

Analysis of the Influence of Religious Activities on the Formation of Akhlakul Karimah of Madrasah Aliyah Students in the Midst of Globalization

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Abstract

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This study aims to analyze the role of religious activities in shaping the akhlakul karimah (noble character) of students at Madrasah Aliyah. Religious activities at Madrasah Aliyah focus not only on religious knowledge but also on the formation of character and noble morals, in accordance with Islamic teachings. The research findings show that religious activities such as congregational prayers, study groups, and religious-based social activities significantly impact students' attitudes and behaviors, enabling them to apply moral and ethical values in their daily lives. The development of akhlakul karimah through religious activities has been proven effective in creating a generation that is responsible, empathetic, and has strong character.

Keywords:

Religious Activities, Akhlakul Karimah, Madrasah Aliyah Students,

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A. Introduction

Religious activities are learning that is directed at Islamic spiritual values in developing students' morals and morals.¹ In the explanation above, religious activities are an application of activities carried out by every human being regarding religious activities in the sense of activities related to religion in order to change the human person to be better than before.

This can actually indirectly affect their souls. Because religion is the controller and mediator between education, through religious activities students' souls can be well nurtured and after the guidance is successful good behavior will be formed. As Zakiyah Darajat said: that religion provides guidance in life from the smallest to the largest, starting from personal life, family, society and relationships with God, even with the universe and other living creatures. If these guidelines are carried out truly, happiness and inner peace will be guaranteed in this life without mutual disputes, fighting against each other, and without suspicion in relationships. Live safely, peacefully and love

¹ Directorate General of Islamic Institutions, (Jakarta: Ministry of Religion, 2005), p. 9.

each other.² From what Zakiyah Darajat said, it can be concluded that with religion, the mind or soul can find peace. Because religion is the foundation for every human being to be able to move forward and determine where to go to make oneself more meaningful and able to move forward.

At the Aliyah Hidayatullah Madrasah, Tabunganen District, Barito Kuala Regency, there is something unique in that the madrasah has many kinds of religious activities. However, the researchers only focused on several religious activities, namely the religious activities of reading burdah, lectures and birthdays which were carried out outside class hours.

Therefore, related to the title of the thesis, religious activities in the formation of morals, it is necessary to familiarize students so that all students are able to participate in religious activities that have been implemented in madrasahs. This religious activity will help teachers in educating and forming students into a generation of faith and piety and can increase the formation of morals in students. These religious activities are sought so that students can increase their knowledge at the madrasa and insight into religion in the sense that it can make students have good behavior which is carried out by means of various methods used by teachers in their teaching.

Based on the results of preliminary observations carried out by the author at Madrasah Aliyah Hidayatullah, Tabunganen District, Barito Kuala Regency, it turns out that there are problems in implementing religious activities which of course influence student behavior and ultimately influence the achievement of the goals of religious activities.

This problem is motivated by various factors such as the lack of student activity in participating in religious activities, lack of facilities, lack of attention from parents and lack of support in the community environment.

B. Theoretical Framework

1. Religious Activities Concept

According to the Big Indonesian Dictionary, activity is strength or dexterity in trying.³ Religion comes from the root word "religion". Religion means belief in God with the teachings of devotion to Him and the obligations associated with that belief. Being religious means adhering to or having a religion, or worshiping, being obedient to

² Zakiyah Darajat, *The Role of Religion in Mental Health*, (Jakarta: Gunung Agung, 1995), p. 59.

³ Department of Education and Culture, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka, 1998) p. 322.

religion, and living a good life according to religion.⁴ Whereas religiosity According to W.J.S Poerwadarminta, religiosity is the attributes found in religion or everything about religion.⁵

Religion is meant as a pattern or attitude of life whose implementation is related to good and bad values based on religion. In this case, a person's style or lifestyle is based on everything according to the religion he adheres to. Because religion involves good and bad values, in all activities a person actually adheres to those religious values.⁶

Based on the definition above, it can be concluded that what is meant by religious activity is a form of conscious effort made to embody or apply faith in a form of religious behavior in everyday life. Religious activities are very important in everyday life because religious activities can increase faith and devotion to Allah SWT. Apart from that, religious activities can also be integrated into society, nation and state.

