Islamic character (Efendi, 2018).

The vision of the Hizbul Wathan Scouting Movement is to prepare and guide children, youth, and teenagers to have strong faith, as well as resilient mental and physical strength, so they can engage in da'wah (spreading the message of Islam) by carrying out the commands of Allah and avoiding all of His prohibitions (Ilhamiah, 2018).

METHODS

This study uses a qualitative approach. According to Lexy J. Moleong, qualitative research is research aimed at understanding the phenomena being experienced by research participants, which include perceptions, behaviors, motivations, actions, and others in a comprehensive manner (Lexy J. Moleong, 2020). Qualitative research generates descriptive data that can be obtained from speech, writing, or behaviors of the observed objects (Margono, 2007). The reason the researcher chose this approach is that the researcher aims to understand and describe the implementation process as well as the supporting and inhibiting factors in the formation of religious character through Hizbul Wathan activities at Muhammadiyah Elementary School 3 Denpasar.

The type of research used by the researcher is a single case study. A single case study is a type of research that examines actual phenomena occurring in individuals or groups based on various sources of information. The data collected is gathered comprehensively based on various sources and scientific methods. The researcher then draws conclusions from the data obtained in this study descriptively (Mackiewicz, 2018). This research focuses on a specific situation that occurs within individuals or groups.

The data collection techniques used in this study include: Observation, which is a data collection technique conducted by directly observing the conditions of the research object's environment, so the researcher can obtain a concrete picture of the observed object's condition (Sugiyono, 2013). In this case, the researcher directly observes and participates in field activities to understand firsthand the conditions and situations that occur. The purpose of the observation conducted in this study is to gather data related to the formation of religious character through Hizbul Wathan scouting at Muhammadiyah Elementary School 3 Denpasar.

Additionally, the researcher also uses the Interview technique, which is a communication activity conducted intentionally between two or more individuals, namely the interviewer who asks questions and the interviewee who responds to the questions (Citriadin, 2020). Through interviews, the researcher seeks information on how the school forms religious character through Hizbul Wathan scouting. The interview subjects are the principal of Muhammadiyah Elementary School 3 Denpasar, the head of student affairs, and the Hizbul Wathan scout leader. The selection of subjects is based on their

involvement in the research focus, which is the formation of religious character through Hizbul Wathan scouting.

Documentation is also one of the techniques the researcher uses to collect data. Documentation refers to a collection of information or facts in the form of documents. The required data can usually be obtained in various forms such as letters, personal notes, reports, images, and similar materials (Sugiyono, 2013). Using documentation, the researcher seeks documents containing information regarding the formation of religious character through Hizbul Wathan scouting.

In ensuring the validity of the data, the researcher uses triangulation, which is a technique for verifying the validity of data by using other variables for comparison and assessment (Sugiyono, 2018). This study uses source triangulation by confirming data obtained from the Principal, Head of Student Affairs, and the Hizbul Wathan Scout Leader. In addition, the researcher also uses technique triangulation by confirming data obtained from different methods, namely: interviews, observations, and documentation.

In analyzing the data, the researcher uses the Miles and Huberman data analysis technique, as well as Saldana. This data analysis technique consists of three stages: data condensation, data presentation, and drawing conclusions and verification (Matthew B. Miles, A. Michael Huberman, 2014). In data reduction, the researcher summarizes and categorizes the information obtained into several categories. Then, the data will be presented narratively and compared, after which the researcher will verify and draw conclusions through patterns of findings with source triangulation.

RESULTS

1. Research Results

Muhammadiyah Elementary School 3 Denpasar is one of the Muhammadiyah businesses owned by the Muhammadiyah Regional Leadership (PDM) of Denpasar City, which operates in the field of education. As an educational institution, it certainly has the responsibility to form militant cadres with noble character.

One of the mandatory activities that all students of Muhammadiyah Elementary School 3 Denpasar must participate in is the Hizbul Wathan scouting

extracurricular activity. As an autonomous organization, Hizbul Wathan has the vision and mission to realize the education of children in order to make them true Muslims who are ready to become cadres of the Muhammadiyah organization, the ummah, and the nation. This activity focuses on character building, leadership, and students' skills, including basic scouting training, strengthening Islamic values, as well as developing discipline, responsibility, and cooperation. There are also physical and mental exercises such as marching, camping, nature contemplation, and social service aimed at creating students who are not only excellent academically but also possess a strong personality and are ready to contribute to society and the nation.

