International Journal of Education, Culture, and Society

e-ISSN : 3024-8973
p-ISSN : 3024-8981

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

https://doi.org/10.58578/IJECS.v3i1.4524

Formation of Religious Character Through the Islamic Character Building (ICB) Program at SD Lughatuna Bekasi City

Mugni Sodik[1], Abdul Haris[2], Syamsurizal Yazid[3]
Universitas Muhammadiyah Malang, Indonesia
mugnisyifa@gmail.com, haris@umm.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Nov 29, 2024	Dec 14, 2024	Dec 26, 2024	Dec 31, 2024

Abstract

The purpose of this study is to describe and analyze the formation of religious character through the *Islamic character building* (ICB) program at SD Lughatuna, Bekasi City. This study uses a qualitative approach with a case study type of research. The subjects of the study were the principal, ICB Coordinator, PAI teachers, and grade VI students. Data collection techniques are carried out by interviews, observations, and documentation. The validity of the data uses source triangulation. The data analysis technique uses the analysis of the interactive model of Miles, Huberman and Saldana. The results of the study show that the formation of students' religious character is carried out through teaching, stories, practices, rewards and punishments, habituation, modeling/imitation and *controlling*. The teaching process is carried out by integrating character values in learning, hadsith about aqidah and worship, Fiqh, Islamic stories. Habituation is carried out through the implementation of congregational prayers, murajaah of the Qur'an and hadith, speaking and behaving politely, orderly culture and queuing. Modeling is carried out by teachers and school employees by giving good examples directly to students at school. Controlling is carried out by the teachers and parents. Teachers actively communicate and collaborate with parents regarding worship and student

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behavior at home. Evaluations are carried out periodically and programmatically, both weekly, quarterly and yearly.

Keywords: Education Character; Religion Character, ICB Program

INTRODUCTION

Article 3 Chapter II of Law No. 20 of 2003 explains that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and devote themselves to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Mof & Ramadan, 2019).

The ideals of the Indonesian nation to realize a quality generation as mandated in the National Education System Law Number 20 of 2003 have not been fully achieved. Observing the current conditions in the era of globalization, the threat of losing the character of the nation's children is getting bigger. This is marked by the beginning of the loss of social value in generations, the occurrence of moral degradation (Kesuma, Triatna, 2018), the birth of a matrealist, hedonistic, apathetic generation (Wiyani, 2017), and a bullying generation (Cahyono, 2016).

The era of globalization that gave birth to technological developments has resulted in the rampant use of gadgets among the public, including children and teenagers. Denak Sintia Rahmawat in 2018 in her research entitled "*Analysis of the Use of Gadgets on Children's Morals (Case Study at SD N 01 Kebonharjo, Klaten)*", which stated that gadgets have a big impact on children's growth and development, especially in the formation of their personality. The negative impacts are disturbed physical health, addiction, children become lazy, weak thinking power, reduced communication skills (Rahmawati, 2018). And the most dangerous impact is that children easily access adult sites on the internet which can damage children's morals (Mulyana, 2013).

Information technology, in addition to having a positive impact, also has a negative impact, even the negative impact is greater than the positive impact. The results of research conducted by (Griffiths, 2013), (Zaremohzzabieh et al., 2014), and (Abdulahi et al., 2014) show that information technology has a bad impact on a person. Information technology

causes a person to be very dependent and spend most of their time on unproductive things. In fact, according to Sumardi & Rispawati (2020), the most dangerous impact of the uncontrolled use of technology is the moral damage of the nation.

According to data from the Indonesian Child Protection Commission (KPAI) in 2021, the number of children facing the law reached 126 cases. In September 2023, both received through the media and direct complaints, children who have legal cases reached 117 cases. The most cases of victims of sexual violence, with 566 cases, followed by 271 cases of physical and/or psychological violence. Cases of child abuse as victims, in the report received by KPAI, as many as 38 cases (https://bankdata.kpai.go.id/c/tabulasi-data/data-kasus-per-tahun).

For that reason, the deterioration of morals that occurs in the education unit. Some education observers assess that the quality of education in Indonesia is getting worse. One of the indicators is the decline in the attitude and moral behavior of graduates of educational units which are increasingly not in accordance with the desired moral value order. Many students whose behavior lacks manners (read: manners) and do not care about the environment. Coupled with negative behaviors such as the habit of skipping school, cheating during exams, alcohol and drugs, theft, gambling, *vandalism,* brawls between students, free sex, sexual deviance, and immoral acts, as well as other violations of the law such as acts of violence, both physical violence and psychological violence such as bullying and so on (Judiani, 2010). With the current condition of character decline in Indonesia, character education is very important to be carried out and improved (Fakhruddin & Nasrudin, 2023).

According to Judiani (2010), promiscuity and the practice of community life are increasingly concerning because some community members are not directed in living life. Multidimensional crises such as aqidah, and worldly converts began to erode the population of this nation into an instant and sophisticated life which caused some people to begin to abandon their religion. Seeing the above conditions, character education, especially religious character, is very important. The current character crisis is a national problem that must be solved immediately. Teaching character should start early, because childhood is a period of human development where the values taught will be more easily embedded in him and will make him an individual who has good morals and behavior (Alfi Zan Nur, 2023).

According to Wuryandani et al., (2014) that the cause of the moral and character crisis among students, graduates, and even education managers is due to the existence of a scientific dichotomy, namely the separation between intellectual education and character education. Education at this time emphasizes more on cognitive/knowledge and psychomotor/physical aspects, but neglects the affective aspect, especially religious characters, so that it pays less attention to learning that prepares students to face their spiritual and social life in the future (Nurjannah et al., 2018).

The formation of religious character is one of the important aspects in education, especially in elementary schools. In the context of Indonesia, where religious and cultural diversity is an integral part of people's lives, religious character education plays a role in shaping a generation that is not only intellectually intelligent, but also has good morals and ethics. Religious character education aims to instill religious values that can guide students in living their daily lives, create individuals with noble character, and be able to contribute positively to society (Lickona, 1991).