In educational institutions, religious activities are activities held in order to provide direction to students to be able to practice the religious teachings they obtain through learning activities in class, as well as to encourage the cultivation of students' moral values.⁷

From the definition above, it can be concluded that religious activities are various activities held in order to provide a way for students to encourage their personal formation in accordance with religious values. In other words, the basic goal is to form educated people who are devoted to Allah SWT.

A creative teacher always tries to find ways so that the planned activity agenda can be successful as expected. Teachers must be able to overcome the problems or obstacles they face and be able to create a madrasah atmosphere as expected. As in religious activities, there needs to be a solution and formation of morals in fostering religious activities and making it more effective for all students who always don't want to take part in these activities.

Religious activities must be supported by example or the habit of good attitudes in forming morals towards students. Without habituation and providing a good example, it will be difficult for the coaching to achieve the expected goals, so it is the teacher's job to provide a good role model or example and get them used to behaving well too.

⁴ Imam Fu'adi, *Towards a Sufi Life*, (Jakarta: PT Bina Ilmu, 2004), p. 72.

⁵ WJS Poerwadarminta, *General Indonesian Dictionary*, (Jakarta: Balai Pustaka, 1987), p. 19.

⁶ Imam Fu'adi, *Towards a Sufi Life*, 2004, h. 73.

⁷ Endang Saifudin Ansari, *Al Islam Lectures on Religious Education in Higher Education*, (Jakarta:CV Rajawali, 1985), p. 84.

From the objectives of religious activities above, it can be concluded that if you know the importance of religious activities, then if teachers only rely on teaching and learning process activities, it may be difficult to achieve the objectives of religious education with satisfactory quality. Moreover, once the religious education material has been studied and understood, it needs to be put into practice in terms of life. This is the function of religious activities, which aim to provide opportunities for students to gain experience in carrying out what is commanded by the Islamic religion, especially matters related to the pillars of Islam. Henceforth, it becomes a habit for students to always practice the teachings of Islamic law and have good morals.

2. Formation of Akhlakul Karimah

The word "Formation" in the Indonesian Dictionary (KBBI) is the process, method, act of forming.⁸ Meanwhile, according to the term, formation is defined as an external effort directed towards a certain goal in order to guide innate factors until they are realized in a spiritual or physical activity.⁹

From the definition above, it can be concluded that formation is a process or effort and activity that is carried out efficiently to obtain something better, establish or strive to make it better, more advanced and more perfect. The formation referred to here is the formation of morals which is a serious effort to shape students using educational and coaching facilities that are well programmed and implemented seriously and consistently.

According to Ibn Mazkawaih, morals are a state of a person's soul that encourages him to carry out an action without any thought or planning.¹⁰ According to Al-Ghozali, morality is a trait embedded in the soul that causes actions to be easily done without the need for thought and consideration.¹¹ According to Ibrahim Anis, morals are traits embedded in the soul that give rise to various actions, good or bad without the need for thought and consideration.¹² Then according to Barmawi Umari, morality is the knowledge that determines the

⁸ Ministry of National Education, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka, 2007), p. 136.

⁹ Praja Literature, *Dictionary of Educational and General Terms*, (Surabaya: Usana Offset Printing, 1981), h. 366.

¹⁰ Ibn Maskawaih, *Tahdzib Al-Akhlak wa Thathhir Al-A'raq*, (Beirut: Maktabah Al-Hayah li AthThiba'ah wa Nasyr, molde k-2), h. 51.

¹¹ Al-Ghazali, *Ihya' Ulumuddin*, Juz 3, (Cairo: Isa Al-Bab Al-Halabi, tt), p. 52.