From this activity, Muhammadiyah Elementary School 3 Denpasar aims to instill a sense of discipline so that students can pray on time, behave honestly both in scouting tasks and social interactions, have a sense of responsibility, social care, and environmental awareness.

In the process of forming religious character through Hizbul Wathan scouting, there are several stages that are applied, namely: first, planning; second, implementation/application; and third, evaluation. In the planning stage, counseling and socialization are the initial strategies carried out at the beginning of the new academic year, providing counseling and socialization to students and parents about the importance of character formation through Hizbul Wathan scouting. This activity is part of the school curriculum aimed at instilling religious values that can form good character for the students.

In this regard, the Principal of Muhammadiyah Elementary School 3 Denpasar, Mrs. Emma, always emphasizes in parent meetings at the beginning of each new school year: "Muhammadiyah Elementary School 3 Denpasar is committed to producing a generation with religious character and noble morals. One of the strategic efforts made is to integrate the Hizbul Wathan (HW) scouting activities, a Muhammadiyah scouting organization, into the education program. This step is driven by the belief that HW is not merely an extracurricular activity but also an effective platform for character development."

The formation of religious character through Hizbul Wathan scouting extracurricular activities is a series of steps designed as a link and support in the

planning process. The school principal, as the person in charge of organizing school programs, including the program for instilling character values through Hizbul Wathan activities, aims to ensure that these activities can run effectively in the future.

Hizbul Wathan scouting at Muhammadiyah Elementary School 3 Denpasar is based on the ideas outlined in the Hizbul Wathan Statutes (AD), specifically in Chapter II, Article 8, Paragraph 2, Point B, which states the formation and development of noble morals according to Islamic teachings (N. N. Sapitri, 2019).

According to the documentation of the Hizbul Wathan scouting guidelines at Muhammadiyah Elementary School 3 Denpasar, the goal of the Hizbul Wathan scouting activities is as follows: "To be ready to become cadres of the ummah organization and true Muslims, forming a generation that is intelligent, religiously characterized, and loves the homeland." This is in line with the vision of Muhammadiyah Elementary School 3 Denpasar, which is: "To form a generation that is devout, noble in character, excellent, accomplished, and globally aware."

The next planning stage involves the preparation of materials for scouting that are adjusted to the Hizbul Wathan curriculum or training programs at Muhammadiyah Elementary School 3 Denpasar. This curriculum is divided into several levels, namely: Athfal candidates (Grade 1), Athfal Melati 1 (Grade 2), Athfal Melati 2 (Grade 3), Athfal Melati 3 (Grade 4), and Purwa Level Introductions (Grades 5 and 6). The material taught focuses on character building of the students, with the role model method being used in the formation of religious character through the Hizbul Wathan scouting extracurricular activity. In this case, the instructors set a good example, and the students are asked to imitate them. The instructors also always deliver the material before starting the Hizbul Wathan activities. As stated by the principal:

> "Hizbul Wathan (HW) trainers, in addition to providing material and training for students, must also attend level advancement courses. Those who have not attended the Jaya Melati 1 course must attend, and those who have attended must continue with Jaya Melati 2, and so on. This is to expand the knowledge of scouting so that they can provide examples and behaviors that align with the values

> contained in the Hizbul Wathan (HW) scout oath and laws in daily life."

In the implementation stage, the formation of religious character through Hizbul Wathan scouting has clear objectives. One of the goals of Hizbul Wathan activities for students is to shape their character in line with the vision of Muhammadiyah Elementary School 3 Denpasar, which is "To form a generation that is devout, noble in character, excellent, accomplished, and globally aware."

The implementation of Hizbul Wathan activities at Muhammadiyah Elementary School 3 Denpasar is one of the mandatory activities for all students. At Muhammadiyah Elementary School 3 Denpasar, there are 6 instructors involved in this activity, which is held every Friday and Saturday. As stated by the HW coordinator:

> "All students are required to participate in HW extracurricular activities, from Grade 1 to Grade 6. These activities are divided into two days, Friday and Saturday. For Grades 1 and 2, the activities are held on Friday from 07:30 to 09:30, for Grades 5 and 6 on Saturday from 09:00 to 10:45, and specifically for Grades 3 and 4 from 14:00 to 15:45."

He added in the interview:

> "The form of Hizbul Wathan extracurricular activities at Muhammadiyah Elementary School 3 Denpasar begins with a prayer before the activities start, followed by briefings and advice on discipline, fostering good speech, practicing the 4S (smile, greet, say hello, charity), disposing of trash in its place with the circular program and ocean heroes, and performing the five daily prayers. This is then followed by the material that will be taught by the instructors, with groups being formed to make it easier to monitor and assist."