Religious character is an attitude or behavior that is inherent in a person who makes religion his or her base and is able to be tolerant of adherents of other religions (Wiguna, 2014). Religious values are character values related to God. The pattern of goodness in thinking, behaving, and acting a person is sought based on the values of the Divine and or the teachings adhered to. In the Islamic view, this value is closely related to humans and Allah *(hablum minallah)* which reflects faith in Allah SWT, and the relationship between humans and humans *(hablum minannas)* as well as its relationship with nature/environment (Nurhadi, 2015). Religious values are important to be developed in children's personalities as an effort to form a positive person in carrying out actions, words, and thoughts in accordance with Islamic teachings, namely the Qur'an & Sunnah. Religious can be interpreted as the understanding and implementation of beliefs in daily life. The internalization of religious values cannot be done instantly, but requires time and a continuous process (Salsabila & Priatmoko, 2023).

The Ministry of Education and Culture explained that religious character is a character that reflects faith in God Almighty which is manifested in the implementation of the religious teachings it adheres to, respects differences in views and religious differences, upholds a tolerant attitude towards the implementation of other religions and beliefs, lives in harmony and peace with other religious beliefs (Ministry of Education and Culture,

2017). Religious character education aims to form a complete personality that concerns cognitive, affective and psychomotor aspects in order to form *a habit of the mind, heart and hands*. Students will grow into positive individuals, have strong faith, a good mindset, and have good morals and a high sense of responsibility (Addawiyah & Kasriman, 2023). However, if we look at the reality, there are still many findings that schools have not fully paid attention to character education, especially religious characters.

Several studies on religious characters have been done by researchers. Some researchers focus on the formation strategy as carried out by Suhardi (2013), Erniati (2015), Celia Cinantya (2022), Moch. Holilurrohman (Holilurrohman, 2020) and Ridwan (2018). Others focus on the factors that influence it, such as those done by Abdulloh Hamid and I Putu Sudira, (Hamid & Sudira, 2013), Ely Fitriani (2017), Nurhayati et al., (2022). Others focus on character formation models, as done by Rahman & Aliman (2020), Eka Saputra (Saputra, 2020). However, there are still many aspects that can be studied from the issue of religious character as in the case that occurred at SD Lughatuna Bekasi City.

SD Lughatuna as a formal educational institution has a commitment to integrate religious values in the teaching and learning process. One of the programs implemented to achieve this goal is *Islamic Character Building (ICB)*. This program is designed to shape students' character through learning based on Islamic teachings and good religious practices. ICB's programs not only focus on teaching religious theory, but also include habituation in everyday behavior, so that students can internalize religious values in every aspect of their lives.

Through the ICB program, students are taught about the importance of values such as honesty, responsibility, discipline, empathy, and tolerance. In addition, this program also involves the active participation of students in worship activities, such as congregational prayers, tadarus, and social activities that prioritize concern for others. Thus, it is hoped that students will not only understand religious concepts, but also be able to practice them in daily life.

Based on the observations that have been made by researchers, religious character has been well imbedded. This can be seen from the congregational zuhur prayer activities, Asr prayers, and dhikr that are so orderly. In addition, when the class time starts, students independently immediately enter the classroom and pray with enthusiasm and solemnity. The queuing culture and polite behavior have been well embedded in the school. Not only

that, the researcher also found that there is tolerance that occurs in the classroom when there are students who express their opinions, then other students will listen to them. In addition, the relationship between students and teachers or with their peersis very good, speaking politely, although sometimes accompanied by a little exaggerated jokes.

From the background of the above problems, the researcher is very interested in researching more deeply about the ICB program developed at the school which is focused on two problems, namely what is the concept of forming religious character through the ICB program at SD Lughatuna Bekasi City? and how is the implementation of the formation of religious character through the ICB program at SD Lughatuna Bekasi City?.

Theoretical Framework

Religious Character and Its Urgency

Religion is very important for human life guidelines because with sufficient religious provisions, it will provide a strong basis when thinking, behaving and doing. In religious values, it contains the rules of life and self-control from actions that are not in accordance with religious law. Strong religious values are the foundation for students to become people who can control themselves against negative things in the future. Religious values are the most important values in human life because if a person can love his God, his life will be full of goodness, especially if the love for God is also perfected by loving His other creations, namely the entire universe and its contents, thus loving His creation means also loving fellow humans, animals, plants, and the entire world. A person who has this character will try to behave with love and kindness (Azzet, 2016).

The most visible sign of a person who is well religious is practicing the religious teachings he adheres to in his daily life. This is the character that really needs to be built for religious believers, for example, a person's faith in Islam is considered perfect if it includes three things, namely faith in the heart, verbally pledged, and manifested in real actions. If this can be done well, it means that character education has been successfully built in the teaching and learning process carried out in schools. If a person's level of faith has completely penetrated into the soul, then humans who have a soul will definitely not be plagued by miserliness, greed, or greed. On the contrary, he will be generous, like to give, spend wealth on the good, supportive, and generous to others. In addition, he will be a

human being who can be expected to be good and can be guaranteed that no evil will arise (Mustari, 2011).

Religious character is currently needed in the face of changing times and moral degradation, in this case students are expected to be able to have personality and behave according to good and bad measures based on religious provisions and decrees. Therefore, students must develop their character so that they really believe, behave, speak, and behave in accordance with the religious teachings they adhere. To realize these expectations, a supportive school culture, educators or teachers who can be role models for students are needed. Teachers not only command students to be obedient and obedient and carry out religious teachings but also provide examples, figures, and examples (Azzet, 2016).

Character education is a system of instilling character values to school residents on an ongoing basis which includes the components of knowledge *(cognitive),* awareness or willingness *(affective/love),* and action *(doing/psychomotor)* to carry out these values in their lives both towards God, themselves, others, the environment, and their nation so that a human being is formed (Muslich, 2011).

Religion as one of the values in character education is described by the Ministry of National Education (2010) as an attitude and behavior that is obedient in carrying out the religious teachings adhered to, tolerant of the implementation of other religions, and living in harmony with followers of other religions. Religious values are values related to God Almighty and are the underlying values of character education because basically Indonesia is a religious country (Azzet, 2011). Religious character refers to a set of values and attitudes to life that are based on religious teachings, which are reflected in a person's daily behavior, habits, and decisions. Religious character not only includes a theoretical understanding of religion, but also implements the teachings of the religion in concrete actions, both in *vertical* aspects (relationship with God) and *horizontal* (relationship with fellow beings) (Tilaar, 2002).