¹² Amirulloh Syarbini and Akhmad Khusaeri, *Islamic Methods in Fostering Adolescent Morals*, (Jakarta: PT. Alex Media Komputindo, 2012), p. 34.

boundaries of good and bad, commendable and reprehensible about human actions or words, outwardly and inwardly.¹³

Based on the definition above, it can be concluded that what is meant by morals is character, temperament, good or bad behavior which then gives birth to various kinds of actions and becomes habits that do not require consideration in carrying them out.

The word "karimah" in Arabic means praiseworthy, good or noble. Akhlakul karimah means noble behavior, commendable behavior which is a sign of the perfection of one's faith in Allah, and is born based on praiseworthy qualities.¹⁴ Akhlakul karimah is a basic component of Islam which contains teachings about good manners or good manners. In other words, it is called an aspect of Islamic teachings that regulates human behavior.¹⁵

Based on the definition of morals and karimah above, it can be concluded that what is meant by akhlakul karimah is all good character traits that are generated without thought and consideration, where these traits become the main character traits and can increase the honor and dignity of students.

3. Formation of Akhlakul Karimah

Talking about the issue of moral formation is the same as talking about the purpose of education, because there are many opinions from experts who say that the purpose of education is the formation of morals. As Muhammad Al-Abrashy's opinion was quoted by Abuddin Nata in the book entitled "*Morality of Sufism*" that character and moral education is the soul and goal of Islamic education.¹⁶

Imam al-Ghazali revealed in his work *Ihya "Ulum al-Din"* which was collected by Drs. H. Nasharudin, M.Ag. as follows: "If the character cannot accept change, then the function of will, advice, and education is null and there is no function of the prophet's hadith that says improve your character".¹⁷ Students are able to live happily based on Islamic rules by implementing good behavior.¹⁸

Abuddin Nata in his book *Morality of Sufism*, say: "The formation of morals is defined as a serious effort to shape children by

¹³ Barmawi Come, *Moral Material*, (Solo: Ramadhani, 1976), hal. 1.

¹⁴ M. Yatimin Abdullah, *Moral Studies from the Perspective of the Qur'an*, (Jakarta: Amzah, 2007), p. 2.

¹⁵ Sudirman, *Islamic Pillars Towards Perfection of Muslim Resources*, (Malang: Uin-Maliki Press, 2011), p. 243

¹⁶ Abuddin Nata, *Morality of Sufism*, (Jakarta: Raja Grafindo, 2012), p. 155.

¹⁷ Nasharudin, *Morals: Characteristics of a Perfect Human*, (Jakarta: PT Rajagrafindo Persada, 2015), p. 292.

¹⁸ Agus Setiawan, 'Principles of Character Education in Islam (Comparative Study of the Thoughts of Al-Ghazali and Burhanuddin Al-Zarnuji)', *Dynamics of Science* 14, no. 1 (2014): 1–12.

using educational and coaching facilities that are well programmed and carried out seriously and consistently. "The formation of morals is carried out based on the assumption that morals are the result of coaching efforts, not something that happens by itself."¹⁹

Thus, it can be concluded that moral formation is a serious effort to shape behavior using educational and coaching facilities that are well programmed and implemented seriously and consistently. Morals need to be formed because the mission of Prophets and Messengers is to build and shape the morals of mankind.

In reality, efforts to form morals through various educational institutions, both formal, informal and non-formal, as well as through various methods, continue to be carried out and developed. This shows that morals need to be formed, nurtured, educated and accustomed to. The formation of morals is carried out based on the assumption that morals are the result of coaching efforts, not something that happens by itself.²⁰ An important principle of character formation consisting of physical and mental values in education.²¹ The character of students is produced through the habituation method.²²

Based on the definition above, it can be concluded that the formation of *akhlakul karimah* is an activity carried out inside or outside the madrasa environment as an effort to shape students by using educational and coaching facilities properly in order to expand knowledge, improve skills and internalize religious values and develop students' morals so that they have noble morals and good habits.