The HW instructor for Grade 6 also stated:

> "There are many HW activities that can be developed and trained to enhance students' intelligence, such as treasure hunts, pioneering,

> and semaphore. By having an intelligent character, students can do things accurately and well in understanding the rules in society and behave in accordance with the values of Islamic teachings, which can foster obedience to Allah SWT."

Students' character and mentality are also shaped through outdoor activities. For example, the Saturday-Sunday camping (PERSAHAD) for Grade 5 students in the first semester, which takes place at the Campground. Besides camping, there are various other activities aimed at developing students' character and skills, such as teaching students how to perform shortened prayers (qasar) for travelers. There is also the LEADERSHIP CHAMP program, which aims to teach students about responsibility in leadership roles, such as being a squad leader (PINRU), and working together in teams. This is in line with what was stated by the HW instructor for Grade 5:

> "One of the annual programs dedicated to Grade 5 students and the core team of Grade 6 is the Saturday-Sunday camping or PERSAHAD, and there is also the LEADERSHIP CAMP for Grade 6. This activity educates students' character and mentality, both individually and as a team, such as teaching them to perform combined shortened prayers, cooperate, be responsible, and even about discipline."

Additionally, there is the tadabbur alam program. The purpose of tadabbur alam is to deepen faith, gain lessons, and realize the greatness of God that is visible through His creations. Moreover, tadabbur alam encourages individuals to be more grateful and to actively participate in preserving nature as part of their responsibility toward the environment.

The change in students' character begins to form with the Hizbul Wathan programs. The instructors teach students in a fun and cheerful way, such as through singing and playing, as stated by the HW instructor for Grade 4:

> "There's a particular happiness when the final result is achieved according to the target. For example, when performing congregational prayers, the children usually make noise, run around, and shout in the mosque. During HW lessons, I must deliver them joyfully so that when it's time for prayer, they can focus and not be

> noisy anymore. We teach the prayers until the children can do it by themselves. The method I use is to sing songs I created with joy. These songs can influence the children's character."

The integration of HW is also driven by the school's need to create a learning environment that fully supports the formation of religious character. With a fun and educational approach, HW becomes the right medium for building students' Islamic and resilient personalities (Dartim, 2014). Muhammadiyah Elementary School 3 Denpasar hopes that through this program, students can become individuals with strong character, excellence, and be ready to face the challenges of the times without losing religious values.

In the implementation of Hizbul Wathan learning at Muhammadiyah Elementary School 3 Denpasar, there are some challenges in carrying out the activities, such as time and space constraints, as the researcher observed that the available time and space must be shared with other class levels. The HW instructor for Grade 5 conveyed:

> "Sometimes, the tight class schedule at school reduces the time available to participate in extracurricular activities like Hizbul Wathan, as we only have 2 hours per class level per week for guiding these scouting lessons. Therefore, we strive to deliver the material that is already programmed in the HW training as efficiently as possible."

It was also added:

> "Space is also a major issue in the implementation of these activities. We know that both instructors and students have packed schedules with various other activities, both in school and outside of school. The limited space makes it difficult for us to hold training sessions or meetings that are effective enough. Usually, we only have a little time outside of class hours, and that often competes with other equally important activities."

Another challenge is the limited number of instructors available to guide the students. Each instructor must handle 135 students at each level, which can affect the quality of guidance and attention that can be given to each student. The HW coordinator for Grade 2 stated:

> "Yes, indeed, one of our biggest obstacles at the moment is the insufficient number of instructors. As an activity involving many students, ideally, we need more instructors to be able to give more attention to each group. However, currently, we only have a few instructors who must guide hundreds of students."

Not only that, another obstacle is the influence of the external environment, as Muhammadiyah Elementary School 3 Denpasar is in the same complex as the junior high school, kindergarten, and food stalls. This is one factor that affects students' discipline, especially during training and behavior. Therefore, it is necessary to take action in the form of sanctions or consequences. This is to help understand which behaviors are acceptable and which are not. Thus, the existence of punishment or consequences raises students' awareness of doing the right thing. This is explained by one of the Hizbul Wathan instructors and the head of student affairs in the following interview:

> "There are some students who violate the rules that have been agreed upon, and we give sanctions or consequences based on the level of the violation. We do this to foster self-awareness in the students, so they will reconsider repeating their actions."