According to *Lickona (1991)* "Character is the sum of the habits of the heart, mind, and body, which are shaped by moral and religious values. The essence of character formation involves shaping these habits toward the good, which includes a deep sense of faith and responsibility toward others." Religious character is part of the overall moral character, which includes behavior influenced by religious principles that reflect integrity, responsibility, and compassion. Religious character education teaches children to have a

strong faith and respect for universal values, such as honesty, kindness, and faithfulness to God.

According to Jalaluddin, (2016) religious character includes: a. *Faith, which is* understanding and believing in religious teachings; b. Worship*,* which is carrying out religious commands consistently; c. Morality*,* which is behaving in accordance with religious values, such as honesty, fairness, and caring. Meanwhile, Glock & Stark, (1965) divides the religious aspect into five dimensions as follows: a. *Religious belief*, which is the belief in God and everything related to the supernatural world and accepting dogmatic things in their religious teachings. *Religious practice* (aspect of worship), which is an aspect related to the level of attachment which includes the frequency and intensity of a number of behaviors, where these behaviors have been determined by religion such as the procedure for carrying out worship and religious rules. c. *Religious feeling* (aspect of appreciation), which is a description of the form of feelings felt in religion or how far a person can live the experience in the religious rituals he or she performs, for example, solemnity when praying. d. *Religious knowledge*, which is an aspect related to a person's understanding and knowledge of his religious teachings to add knowledge about the religion he adheres to. *Religious effect* (aspect of practice), which is the application of what he has learned from the religious teachings that he adheres to and then applied through attitudes and behaviors in daily life.

Formation of Religious Character

Formation is a process, thing, way, act of forming (National, 2008). Etymologically, the word character (English: *character*) comes from the Greek, namely *charassein*, which means *to engrave* which means to carve, paint, sculpt or scratch (Echols & Shadily, 2003). In the Indonesian dictionary, character is defined as character, disposition, psychological traits, and ethics that distinguish one person from another. According to Sjarkawi (2006) character is a characteristic or characteristic or style or characteristic of a person that comes from the formation received from the environment, for example the family environment since childhood, and also innate since birth, school or community environment. Almost the same as Sjarkawi's opinion, Doni Koesoema equates character with personality. A person with character means a person with personality or morals. Personality is a characteristic, characteristic, or characteristic of a person, both speech, attitude, and deeds that are derived from the formations received from his environment (Cucum, 2020).

Terminologically, character according to Lickona is *a reliable inner disposition to respond to situations in a morally good way,* which means the deepest disposition in responding to situations in a good and moral way (Lickona, 1991). According to him, character is composed into three interrelated parts, namely knowledge of morals, moral feelings, and moral behavior. Based on this view, Lickona emphasized that good *character* includes knowledge of goodness *(knowing the good),* then causing a commitment to the good *(desiring the good*), and finally really doing *the good (doing the good).* Assess the three pillars of character that are expected to become habits, namely *habits of the mind, habits of the heart, and habits of action (*Khulailah & Marzuki, 2023).

According to Agus Prasetyo and Emusti Rivashinta, character education is a system of instilling character values in students which includes components of knowledge, awareness or willingness, and actions to implement these values, both towards God Almighty, oneself, others, the environment, and nationality so that they become *kamil people* (Prihatmojo et al., 2020). Character education can be interpreted as value education, ethics education, moral education, character education, which aims to develop students' ability to make good and bad decisions, maintain what is good, and realize that goodness in daily life wholeheartedly based on self-awareness (Hariyanto, 2012).

In line with the above opinion, according to Simon Philips (2008), character is a collection of values that lead to a system, which underlies the thoughts, attitudes and behaviors displayed. According to Suyanto, character is a way of thinking and behaving that is the hallmark of each individual to live and work together, both within the scope of family, society, nation and state. Imam Ghozali considers that character is closer to morality, namely behaving and behaving spontaneously because it has been integrated into human beings without needing to think about it anymore (Muslich, 2013).

Islam teaches that education is not only related to knowledge and character. If Europeans, Japanese, and Chinese succeed in character educators, then what is the difference between liberals and communists with character and Muslims with character? A liberal, communist or even an atheist can be an honest, hardworking, courageous, responsible, disciplined, responsible and cleanliness-loving person because of the educational results obtained from his environment. A Muslim has a noble character apart from the results of his environment or education but on the basis of his encouragement to Allah SWT. A good character is not enough without being accompanied by his faith in

Allah, because this character may go beyond the limits of his religious teachings (read: Islam). For example, for example, participating in celebrating other religions for reasons of tolerance. A good Muslim must respect the rights of other people, not be prohibited from converting and associating with non-Muslims as long as they do not interfere with their faith in Allah. Even a Muslim has obligations Running Amar Makruf Nahi Munkar. Therefore, religious character is very urgent to be learned and instilled in students (Ridwan Abdullah Sani, 2016).

According to the Great Dictionary of the Indonesian Language (KBBI), *religious* comes from the word religion which means belief in the existence of God (National, 2008). Religious is a form of character value that is used as a trait and behavior that obeys the religious teachings it adheres to (Wati & Arif, 2017). Religious can also be interpreted as obedience and obedience in understanding and practicing the religious teachings they adhere, including being tolerant of other religious worship activities, and living in harmony (Khoirun Nisa & Selly Nur Syafitri, 2022).

Religious as one of the character values described by Suparlan as an attitude and behavior that is obedient in carrying out the religious teachings adhered to, tolerant of the implementation of other religions, and living in harmony with followers of other religions. The character of relegation is needed by students in the face of changing times and moral degradation or moral crisis, in this case students are expected to be able to have and behave with good and bad measures based on religious provisions and stipulations and religion is the control over their behavior (Mof & Ramadan, 2019).

Religious character is a human character who always relies on religion in all aspects of his life. He makes religion a role model and guide in every word, attitude and deed, obeys God's commands and stays away from His prohibitions (Wiguna, 2014). So it can be concluded that religious character is a character related to thoughts, words, attitudes and deeds that always rely on Islamic teachings, be tolerant and live in harmony with followers of other religions. It is clear that the purpose of religious character formation is a process in education so that students have thoughts, words, attitudes, and deeds that are in accordance with religious values (read: Islam) and are tolerant of followers of other religions.