4. Methods of Religious Activities in Forming *Akhlakul Karimah*

From a linguistic perspective, the method comes from two words, namely "*meta*" (through) and "*hodos*" (path or way).²³ A method is an orderly and well-thought-out way to achieve a goal in science or a systematic way of working to facilitate the implementation of an activity to achieve a certain goal.²⁴

¹⁹ Abuddin Nata, *Sufism Morals and Noble Character*, (Jakarta: PT Rja GrafindoPersada, 2015), p. 158.

²⁰ Abuddin Nata, *Morality of Sufism*, 2012, h. 135.

²¹ Agus Setiawan, 'Principles of Character Education in Islam (Comparative Study of the Thoughts of Al-Ghazali and Burhanuddin Al-Zarnuji)', *Dynamics of Science* 14, no. 1 (2014): 1–12.

²² Abdan Rahim and Agus Setiawan, 'Implementation of Islamic Character Values Based on Student Habituation in State Madrasah Tsanawiyah Batu City', *SYAMIL: Journal of Islamic Education (Journal of Islamic Education)* 7, no. 1 (1 June 2019): 49–70, <https://doi.org/10.21093/sy.v7i1.1715>.

²³ M. Munir, *Da'wah Method*, (Jakarta: Prenada Media, 2003), h. 6-7.

²⁴ Ahmad Hafid Habiburrahman, "*Moral Education According to Sheikh Muhammad Nawawi Al-Bantani in the Book of Bahjatul Wasaail Bisyahri*",

From the definition above, it can be concluded that a method is a method used by someone to carry out an activity so that their work can run well and achieve the expected goals. In the process of forming students' morals, methods have a very important position in achieving educational goals. Therefore, care is needed in determining the method.

C. Research Methods

The research method used by researchers in this study is a qualitative method. The population in this study were all students of Madrasah Aliyah Hidayatullah, Tabunganen District, Barito Kuala Regency for the 2020/2021 academic year, totaling 78 students. Then from this population samples were drawn from class X and class XI as many as 50 students using purposive sampling technique. In collecting data the author used observation, questionnaire, interview and documentary techniques. After the data is obtained, data processing techniques are carried out through the processes of editing, coding, scoring, tabulating and interpreting the data. Then the data analysis technique uses qualitative analysis with an inductive method in drawing conclusions.

D. Research Results and Discussion

1. Religious Activities in the Formation of Akhlakul Karimah Students at Madrasah Aliyah Hidayatullah, Tabunganen District, Barito Kuala Regency

- a. Religious Activity Times

The religious activity of reading burdah takes place in the Madrasah Aliyah Hidayatullah Hall which is carried out in stages before class time, namely every Tuesday, Wednesday and Thursday morning starting at 07.15 to 07.45 WITA.

Kultum religious activities take place in the Madrasah Aliyah Hidayatullah Hall which is carried out before class time every Friday morning starting at 07.15 to 07.45 WITA.

Religious activities for the final birthday also take place in the Madrasah Aliyah Hidayatullah Hall which is held on Friday every week. Classes X and XI specifically for girls in the first week and classes X and

- b. How to Implement Religious Activities

Based on the results of interviews with the Head of the Madrasah, in terms of the way religious activities are carried out, all teachers as homeroom teachers stated that there is an assessment program for their students in participating in religious activities at Madrasah Aliyah Hidayatullah.

(Yogyakarta: Sunan Kalijaga State Islamic University), No.2/July-December, p. 305.

Thus, it can be concluded that the teachers as homeroom teachers stated that there was an assessment program and there were no teachers as homeroom teachers who stated that there was no assessment program for their students in participating in religious activities.

Then, to find out the frequency of assessments of students in participating in religious activities, the Head of the Madrasah stated that all teachers as class teachers always carry out assessments of their students in participating in religious activities.

Thus it can be concluded that teachers always carry out assessments and there are no teachers who do not assess their students in participating in religious activities.

c. Forms of Implementation of Religious Activities

Based on the results of the questionnaire distributed to students at Madrasah Aliyah Hidayatullah, it is known that the activities that guidance teachers often provide to students in carrying out religious activities at Madrasah Aliyah Hidayatullah are as shown in table 6, namely 0% of students stated that religious activities were in the form of individuals, 100% in the form of group religious activities, while for group and individual activities 0% were in the no answer or blank category.