Seeing the potential, the Hizbul Wathan scouting movement plays an important role in character formation, which is the hope of religion, the nation, and the state. The Hizbul Wathan scouting movement is one of the activities that contributes to raising the dignity of the Indonesian nation, helping students to develop their potential to become individuals who are faithful and devoted to God Almighty, with noble character, healthy, knowledgeable, skilled, creative, independent, as well as democratic and responsible citizens.

Next is the evaluation process, which is a follow-up to the implementation of the Hizbul Wathan activities. The evaluation is conducted to assess how successful the learning programs and activities have been. As stated by the principal of Muhammadiyah Elementary School 3 Denpasar, the evaluation of the Hizbul Wathan activities at the school has been running smoothly and well. The HW coordinator also mentioned:

> "Evaluation is conducted twice, at the end of each semester. Several aspects are assessed, including observation results, attendance, students' understanding of the material, as well as tests

> (SKT), and the evaluation results of the extracurricular Hizbul Wathan activities are then recorded in the students' report cards."

One of the challenges in conducting this evaluation is that the assessment of religious character tends to be subjective, as character and religious values are not easily measured with standard assessment tools. The HW coordinator mentioned:

> "Instructors may have different assessments about the development of students' character, which can lead to inconsistencies in the evaluation process. Additionally, due to limited time for HW activities, the evaluation process cannot be carried out optimally."

Therefore, assessments are carried out gradually, continuously, and synergistically (N. N. Sapitri, 2019). This is done to observe changes in students' behavior for the better in the future. It will be reflected in their obedience to carry out religious duties, both in terms of their relationship with God and with His creations.

DISCUSSION

In this discussion, the researcher will analyze and critique the findings that have been presented above using the theories outlined in the theoretical review. Based on the findings from the research, the implementation of religious character formation for students through the Hizbul Wathan scouting activities at Muhammadiyah 3 Denpasar Elementary School is carried out through three stages: planning, implementation, and evaluation.

The implementation of religious character formation through Hizbul Wathan scouting activities at Muhammadiyah 3 Denpasar Elementary School in the planning phase includes: identifying the character traits to be formed, developing a syllabus and materials (I'dad), and preparing teaching materials to be delivered to students twice a week, on Fridays and Saturdays. This aligns with Twelker's view that lesson planning is a systematic way of identifying, developing, and evaluating a set of materials and strategies aimed at achieving specific goals (Twelker, 1972). In the preparation of the materials, values related to religion and character formation are instilled in each scouting activity. According to a study (Sukmana et al., 2023), the religious values taught during lessons will serve as a strong

foundation and a safeguard for children in facing life, which is full of challenges and potential dangers that could lead them astray and into sin.

Hizbul Wathan (HW) is a scouting movement based on Islamic teachings, as outlined in the Central Scout Headquarters Decree No: 012/SK.KWARPUS/A/IV/200, with the goal of guiding and preparing children, teenagers, and youth to have strong faith, a healthy mind and body, knowledge, skills in technology, and noble character. The ultimate goal is to cultivate true Muslim individuals who are ready to become youth leaders of the nation. This is in line with the HW charter's purpose of "Formation and Development of Noble Character According to Islamic Teachings," and the goal of Hizbul Wathan scouting at Muhammadiyah 3 Denpasar Elementary School is to prepare students to become cadres of the community and true Muslims, forming a generation that is intelligent, religiously charactered, and patriotic.

Next is the implementation phase. From the syllabus and materials that have been prepared, the instructors deliver the material to the students during training sessions on Fridays and Saturdays. The methods used include lectures, discussions, assignments, practice, and reflection as a contemplation of the lessons learned. This aligns with the educational theory of Imam Al-Ghazali, which emphasizes advice, habituation, and role modeling. At the beginning of the lesson, the first emphasis is on a solemn group prayer before starting the lesson. This is followed by advice related to the discipline of prayer, reviewing the Quran, getting accustomed to the 4S (smile, greet, say peace, and charity), honesty, the Friday infaq (charity) as an expression of concern for others, and the implementation of a circular program where students sort organic and non-organic waste for collection and subsequent recycling. According to Ulwan (2013), advice is a very effective method in shaping a child's faith, preparing their character, mental state, and social skills because advice has a significant impact on helping children understand the essence of things and raising their awareness of Islamic principles.