The formation of religious character, among others, can be done by *transfer of knowledge* (cognitive), *transfer of values* (affective), *transfer of skill* (psychomotor). The approach

that can be used is *the experience approach*, which is the provision of experience based on the nation's religious and cultural values in order to instill religious and cultural values. *A habituation approach,* which is a certain behavior that is automatic without being planned in advance and without thinking about it anymore. Examples of the habit of congregational prayers, dhikr, infaq etc. *The emotional approach*, which is an effort to arouse the feelings and emotions of students in believing in their religious teachings and being able to feel what is good and what is bad. *A rational approach*, namely using reason or ratio. Intellect is used to think to be able to distinguish between good and bad. *The exemplary approach*, which is to show good behavior, both directly and with illustrations through stories that can be used as examples. *Functional approach*, which is an effort to provide character education that emphasizes the benefits for students in daily life. The methods that can be used are the *drill method, the socio-drama method, experiments, assignments, lectures, storytelling, discussions, questions and answers, performances, and exercises* (Anas Salahudin, 2013).

The formation of religious character according to Madjid and Andayani can be done through *the tadzkiroh model* which includes; example, direction/guidance, motivational encouragement, *zakiyah* (pure/sincere), continuity (habituation), giving advice, *repetition* (repetition), organization, and heart (Abdul Majid, 2011). According to Lickona, character can be realized systematically through *the moral knowing model,* which teaches about good knowledge and understanding, good morals, and good faith; *the moral feeling model* is the procedure for a person to feel and love a virtue that motivates them to always do good; *the moral acting model* is a habit to do good deeds in accordance with their religious knowledge and beliefs (Dalmeri, 2014; Anas Salahudin, 2013; Lickona, 2016). Meanwhile, according to Maragustmam, there are six strategies or models to form religious character, namely: *habituation* (habituation) and culture, teaching good things *(moral knowing),* feeling and loving *the good (feeling and loving the good),* good behavior *(moral acting),* exemplifying the surrounding environment *(moral modeling*), repentance (Cahyono, 2016).

In the opinion of Abdullah Nasih Ulwan, character can be grown first through *example*, namely formation by giving examples directly in front of children *(learning by doing)*. Second, *habituation*, which is the repetition of good deeds. *Third*, advice is the delivery of sincere knowledge, because the soul has an innate nature that is easily influenced by the words heard. *Fourth*, attention and supervision are carried out to monitor children's development, both in the development of faith and moral, spiritual and social, as well as

physical education. *Fifth,* punishment and rewards can be given with full tenderness adjusted to the development of the child's age, as well as giving punishment (Ulwan, 2013).

According to Al-Ghazāli in the book *ayuhal walad* accommodates four methods in character formation, namely, *example, advice method, story or story and habituation method* (Aminuddin & Wahidin, 2021). In line with Al-Ghazali, Muhammad Quthb added with the method of punishment (Zubaidi, 2011). From these various methods, Mulyasa, (2022) added that with the creation of a conducive climate, culture and environment, namely through assignments, habituation, training, learning, direction and example.

From the explanation above, it can be interpreted that the formation of religious character is a conscious and planned effort to instill the values of religious character by providing understanding, motivating, and setting an example so that students think, behave, speak, and behave in accordance with their religious teachings so that students who have personal/transcendental piety, namely their relationship with Allah and social piety, namely interacting well with fellow humans and nature. These formation efforts are by the *ta'lim method* which will give birth *to moral knowing, moral awerness, moral reasoning,* and then *moral feeling* that gives birth *to loving the good, self control and humanity* and finally moral action, students practice these commendable behaviors in daily life. Methods of moral *modeling, habituation, punishment and reward* as well as the creation of a conducive school environment in which evaluation and *controlling*.

Islamic Character Building (ICB) Program

According to Eko Putro, the program is a series of carefully designed activities. In its implementation, these activities take place in a systematic and sustainable process, and occur in an organization that involves many people (Widoyoko, 2017).

Islamic Character Building (ICB) comes from the English language which consists of three words, namely *Islamic, Character, and Building. Islamic* means Islam. *Character* means trait, character, character. While *Building* has the meaning of building, establishing. The word character also comes from the Greek, which means *"to mark"* which means to mark and focus on how to apply values and goodness in the form of actions and behaviors. So the term character is closely related to *personality* which means a person's personality, where a person can be said to be a person of character if his behavior is in accordance with Islamic rules and applicable norms.

Building religious character is the first and main character that must be instilled in children as early as possible which is the basis of religious teachings in the lives of individuals, society and the Indonesian nation. Religious character is not only related to the relationship between ubudiyah but also concerns the relationship between fellow humans. Elementary school is an effective formal institution in shaping religious character because it will be the foundation for the next level. Efforts to foster character education can be taken by implementing character education through habituation activities or school culture. (Nurbaiti, Alwy, 2020).

Islamic Character Building (ICB) is a program that is designed in such a way and is an effort or guidance carried out by parents, teachers and adults where it is expected that students have a noble *personality* (thinking, speaking, behaving & behaving) in accordance with Islamic values, and tolerant of followers of other religions. According to Umar Sulaiman Al-Asyqar in his book entitled "Islamic Personality Characteristics", he explained that shaping a person's personality cannot be done easily, all require a very long process with careful planning and consistent implementation from all parties involved (Alfi Zan Nur, 2023).

METHODS

This research uses a qualitative approach with the type of case *study research* (case study) and is descriptive. Qualitative research is research that uses a naturalistic approach to seek and find an understanding of a phenomenon in a specific setting (Tohirin, 2012). Moleong emphasizes that this approach emphasizes more on meaning than numbers (Moleong, 2017). A case study is a research method that is carried out intensively and in detail on a case, which can be in the form of certain events, environments, and situations that make it possible to express or understand something (Prastowo, 2011). The reason the researcher uses qualitative methods and case studies is to gain a deep understanding related to the formation of religious character through the ICB program at the school so that the data obtained about the phenomenon can be revealed accurately and precisely.

The informants or subjects of this research consisted of the Principal, ICB coordinator, PAI teachers, and five students from grade 6. An informant is a person who is used to provide information about the situation and conditions of the research background (Moleong, 2017). The selection of subjects is based on the involvement of these subjects

in the focus of research in the form of the formulation of the concept of religious character formation and its implementation.