The same results were also obtained from the author's interview with religious activity supervisors that the form of activity that was often given to students was in the form of group activities.

Thus it can be said that the form of carrying out religious activities at Madrasah Aliyah Hidayatullah is in groups.

Furthermore, regarding the types of activities that students like in religious activities, based on table 7, namely 12% of students who stated that they liked the type of religious activity of reading burdah, religious activities of lectures were 16%, and 72% of students who stated that they liked the religious activities of Maulid Habsyi were 72%.

In this way, it can be seen that students prefer religious activities on Maulid Habsyi rather than reading burdah and lectures.

d. Methods of Religious Activities

Based on the results of the questionnaire distributed to students, it is known that the methods often used by guidance teachers in religious activities in forming students' morals are in table 8, namely 64% of students who stated the activity method in the form of advice, example, habituation and supervision, students who stated the activity method in the form of advice, example and habituation, namely 22%, the activity method in the form of example, namely 14% and students who stated the method in the form of advice had no answer or were blank, namely 0%.

Thus, the activity method that is often used by teachers guiding religious activities in forming students' morals is to use methods in the form of advice, example, habituation and supervision.

2. Factors that Influence Religious Activities in the Formation of Akhlakul Karimah Students at Madrasah Aliyah Hidayatullah, Tabunganen District, Barito Kuala Regency

a. Student interest factors

Regarding whether students are happy or not with religious activities, it can be seen in table 9. From this table it can be seen that almost all students are happy with religious activities, this is shown by 100% of students who said they were very happy, this means they are in the high category, 0% of students who said they were not happy and 0% of students who said they were not happy were in the no answer or blank category.

Regarding the activeness of students at Madrasah Aliyah Hidayatullah, whether they attend or not in participating in religious activities can be seen in table 10. From this table it can be seen that students who state that they are always present in participating in religious activities are in the low category, 36%, students who state that they sometimes attend are in the high category, namely 64%, and students who state that they are not present are in the no answer or blank category, namely 0%. Thus, it can be said that Madrasah Aliyah Hidayatullah students are not very active in participating in religious activities.

It is known that students who say they always repeat are in the low category, namely 30%, students who say they sometimes repeat are in the high category, namely 62%, while students who do not repeat, namely 8%, are in the very low category. Thus, it can be said that Madrasah Aliyah Hidayatullah students who repeat the material and re-practice what is conveyed by the teacher guiding religious activities are quite low.

It is known that students who stated that participating in religious activities did not interfere with their learning activities were in the high category, namely 100%, while students who stated that it really interfered with their learning activities and felt that it was mediocre, namely 0%, were included in the no answer or blank category. Thus, it can be said that participating in religious activities at Madrasah Aliyah Hidayatullah does not interfere with students' learning activities.

Furthermore, to find out students' feelings if they do not participate in religious activities regularly, it can be seen that students who state that if they do not participate in religious activities regularly they will feel a loss are included in the high category, namely 100%, and do not feel a loss and feel mediocre, namely 0%, are included in the no answer or blank category. Thus, it can be said that students at Madrasah Aliyah Hidayatullah feel at a loss if they do not participate in religious activities regularly. Furthermore, to find out students' responses to whether or not participating in religious activities is beneficial can be

seen in table 15. From this table it can be seen that students who stated that it was very beneficial to participate in religious activities were in the high category, namely 100%, while students who stated that it was not useful or not useful at all were included in the no answer or blank category.

b. Factors of Teachers as Religious Activities Trustees

Teachers as supervisors of religious activities have an important influence in the implementation of religious activities in the formation of students' morals. It is known that students who stated it was very clear were included in the high category, namely 72%, students who stated it was not clear, namely 28% and unclear, namely 0%, were included in the no answer or blank category. Thus, it can be said that the guidance teachers at Madrasah Aliyah Hidayatullah are clear in providing material for religious activities.