The supporting program includes an annual activity carried out outside of school during the first semester, known as PERSAHAD (Saturday-Sunday Camp), for fifth-grade students to develop their character and skills. This is in line with Mitha Thoha's opinion that an action is taken to demonstrate progress, development, and improvement. According to Hamidah et al. (2021), positive change is reflected in actions, thoughts, and emotions. Activities conducted include teaching students about rukhsoh (concessions) in

performing prayers for travelers, with students learning to shorten their prayers (qasar). Additionally, a LEADERSHIP CAMP is held for sixth-grade students, where they are taught about responsibility in leadership, such as being a team leader (PINRU) and working together within their team. In the second semester, there is a nature contemplation (tadabbur alam) activity, which is conducted for a day with the aim of encouraging students to be more grateful and actively participate in preserving the environment as part of their responsibility toward nature. There is also an environmental cleaning program (clean sweep), which is typically conducted around the school and even in the surrounding community.

Then, role modeling in education is greatly needed because, psychologically, students tend to imitate the behavior or figures they admire, including their teachers. According to Wahid (as cited in Nurlaila, 2019), the implementation of character education in schools is best carried out through a modeling approach, where the teacher acts as a role model (uswah). Students can imitate the educators in their daily lives, both in their words and actions, as they are examples to follow. Students are also given tasks that encourage them to think critically and complete them well, while still being guided by the instructors through advice and direction toward positive actions. If they violate the rules that have been mutually agreed upon, there will, of course, be consequences. This is in line with Annas Salahudin's opinion (as cited in Efendi, 2018), who states that character education can be applied through habits, role modeling from educators, assignments, lectures, and the application of sanctions.

The approach to the implementation of religious character formation through the Hizbul Wathan scouting movement, according to the researcher, uses a holistic approach that integrates cognitive (moral knowing), affective (moral feeling), and psychomotor (moral action) aspects, in line with Lickona's theory (1991). Various methods such as role modeling, advice, rewards & punishments, stories, and habituation align with the views of Al-Ghazali and Abdullah Nasih Ulwan.

Character education, as proposed by Thomas Lickona, emphasizes core values that can be applied in everyday life. First, by understanding how to do good (Moral Knowing), students are taught fundamental religious values such as honesty, discipline, responsibility, and caring for others. Through this learning, they understand the importance of doing good in daily life in accordance with Islamic teachings, as exemplified by our role model,

the Prophet Muhammad (PBUH). The methods used in this stage include advice, appreciation, and sanctions. Second, by fostering a love for goodness (Moral Feeling or Moral Loving), after understanding the importance of goodness in everyday life, students should learn to love what they do, so that when faced with bad behavior or immoral acts (mazmumah), their conscience will reject it. The method used in this stage is storytelling (hikayah) that can touch the feelings and thoughts of the students. Third, by demonstrating good behavior (Moral Doing or Moral Action), in this stage, good behavior means providing help or showing sincere concern for everyone, regardless of their background, social status, religion, or race (Lickona, 2012). The methods used at this stage are advice, habituation, modeling, attention, and supervision, as they have entered the phase of social life. The habits that have been taught will become good character in everyday actions. As stated by Novan Ardy Wiyani, habitual actions or habituation aim to form habits in a particular activity, creating a pattern of activity that is regular and continuous (Wiyani, 2014). Annas Salahudin, in his book *Pendidikan Karakter* (Character Education), states that the success of character education can be assessed when students are able to demonstrate integrity, academic ability, religious competence, as well as social and humanitarian skills.

The third phase is Evaluation. The evaluation process is conducted to follow up on the implementation of Hizbul Wathan activities in religious character formation. This evaluation is carried out to assess the success of the learning programs and activities that have been implemented. In line with Ralph Tyler's statement (as cited in Budiarjo, 2019), evaluation is the process of determining to what extent educational goals have been achieved and documenting the results. Evaluation is conducted systematically to assess the development and achievements of students, both in terms of religious character and scouting skills. Evaluation is carried out twice, at the end of each semester. Several aspects evaluated in the Hizbul Wathan activities related to student character formation include observation results, attendance, students' understanding of the material, and test results (SKT). The evaluation results from the Hizbul Wathan extracurricular activities are then recorded in the students' report cards. The evaluation process carried out in the Hizbul Wathan activities at SD Muhammadiyah 3 Denpasar runs smoothly and successfully. The form of evaluation for the Hizbul Wathan extracurricular activities at SD Muhammadiyah 3 Denpasar includes evaluating whether the material and outcomes are in line with the desired goals, as expressed by Tauada Silalahi in his book *Bahan Kuliah Evaluasi Pembelajaran*

(Learning Evaluation Materials), where the goal of evaluation is to assess the effectiveness and efficiency of the learning system as a whole.