The data collection techniques in this study use observation, interview, and documentation techniques. Observation is a data collection technique by directly observing the research object in the field (Bungin, 2017). In this case, the researcher directly observes and is involved in field activities to understand firsthand the conditions and situations that occur. The purpose of the observations made in this study is to obtain data related to the implementation of religious character formation through the ICB program at SD Lughatuna. An interview is an activity in the form of communication that is carried out deliberately between two or more individuals, namely the interviewer who is in charge of giving questions and the interviewee who responds to the questions given (Sugiyono, 2016). Through interviews, researchers will look for data on how schools implement religious character through the ICB program. Documentation, a collection of information or facts collected in the form of a document. Usually the necessary data can be taken in several forms such as letters, personal notes, reports, pictures, and the like (Sugiyono, 2016). With documentation, the researcher searches for documents related to the formation of religious character in SD Lughatuna such as vision documents, missions, goals, programs, daily lesson schedules, extracurricular schedules, teaching modules and so on.

To test the validity of the data, the researcher used source triangulation by confirming the data received from various sources. The triangulation of sources was carried out by the principal, the ICB Program Coordinator, PAI teachers and several grade VI students. To analyze the data, the researcher used the interactive technique of Miles, Huberman and Saldana data through three stages, namely data condensation, data presentation, conclusion drawing and verification (Miles et al., 2014). In this case, the researcher seeks to collect data first then select and simplify the data, after which it is presented narratively and then interpreted so that it can describe what is desired from this research.

RESULTS

1. The concept of religious character formation through the ICB program at SD Lughatuna Bekasi City

SD Lughatuna is located on Jl. Rawa Mulya No. 168 RT.003/006 Mustikajaya Village, Mustika Jaya District, Bekasi City. SD Lughatuna is easy to reach by using public transportation. SD Lughatuna was established in 2014 with a National School Identification Number (NPSN): 70004891. The status of a private school with the name of the lughatuna foundation, received a school operational permit from the education office on September 3, 2020.

The concept of religious character formation in SD Lughatuna refers to the purpose of basic education. The purpose of basic education is to lay the foundation of intelligence, knowledge, personality, noble morals, and skills to live independently and follow further education. This is in accordance with the purpose of elementary school education contained in the national education goals, which emphasizes the formation of a character or attitude of belief or faith and devotion to God Almighty through education at school. With the hope that students have good morals and attitudes that are embedded in their personalities.

From the national education goals above, SD Lughatuna develops its Visions and Missions in accordance with the school's pattern. Lughatuna School is a school based on Islamic values, very serious about character / moral education. This is in line with their school's vision & mission. Vision: "the formation of a quality generation in attitudes, knowledge and skills for the best life". Mission: a) Committed to practicing Islamic teachings spiritually and socially and independently in daily life; b) Equipping students with knowledge and the ability to think creatively and critically reason; c) Develop independence and life skills as well as the ability to interact with the times.

One of the uggulan programs at SD Lughatuna related to character education is the *Islamic Character Building (ICB) program.* The *Islamic Character Building* (ICB) program is an educational program designed to instill Islamic values into students' character through learning, habituation, and example. This program aims to build noble character in accordance with Islamic teachings, including personal morality, social relationships, and spiritual awareness. This ICB program is based on the Qur'an and Hadith as the main source of educational values.

*"Indeed, the Prophet has been a good example for you" (*QS. Al-Ahzab:21). *This Qur'an is a guide for those who are pious (QS. Al-Baqarah:2). And "*QS. Luqman: 13-19 Contains Luqman's advice to his son about faith, morals. *"Indeed, I am sent to perfect the noble morals." (HR. Ahmad).*

The initial purpose of the program is to change the bad character of students where each student has a different character which is the influence of family, community environment, playmates and other factors into a character that is in accordance with Islamic *(religious) values*.

As conveyed by UM as the Principal of SD Lughatuna he said:

> "For the purpose itself, as we know that each student brings his own character that he gets from his home, his environment and his former school origin, many of whom may not have applied the Islamic character itself. The purpose of this program is to provide an understanding of Islamic values, guiding those who originally did not have Islamic character to have and even formed their Islamic character. But everything certainly requires a process and habituation that must be done repeatedly". (Interview, July 15, 2024).

The same thing that the author asked UR as the ICB Program Coordinator, he said:

> "The purpose of this program is to foster the Islamic character of students. If in other schools there is such a thing as BK, here the ICB Program is more than that, because students can feel close to their coaches and they are more free to tell their personal lives or ask questions related to problems found at home or in their environment, then teachers provide solutions to these problems". (Interview, July 15, 2024).

The focus that wants to be instilled from the program is diligent worship, reciting, filial piety to parents, honest attitude, Islamic character in general, mutual respect according to the character of the Apostles and their companions. UM added:

> "The focus that we want to focus on is in general the character of Islam, such as diligent worship, honesty, trustworthiness, discipline and responsibility, mutual respect in accordance with the character of the Prophet and Companions". (Interview, July 15, 2024).

Thus, the basic thing that is the purpose of the ICB program is to foster students' character to become a more Islamic character that can be applied in daily life. Character related to words, attitudes and behaviors that are in accordance with Islamic values.

So the main goal of this ICB program is to build character so that students have a character that is in accordance with Islamic values (read: Qur'an and Sunnah). The goals that the school specifically wants to achieve include: 1. Having a strong and steady faith, 2. Mastering Islamic material 3. Be diligent in the implementation of obligatory worship and sunnah, 4. Have a good understanding of manners as a Muslim. 5. Have Islamic behavior such as the behavior of Rosul and the sabahat.

From the results of observations, data was obtained that the material taught in the ICB program was: Hadith about faith and morals taught on Tuesday, Fiqh of worship taught on Wednesday, and *Sirah Nabawiyah* and its companions taught on Thursday. This is as said by UM

> "ICB material in one week has 3 days, namely Tuesday about hadith of faith and morals, Wednesday fiqh material for worship around ablution and prayer and Thursday is *sirah nabawiyah* and companions." (Interview, July 15, 2024)

Regarding the learning methods in the ICB program, from the researcher's observations, it is known that there are various methods used, namely:

a. Islamic study activities are to provide thematic materials, namely reading hadiths, prayer materials, providing knowledge about Siroh Nabawiyah, the stories of the companions, providing examples of good behavior and commendable morals that can be applied in daily life. The method used used lectures, stories, discussions, practice, and role playing .
b. Muraja'ah together before the zuhur and ashar prayers led by 2/3 of the students according to the predetermined schedule.
c. Creating an Islamic school culture, from the time students leave for school until students go home.
d. Establish intense communication with parents, ask about the development of student behavior, which then parents are also given an overview of the development of student behavior while at school.
e. MABIT (Night of Faith and Taqwa) which is carried out once a year. This activity was carried out to train students' independence, foster ruhiyah, get

used to the physical to worship and establish closer relationships with fellow friends and teachers.

f. Giving *rewards* to students who show good behavior and punishment to students who violate the rules or behave badly by being reprimanded, advised and summoned by both parents.
g. The example of all the academic community of SD Lughatuna from the beginning of the foundation, to the school, staff and employees.