As for finding out whether or not the students were happy with the material presented by the teacher guiding religious activities, it was found that students who said they really liked it were in the high category, namely 100%, while students who said they didn't like it at all, namely 0%, were in the no answer or blank category. Thus, it can be said that the guidance teacher at Madrasah Aliyah Hidayatullah when delivering the material is very liked by his students.

As for finding out whether or not students have difficulty in understanding the teacher's way of practicing religious activities, it can be seen that students who say they sometimes have difficulty are in the high category, namely 100%, those who say they have no difficulty and have very difficulty are in the no answer or blank category, namely 0%. Thus, it can be said that guidance teachers sometimes make it difficult for students to understand how guidance teachers practice religious activities.

This is in accordance with the results of the author's interview with teachers guiding religious activities that he sometimes experiences difficulties in practicing religious activities due to the lack of knowledge of teachers as supervisors regarding religious activities, so the ability to train students is still lacking.

Furthermore, to find out whether or not the teacher guiding religious activities often provides opportunities (additional time) for practice outside of religious activity hours, it can be seen that students who state that they are often given the opportunity to practice by the coaching teacher are included in the high category, namely 100%, students who state that they are rarely given the opportunity and never given the opportunity are included in the no answer or blank category, namely 0%. Thus, it can be said that teachers who supervise religious activities at Madrasah Aliyah Hidayatullah often provide additional opportunities or time for their students to practice.

c. Environmental Factors

Based on the research results, it was found that the family environment (parents) also influences the implementation of religious activities in the formation of students' morals, because in the family students receive guidance and attention from parents, in learning it is certainly different from children who do not receive attention and guidance, especially in the results they want to achieve to form children with noble morals. To find out whether students' families (parents) pay attention or not to their children in participating in religious activities, it can be seen that students who say their parents pay very much attention are in the low category, namely 24%, students who say their parents pay little attention are in the high category, namely 64%, and those who don't pay attention are in the very low category, namely 12%. Thus, it can be seen that parents of students at Madrasah Aliyah Hidayatullah pay little attention to their children in participating in religious activities.

Based on the results of observations, the madrasah environment is quite supportive in the implementation of religious activities in the formation of students' morals. However, teachers who guide religious activities sometimes find it difficult to practice religious activities. This is due to a lack of knowledge about one of the religious activities.

The facilities at the madrasah are still inadequate, such as many equipment for religious activities that are no longer suitable for use. The community environment also influences the implementation of religious activities in the formation of students' morals, an educated environment and carrying out lots of religious activities certainly helps support students' development. In particular, this will make him behave well in society and will support him in forming him into a child with noble character.

To find out whether or not religious activities are frequently carried out in the community where the student lives, see table 21. From this table it can be seen that the environment where the students live is less supportive, because there are 100% of students who stated that religious activities are sometimes held in their neighborhood, while students who stated that religious activities are often held and never held in the student's neighborhood had no answer or were blank, namely 0%. This is of course a less educated environment, because what indicates an educated environment always holds educational and teaching activities including religious activities. Thus, the community environment where students live does not support the implementation of religious activities in the formation of students' morals.

d. Facilities/facilities factor

To find out whether the madrasah provides facilities/facilities for carrying out religious activities, it can be seen that

students who state that there are facilities/facilities provided by the madrasah are included in the low category, namely 30%, and lack of facilities, namely 70%, are included in the high category, while students who state that there are none are included in the no answer or blank category, namely 0%. Thus, it can be said that the madrasah does not provide facilities/facilities for carrying out religious activities at Madrasah Aliyah Hidayatullah.

E. Conclusion

Religious activities at Madrasah Aliyah play a crucial role in shaping students' akhlakul karimah. Through activities such as congregational prayers, study groups, and religious-based social activities, students not only gain religious knowledge but also develop moral values that shape their attitudes and behaviors. The findings of this study show that the development of akhlakul karimah through these religious activities helps create individuals with strong character, responsibility, and empathy for others. Therefore, religious activities should continue to be encouraged and developed as part of character education in Madrasah Aliyah.

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