CONCLUSION

The implementation of religious character formation for students through the Hizbul Wathan scouting activities at SD Muhammadiyah 3 Denpasar is carried out in three stages: planning, implementation, and evaluation. The planning stage involves designing the learning, which is documented in the syllabus and the materials that have been prepared. The implementation stage is carried out by integrating religious values with scouting materials. Meanwhile, the evaluation stage is conducted twice, at the end of each semester, and includes observation results, attendance, students' understanding of the material, and test results (SKT). The results of the evaluation from the Hizbul Wathan extracurricular activities are then recorded in the students' report cards.

REFERENCES

Adolph, R. (2016). *Komitmen Islam terhadap pendidikan nilai menjawab tantangan globalisasi*. *4*(1), 1–23.

Aflahul Awwalina Mey R, Trisakti Handayani, R. F. L. (2020). *Analisis implementasi budaya sekolah dalam pembentukan karakter religius peserta didik*. 174–183.

Agus, Z. (2023). Pendidikan Karakater Menurut Abdul Majid Dan Dian Andayani Dalam Perspektif Islam. *Jurnal Kajian Pendidikan Islam*, *2*, 279–290. https://doi.org/10.58561/jkpi.v2i1.56

Amaroso, T. (2022). *Masalah Kedisiplinan Siswa di Kelas*. https://www.kompasiana.com/tyaraa21/635b1fd84addee4c8d035842/masalah-kedisiplinan-siswa-di-kelas

Amelia, J. (2021). Peran Keteladanan Guru PAI Dalam Pembentukan Karakter Religius Siswa SMP Negeri 07 Lubuklinggau. *Al-Bahtsu*, *6*(1), 87–95.

Aristanti, S. (2020). *Strategi pembentukan karakter religius melalui kegiatan keagamaan di sekolah menengah pertama*. *21*(1), 1–9.

Aziz, A. A., Budiyanti, N., & Hasanah, A. (2020). Pengembangan Model Ibrah Mauidzah Dalam Pembelajaran Pai Untuk Meningkatkan Karakter Siswa. *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam*, *4*(01), 46. https://doi.org/10.24127/att.v4i01.1218

B. Rahardja, z . arifin. (2017). Implementasi Pendidikan Karakter Islami pada Kegiatan Ekstrakurikuler "Hizbul Wathan" (Studi Empirik di SMA Muhammadiyah 3 Surakarta Tahun Pelajaran 2016/2017). *Suhuf*, *29*(2), 108–124.

Budiarjo. (2019). *Implementasi Evaluasi Pembelajaran*. Rumah Belajar Matematika Indonesia.

Citriadin, Y. (2020). Metode penelitian kualitatif (suatu pendekatan dasar). In *Sanabil Creative*. http://www.academia.edu/download/35360663/metode_penelitian_kualitaif.docx

Dalmeri. (2014). Pendidikan Untuk Pengembangan Karakter. *Journal of Chemical Information and Modeling*, *14*(1), 269–288.

Dartim, M. R. (2014). Peran kegiatan kepanduan Hizbul Wathan dalam membentuk karakter pemimpin Islami di Hizbul Wathan kafilah penuntun Moh.Djazman UMS. *J Surg CI Res*, *5*(1), 47–55.

Dianna Ratnawati, Bayu Rahmat Setiadi, N. A. H. (2015). Faktor-Faktor yang mempengaruhi pendidikan karakter Holistik. *Proceeding Seminr Nasional Universitas PGRI Yogyakarta*, *1–11*, 318–322. https://core.ac.uk/download/pdf/53060575.pdfF

E. Mulyasa, M. P. (2022). *Manajemen Pendidikan Karakter*. PT Bumi Aksara.

Efendi, M. (2018). Penerapan Pendidikan Karakter Melalui Program Gerakan Kepanduan Hizbul Wathan Pada Sekolah Dasar Muhammadiyah Vi Palembang. *Conciencia*, *17*(1), 27–39. https://doi.org/10.19109/conciencia.v17i1.1581

Fachruddin, A. (2019). Pengertian Pembinaan Menurut Ahli. *Journal*, 11–31.