This is reinforced by the results of interviews with UM or UR who say:

> "The approach or learning method in the ICB program and its supporting programs is to use lectures, questions and answers, role playing and practice. Carry out routine worship, create an Islamic culture with greetings, smiles, honesty, discipline and order. Establishing intense communication with parents at home, Mabit activities once a year as a reinforcer, giving rewards in the form of certificates or gifts to students who obey the rules and most importantly teachers and the academic community provide an example by behaving in accordance with the rules or Islamic values instilled in the school." (Interview July 17, 2024).

The ICB evaluation program is carried out once a week, quarterly and once a year, namely with the *IHQ program (Qur'an hadith efforts.* Evaluation activities were carried out to find out the extent of the success of this program, the obstacles faced and find solutions to the obstacles to these problems. This is as conveyed by UR:

> "ICB evaluation activities are carried out once a week, precisely every Monday when the apple is morning, per quarter before the implementation of the Mid-semester Assessment and once a year, namely for hadith in the IHQ program. In this IHQ program, students present the results of memorizing the Qur'an and its hadith in front of parents and the crowd." (Interview, July 17, 2024).

The technical implementation of this evaluation is explained by URH as a PAI teacher as follows:

> "Daily evaluation by observing student behavior directly then recording it (observation), related to knowledge and understanding is given questions and practice directly on hadith and Fiqh material. Especially *IHQ* to train

understanding related to the Qur'an and Hadith that have been memorized and practice courage in front of others." (Interview June 17, 2024).

2. Implementation of religious character formation through the ICB program at SD Lughatuna

To implement the ICB program, SD Lughatuna starts with the Planning, Implementation, and evaluation stages. The planning stages for the implementation of religious character education at SD Lughatuna are carried out by identifying in advance related to the character to be developed, of course, adjusted to the school's vision-mission, then setting specific goals for religious character to be developed, compiling curriculum/materials along with their schedules, guidebooks, and determining ICB program supervisors for each group.

"Religious character education at SD Lughatuna is carried out by first identifying the character to be developed, setting specific goals, compiling the schedule and materials needed, a guidebook and assigning a mentor to each group." (Interview with the Principal, August 23, 2024).

At the implementation stage, this program is carried out three times a week, namely on Tuesday - Thursday with material that has been scheduled from 07:10 WIB to 07:50 WIB. The implementation of activities is carried out in classrooms or halls, where each class is divided into two groups, a women's group (Akhwat) and a men's group (Ikhwan), with a professional mentor who has been scheduled. This is as conveyed by UR as an ICB program, he said:

This ICB is carried out 3 times a week, namely Tuesday, Wednesday and Thursday starting from 07.10 to 07.50 with scheduled material. The implementation of ICB activities takes place in the classroom or hall which has been divided into two groups of brothers and sisters in each class and is accompanied by a tutor or companion." (Interview August 23, 2024).

From the observations made by the researcher, the series of activities in one meeting is as follows:

a. All students read the prayer in an orderly manner.
b. Then the supervisor/mentor enters the room.

c. The supervisor/mentor delivers the material that has been designed in advance according to the predetermined material schedule.
d. After the material is given, they are invited to understand and practice what is conveyed.
e. The activity was closed with reflection and prayer.

Based on the results of observations, the formation of religious character in the ICB program is carried out through habituation activities to welcome students by picket teachers with smiles, greetings and greetings, joint muraja'ah led by scheduled students, congregational zuhur and ashar prayers, dhikr ba'da prayers, eating together, cleaning the dining place after use, brushing teeth after eating, community service work tidying up carpets used for prayer, and marching to shake hands with teachers when they are about to go home from school. At Lughatsuna Elementary School, the class teacher accompanies students from the beginning of class, studying, recess, and until they go home. Teachers there are like parents in their respective homes, guiding them, teaching them and being an example for their students. This is reinforced by the results of an interview with UM which said:

> "The school seeks to create a religious environment by creating a code of conduct which is then applied to all school residents starting from the arrival of students at school; So at that time students are taught how to meet, greet, greet their teacher or to older people, be orderly in prayer, queue when eating, and have awareness of their obligations such as washing tableware after use, folding prayer rugs after use, class teachers accompany their students from the beginning of class, when studying and until they go home from school. Teachers are directly involved with student activities while at school and provide an example for their students."

Furthermore, there is a *women's* and *boys care* program, which is held on Friday, precisely before Friday prayers. This program is designed so that students have an understanding of prayer manners, obligations and prohibitions during puberty, manners towards the opposite sex and so on. There is also *a mabit* program that is carried out once a year. This is as conveyed by the PAI teacher, URH:

> "To support the ICB program, every Friday there is a women's program for female students and *boys care* for students. This program was made so that students better understand the obligations and manners of Friday prayers (Ikhwan), things that

must be done and things that should not be done during puberty (Ikhwan akhwat), and skills materials related to a woman. Meanwhile, the mabit program is carried out once a year so that students have strong spiritual intelligence in Allah SWT so that they are diligent in worshipping their consciousness "(Interview, August 24, 2024).

Evaluation of the ICB program is carried out on a weekly and quarterly basis. Weekly evaluations are carried out on Mondays during the morning apples, every student who has mistakes or violates school rules, is reminded not to repeat the mistake again. So this weekly evaluation is for improving student behavior, while monthly evaluations are carried out every three months before the implementation of the Midterm Assessment. For the annual evaluation, there is an IHQ program. Related to this, UM said:

"The weekly evaluation was carried out on Monday when the morning apple, students who violated the rules were reprimanded and reminded not to repeat the mistake again. Quarterly evaluations are carried out before the implementation of regular midterm exams. Students are given written, oral and practical tests related to ICB learning. The history *material* is carried out by written test, hadith material with oral and fiqh material with direct practice. Then the annual evaluation with the IHQ program, students are asked to read about verses and hadiths that have been memorized in front of their parents and the crowd. This evaluation was carried out to measure the extent of students' understanding of the material that had been delivered (Interview, October 10, 2024).

The Islamic Character Building (ICB) program has a positive impact on student behavior at school and at home, with this program students who originally rarely do prayers then go through the process of perfecting the five-time prayer, coupled with the sunnah prayer, and they are so orderly when performing prayers & dhikr, orderly when studying and they queue up when they are going to pick up food and wash their cutlery. Students are also encouraged to carry out sunnah prayers which then become a habit that is also done at home when not attending school.

"So far, this ICB program has had a good impact on the character of students, those who were lazy to worship became diligent in worship, accustomed to being orderly when they were going to study, orderly when praying and dhikr, and the

> culture of queuing when they were going to eat and they were happy to wash their eating utensils (Interview with ICB coordinators, and PAI teachers)".

This is also what the researcher asked five students in grade VI:

> "This program has an effect on us, which we used to pray for, now it is no longer so, also because every day we pray at school, so it is also at home on holidays. And we also always help parents because we already know about the verses and hadiths about the obligation to obey parents (Interview with representatives of class VI students, September 10, 2024)".

Communication and collaboration between teachers and parents are very well established related to the development of students' religious character. Teachers always provide information related to students' learning development and behavior while at school. Likewise, parents help supervise the implementation of daily worship such as the five-time prayer, memorization of hadith and Qur'an, and filling out mutaba'ah books as a means for student control at home.

DISCUSSION

In this discussion, the researcher will review and criticize the findings that the researcher has described above using the theories in the theoretical study. The discussion will be divided into two, namely related to the concept of religious character formation through the ICB program and the implementation of religious character formation through the ICB program.

1. The concept of religious character formation through the ICB program

The ICB program is a program designed to instill Islamic values into students so that students have knowledge/understanding, attitudes and behaviors in accordance with these Islamic values. This means that this program is designed so that students have Islamic character or Islamic personality. This ICB program is a routine program at SD Lughatuna. This is in line with Nantara (2022) in shaping student character, schools can carry out an activity routinely or spontaneously.

In terms of the purpose of the ICB program, it is so that students have Islamic character, namely thinking, behaving and behaving in accordance with Islamic values. This

is in line with the opinion of Al-Ghazali (1983) that the main purpose of education is to form kamil (*complete human beings*), which includes: Knowing Allah *(Ma'rifatullah):* Gaining awareness of Allah's presence in life, developing noble morals, balance in this world and the hereafter. This means that according to Al-Ghazali, the purpose of education must produce *Insan Kamil* (perfect human beings), meaning that education must produce human beings who are not only intellectually intelligent but also have noble character and fear Allah.

The material in the ICB program is hadith about moral creed, fiqh of worship and dates/history and supporting programs, namely *boys care* and women's care. This material is designed thematically so that students have complete knowledge and understanding. The material is in line with Abdullah Nasih Ulwan, that the character education material is 1. Faith Education *(Tarbiyah Imaniyah*): Forming a firm belief in Allah SWT, by instilling monotheism from an early age, teaching the pillars of faith and instilling a sense of love for Allah, His Messenger, and His book. 2. Moral Education *(Tarbiyah Khuluqiyah):* Focus on the formation of noble morals according to Islamic teachings, such as: honesty, trust, and responsibility, patience, compassion, and generosity, staying away from bad traits such as envy, arrogance, and lies. 3. Physical Education *(Tarbiyah Jasadiah),* Paying attention to physical health to support worship activities and self-development. This includes a healthy diet, exercise, and maintaining hygiene. 4. Intellect Education (*Tarbiyah Fikriyah):* Habituate critical and logical thinking, Instill a love for science, Teach how to use intellect to understand the greatness of Allah. 5. Psychological Education *(Tarbiyah Nafsiyah):* Teaches children to control emotions, such as anger, fear, and sadness, and builds strong confidence. 6. Social Education *(Tarbiyah Ijtima'iyah):* Teaching children about the importance of good social relationships, such as: Respecting parents and teachers, Glorifying guests and neighbors, Developing a sense of solidarity and concern for others. 7. Sexual Education *(Tarbiyah Jinsiyah):* The importance of providing an understanding of boundaries in association and maintaining self-purity from an early age (Ulwan, 2015).

The approach or method used in its formation is lecture/advice, practice, role-playing, discussion/sharing, example, habituation, *reward and punishment*. This is in line with the opinion According to Abdullah Nasih Ulwan's opinion, character can be grown first through *example*, namely formation by giving examples directly in front of children *(learning by doing)*. Bandura in the *Social Learning* theory states that children learn a lot through observation of adults who are role models (Bandura, 1977). Second, *habituation*, which is

the repetition of good deeds. Skinner, (1938) called it positive habituation will be *a reinforcement* of behavior. *Third*, advice is the delivery of sincere knowledge, because the soul has an innate nature that is easily influenced by the words heard. *Fourth*, attention and supervision are carried out to monitor children's development, both in the development of faith and moral, spiritual and social, as well as physical education. *Fifth,* punishment and rewards can be given with full tenderness adjusted to the development of the child's age, as well as giving punishment (Ulwan, 2013). As a reinforcement of the religious character formation program, the school creates an Islamic environment from the beginning of the student coming, the student at school, until the student returns home. This is in line with Mulyasa's opinion, (2022) the creation of a conducive climate, culture and environment will greatly affect the development of students' religious character. Ulwan (1993) stated *that a good environment protects individuals from deviation and helps maintain istiqamahan.") (Tarbiyatul Aulad fil Islam*, Chapter 3).

A planned and sustainable evaluation program is with direct observation, academic assessments both written, oral and practical, and presentations with IHQ programs and feedback from parents. This is in line with the view and Al-Ghazali, (1988) evaluation is carried out by self-reflection and repentance (affective), science (cognitive), charity/behavior as real evidence (psychomotor) and *muraqabah* (having the awareness of Allah always watching) Abdullah Nasih Ulwan (1993) Parents and educators must actively monitor the development of children's morals in daily life.