Fatimah, S. (2023). *Kasus siswa SD Sukabumi diduga di-bully hingga patah tulang naik penyidikan*. https://news.detik.com/berita/d-7083618/kasus-siswa-sd-sukabumi-diduga-di-bully-hingga-patah-tulang-naik-penyidikan

Fauziah, M. (2013). Metode Dakwah Dalam Membangun Religiositas Masyarakat. *Jurnal Al-Bayan*, *19*(28), 95–108. https://jurnal.ar-raniry.ac.id/index.php/bayan/article/download/108/97

Fitriana, R. (2014). Model pendidikan karakter religius berbasis pada pengetahuan matematika sekolah. *Procedia Manufacturing*, *1*(22 Jan), 1–17.

Gunawan, H. (2019). Pendidikan karakter, konsep dan implementasi. In *Sustainability (Switzerland)* (Vol. 11, Issue 1). Alfabeta. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_sistem_pembetungan_terpusat_strategi_melestari

Hajrah. (2018). Pengembangan Metode Bercerita Pada Anak Usia Dini. *Administrasi Pendidikan Kekhususan PAUD, 1*, 4. http://eprints.unm.ac.id/11249/1/Jurnal Hajrah.pdf

Hamidah, A. Z., Warisno, A., & Hidayah, N. (2021). Manajemen Kurikulum Dalam Meningkatkan Karakter Religius Peserta Didik. *JURNAL AN-NUR: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman*, *7*(02), 1–15. http://journal.an-nur.ac.id/index.php/annur/article/view/88

Hidayah, Y. (2018). Pendidikan Karakter Religius Pada Sekolah Dasar: Sebuah Tinjuan Awal. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, *1*(2), 191–217.

Ilhamiah, N. (2018). Penerapan Pendidikan Karakter Melalui Program Adiwiyata. *Prosiding Seminar Nasional 20 Program Pascasarjana Universitas Pgri Palembang* , 130–135. http://www.depdiknas.go.id

Jannah, M. (2019). Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di Sdtq-T an Najah Pondok Pesantren Cindai Alus Martapura. *Al-Madrasah: Jurnal*

Pendidikan Madrasah Ibtidaiyah, *4*(1), 77. https://doi.org/10.35931/am.v4i1.178

Kemdikbud. (2019). Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama. *Kementerian Pendidikan Dan Kebudayaan Republik Indonesia*, 8. https://cerdasberkarakter.kemdikbud.go.id/?wpdmpro=buku-konsep-dan-pedoman-ppk

Kuswanto, C. W., & Syahrudin, I. S. (2021). Implementasi Pendidikan Karakter Melalui Kegiatan Kepanduan Hizbul Wathan (HW). *Elementary : Jurnal Ilmiah Pendidikan Dasar*, *7*(2), 175. https://doi.org/10.32332/ejipd.v7i2.3191

Lexy J. Moleong, M. . (2020). *Metodologi Penelitian Kualitatif*.

Lickona, T. (1991). *Educating for Character: How Our School Can Teach Respect and Responsibility*. Bantam Books.

Lickona, T. (2012). *Education For Character: Mendidik Untuk Membentuk Karakter, Terjemahan Juma Wadu Wamaungu*. Bumi Aksara.

Listiowaty. (2019). Strategi Pengembangan Karakter Dalam Kegiatan Kegiatan Hizbul Wathan (HW). *Jurnal Tahdzibi*, *4*(2), 1–8. https://doi.org/10.24853/tahdzibi.4.2.103-110

Mackiewicz, J. (2018). A Mixed-Method Approach. In *Writing Center Talk over Time*. https://doi.org/10.4324/9780429469237-3

Margono, S. (2007). *Metodologi penelitian pendidikan*. Rineka Cipta.

Matthew B. Miles, A. Michael Huberman, J. S. (2014). *Qualitative Data Analysis*. SAGE.

Muliyah, P. (2020). Konsep pendidikan karakter religius Ki Hadjar Dewantara. *Journal GEEJ*, *7*(2), 630–646.

Mulyanto, A. (2022). *Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di SD Negeri 004 Petapahan*. https://repository.uin-suska.ac.id/61874/

Muslih, M. (2022). Pendidikan Karakter Religius pada Siswa di Sekolah Dasar At-Tarbiyah Al-Islamiyah. *Conference of ElementaryStudies*, 254–260.

Muslimin, N. I. C. (2022). *Strategi pembentukan karakter religius pada anak*. *4*(2), 51–64.

N. N. Sapitri. (2019). Implementasi Pendidikan Karakter Religius Melalui Ekstrakurikuler Hizbul Wathan Di SD Muhammadiyah Karangkajen II. *Fundamental Pendidikan Dasar*, *1*(1), 1–9.

Najili, H., Juhana, H., Hasanah, A., & Arifin, B. S. (2022). Landasan Teori Pendidikan Karakter. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *5*(7), 2099–2107. https://doi.org/10.54371/jiip.v5i7.675

Prastomo, W., Huliyah, M., Nasrudin, M., & Kusumawati, I. (2019). *Hizbul Wathan Bagi Pendidikan Kemandirian Tingkat Sekolah Dasar*. *4*(1), 47–62.

Pridayanti, E. A., Andrasari, A. N., & Kurino, Y. D. (2022). Urgensi Penguatan Nilai-Nilai Religius Terhadap Karakter Anak Sd. *Journal of Innovation in Primary Education*, *1*(1), 40–47.

Purwanti, S. (2017). Analisis Pelatihan Strategi Pendidikan Karakter Peduli Lingkungan Untuk Mewujudkan Sekolah Adiwiyata Bagi Guru Sekolah Dasar di Kecamatan Piyungan …. *Diakses Pada Tanggal*, 440–447. https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/9138/38.pdf?sequence=

1

Purwodianto, J. (2023). *Mata siswi SD di Gresik ditusuk hingga buta - "Perundungan di Indonesia sudah darurat."* https://www.bbc.com/indonesia/articles/czr1xkdvk8jo

Rafilah, N. H. (2024). *Tantangan dan Solusi Pengajaran Shalat di Era Digital Bagi Siswa Sekolah*. https://www.kompasiana.com/16_28_nabilahasnarafilah4281/6707b5d7c925c44550556853/tantangan-dan-solusi-pengajaran-shalat-di-era-digital-bagi-siswa-sekolah

Rofi'ie, A. H. (2017). Pendidikan Karakter adalah sebuah keharusan. *Waskita*, *1*(1), 113–128.

Sahlan, A. (2017). *Mewujudkan Budaya Religius di Sekolah*. Pustaka and Maliki Press.

Salam, A., Ikhwanuddin, I., & Sri Jamilah, S. J. (2022). Pendidikan karakter anak usia dini. *PELANGI: Jurnal Pemikiran Dan Penelitian Islam Anak Usia Dini*, *4*(1). https://doi.org/10.52266/pelangi.v4i1.816

Sapitri, N., & Hidayah, N. (2019). Implementasi Pendidikan Karakter Religius Melalui Ekstrakurikuler Hizbul Wathan Di SD Muhammadiyah Karangkajen II. *Fundamental Pendidikan Dasar*, *1*(1).

Sugiarto. (2023). *Dampak Kultum Terhadap Karakter Religius Siswa Di MAN 7 Jombang*. *4*(1), 1–23.

Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatig, dan R&D*. Alfabeta.

Sugiyono, D. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan*.

Sukmana, D., Bahruddin, E., & Rahman, I. K. (2023). *Pendidikan Religius Bagi Anak Menurut Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam*. *9*(4), 1740–1752.

Suwartini, S. (2017). Pendidikan Karakter Dan Pembangunan Sumber Daya Manusia Keberlanjutan. *Trihayu: Jurnal Pendidikan Ke-SD-An*, *Vol. 4*(1), 220–234.

Twelker. (1972). *The syistematic development of instruction: an overview and basic guide to the literature*.

Viera Valencia, L. F., & Garcia Giraldo, D. (2019). Pembentukan Karakter Religius Siswa Aktivitas Keagamaan Pembiasaan. *Angewandte Chemie International Edition, 6(11), 951–952.*, *2*(March), 55–65.

Wardanik, Y., Muhammd, D. H., & Susandi, A. (2021). Konsep Pendidikan Karakter Presfektif Al-Ghazali dan Abdullah Nashin Ulwan. *Edumaspul: Jurnal Pendidikan*, *5*(2), 480–487. https://doi.org/10.33487/edumaspul.v5i2.2132

Wiyani, N. A. (2014). *Psikologi Perkembangan Anak Usia Dini*. Gava Media.

Wulandari, M. F., & Hidayah, N. (2020). Pembentukan Karakter Kreatif Melalui Ekstrakurikuler Hizbul Wathan Di Sd Muhammadiyah Karangkajen Ii Yogyakarta. *Jurnal Fundadikdas (Fundamental Pendidikan Dasar)*, *3*(2), 195–209. https://doi.org/10.12928/fundadikdas.v3i2.2830

Yaumi, M. (2016). *Pendidikan karakter: landasan, pilar & implementasi*. Prenada Media.