2. Formation of religious character through the ICB program

The formation of religious character through the ICB program is as follows: making a character plan to be developed, preparing the material and syllabus. This is in line with Drucker's opinion that planning is part of the strategy to achieve effectiveness. Good planning provides direction, identifies bottlenecks, and allows for optimal use of resources (Drucker, 1973). In the context of education, this means ensuring that religious character building programs are implemented in a structured and measurable manner. The provision of Islamic materials *(ta'lim)* is in accordance with the plan.

The provision of this material was held before the implementation of teaching and learning activities began. The material is thematic in nature which concerns hadith material about moral creed, fiqh worship, and *siroh*/history. The material was presented in a variety

of methods, such as lectures, discussions, practice, role playing, and *reward punishment*. The purpose of this activity is to invite students to have an understanding of Islamic science and be able to apply the values of these religious characters. Furthermore, as a support for the ICB program, namely *the boys care* and women's program, creating an Islamic school culture *(ta'wid),* such as smiles, greetings, greetings, discipline, muraja'ah along with order, congregational prayers and dhikr, queuing, and being aware of their obligations and respecting each other's fellow school residents. Then the example of educators and education staff, what is conveyed by educators is also done by teachers and education staff. The rules that have been made by the school are also carried out by teachers and education personnel, in addition to being implemented by students. Teachers serve students wholeheartedly, namely by guiding and accompanying them from the beginning of entry, when studying and until they go home. According to the researcher, the approach to the implementation of religious character formation through the ICB program uses a holistic approach, namely an approach that integrates cognitive *aspects (moral knowing),* affective *(moral feeling),* and psychomotor *(moral action),* in accordance with Lickona's theory, (1991). And the various methods used such as example, advice, rewards & punishments, stories and habituation are in line with the opinions of Al-Ghazali, Abdullah Nasih Ulwan, and Muhammad Quthb (1993).

Thomas Lickona explained that there are three important components in building character education, namely: First, *moral knowing*. At this stage, students are given knowledge about good and bad characters, both from verses of the Qur'an and Hadith, introduce the figures of the Apostles, especially the Prophet Muhammad and his noble companions, and introduce the importance of noble character/religious character. In this *stage of moral knowing*, the methods that can be used are advice, reward and punishment. Second, *moral feeling/loving* (feeling about morals), after students know and are aware of the importance of good behavior, then students will form a sense of love and need for the character/good deeds and hate bad deeds/reprehensible morals. At this stage, the approach/method used is with stories/stories that touch the heart, so that students have emotional intelligence. Third, *moral action/doing*. At this stage, which is the peak of the success of moral formation, students practice noble moral values, from the knowledge and attitude/love they have, in daily life both in the family, home and community. At this stage, the methods used are advice, *habituating*, *modelling*, attention and controlling. If it is concluded from these three components, it can be stated that it has knowledge about

something, then has an attitude about it, then behaves according to what it knows and what it responds to. (Dalmeri, 2014). This is also in line with the opinion of Kohlberg, (1981) who identified six stages of moral development. Preconventional level: Children understand halal-haram through punishment and rewards. Conventional level: The child adheres to Islamic rules to gain social recognition. Post-conventional level: Individuals act according to universal principles based on faith.

Evaluations are carried out weekly, quarterly and yearly. Weekly evaluation is by observing student behavior whose goal is to improve their attitudes and behaviors. Likewise, parents of students are also asked to report on their children's worship and behavior at home. quarterly through written and practical tests whose purpose is to measure students' understanding related to ICB material and annually with the IHQ program, namely training students' memory and courage, presenting in front of the public, especially their parents. It can be concluded that the evaluation of the ICB program at SD Lughatsuna covers the cognitive, affective and psychomotor domains. Zubaidi explained that Islamic character education must include holistic learning that involves moral, spiritual, and physical development. The evaluation is carried out by observing changes in students' character in these three aspects (Zubaidi, 2011). The discussion of the cognitive domain, which includes aspects of knowledge and understanding in education, is relevant to measure learning outcomes in the ICB program related to Islamic knowledge, such as written and oral tests. Affective domain, reviewing ways to assess students' attitudes, values, and emotions; methods used observation, and journals. Psychomotor evaluation, related to the assessment of skills and real actions, is important in assessing how students apply Islamic values in their lives; such as worship practices, and presentations of performance results in front of the crowd (Bloom, 1956).

CONCLUSION

The concept of religious character formation through the ICB program has the goal of making students have Islamic character, namely in thinking, speaking, behaving and acting in accordance with Islamic values such as the character of Rosul and companions. The foundation of Islamic character is the Qur'an and As-Sunnah. The stage to achieve this goal is by *ta'lim (moral knowing)* given thematic Islamic material related to hadith, creed and morals, worship practices (fiqih) dan history. The methods used in the

formation of religious character are teaching/advice, stories/stories, habituation, example, *reward* and *punishment*. The evaluation is carried out once a week, quarterly and annually, namely the *Ikhtibar Qur'an Hadith (IHQ)* program. Evaluation is carried out to determine the success of a program, if there are problems or obstacles, improvements will be made to the program.

The implementation of the formation of religious character through the ICB program at SD Lughatuna is identifying the character to be developed, compiling the syllabus and materials, preparing a guidebook, then providing thematic material (ta'lim) is carried out every 3 days a week, namely Tuesday, Wednesday, and Thursday. In its implementation, it is carried out in a room or hall, with students who have been grouped and one teacher/supervisor in each *halaqoh*/group. The teaching method uses lectures, discussions/questions and answers, practice, role-playing and *reward and punishment*. As for the support/reinforcement of the ICB program, namely the habituation program and the creation of an Islamic environment such as murajaah together before prayer, carrying out zuhur and ashar prayers in congregation, queuing to take ablution water, orderly taking food and drinks, picket officers have awareness and responsibility to clean and tidy up the place of prayer, speak and behave politely both to friends and teachers. The weekly program that is carried out every Friday is the *boys care* and women's program. Next is the annual program, namely the MABIT program to strengthen student spirituality. The example of all the community of SD Lughhatuna academics further strengthens the success of the formation of religious character. And finally, an evaluation is carried out, namely a weekly evaluation is carried out every Monday when the apple is morning and per quarter before the implementation of the semester exam and the annual evaluation, namely IHQ *(Ikhtibar Hadith Qur'an),* is carried out to measure memorization and understanding of hadith and Qur'an and train students' courage.

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