

# Strategy for Strengthening the Profile of Pancasila Students Based on Religious Habits and Ethical Education in Junior High School

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## Abstract

Character formation is one of the goals of national education. Article 1 of Law Number 20 of 2003 concerning the National Education System states that among the goals of national education is to develop the potential of students to have intelligence, personality and noble morals. Formation of the Pancasila Student Profile with dimensions of faith and devotion to God Almighty, and having noble character is an important part of the success of national education. This article aims to describe in detail an overview of strategies for strengthening the Pancasila Student Profile, the dimensions of faith and devotion to God Almighty, and having noble morals based on religious habits and ethical education of students at Junior High School Al Azhar 23 Semarang. This type of research uses qualitative research methods, descriptive analysis using a data collection technique approach using observation, interviews, collection and documentation. Validity of data using triangulation and objectivity. Data were analyzed through data reduction steps, data presentation and drawing conclusions.

The results of this research are an illustration of a strategy to strengthen the Pancasila Student Profile, the dimensions of faith and devotion to God almighty, and noble morals based on students' religious habits and ethical education. The implication of this strategy is the achievement of a process of national education goals which have long been formulated in the constitution of the Republic of Indonesia to form the faith and piety of students, thereby forming civic character and a noble national civilization.

**Keywords:** strategy, Pancasila student profile, religious habituation, adab education

## 1. Introduction

Student Profile Pancasila is a form of character education in Indonesia. The Pancasila Student Profile includes a number of characters and competencies that students are expected to achieve, which are based on the noble values of Pancasila. The Pancasila Student Profile aims to help build student character based on Pancasila values and ensure quality personal development. (Ministry of Education and Culture: 2023) The Pancasila Student Profile can help shape the character of students who have quality and morals in accordance with the values of Pancasila and the religion they adhere to. In implementing the Pancasila Student Profile, it needs to be done in an appropriate manner and in accordance with the characteristics of students. Educators need to develop the six dimensions of the Pancasila Student Profile as a whole since early childhood education. Apart from that, it is also necessary to involve parents and the community in supporting character education for students. (Ministry of Education and Culture: 2023)

The reality of character education in Indonesia still shows that character education is a necessity for the sustainability of the nation's future. (ummetro.ac.id: 2023). However, there are still several problems in character education in Indonesia, such as the lack of parents' role in shaping children's character, the lack of values in character education, individual indiscipline, the lack of polite values in the younger generation, the lack of religious values in the younger generation, intolerance, harassment and bullying, the lack of opportunities for children to gather with their parents, the lack of supporting facilities for learning activities. (Republika:2022)

Maunah (2016:90) states that this proves that schools in Indonesia have not achieved expectations or have not been optimal in providing education to their students as desired. From this condition, schools have a big responsibility and role in this instill good manners, noble morals and good and useful life values.

It is important for students to have character values to form closeness to God, build personal integrity and morality so that they can create harmonious relationships, and produce a generation that is responsible and contributes positively to society. The following is data on the results of Indonesian education report cards at junior high school level:

**Table 1: Results of 2024 Educational Report Cards at Middle School Level**

No	School Level	Achievements in 2023	Achievements in 2024	Information	Category
1.	General Junior High School	53,91	54,28	up 0,37	Good
2.	Junior high school under the auspices of the Ministry of Religion	51,66	50,65	down 1,01	currently
3.	Equality Junior High School	52,39	51,33	down 1,06	currently
4.	Special needs Junior high School	57,12	57,19	up 0,07	Good

Source: <https://data.kemdikbud.go.id>

From the data above for general junior high schools, and special junior high schools are in the good category. What this means is that the majority of students are accustomed to and consistently apply the values of the Pancasila Student Profile. Meanwhile, the junior high school at the Ministry of Religion and Equality is in the medium category, which means that most students are aware of the importance of values. In implementing the planting of the Pancasila Student Profile, it is very necessary to have a special strategy so that the planting of these character values can be implemented well and successfully. The following are several studies that examine the importance of using strategies and methods to achieve success in cultivating character values.

In this article the author specifically examines how the strategy of strengthening the profile of Pancasila students with the dimensions of faith and devotion to God Almighty, and having noble morals, based on

religious habits and ethical education, achieves success in cultivating character values in junior high schools.

## 2. Literature Review

The Pancasila Student Profile is the capability, or character and competency that Indonesian students need to have in the 21st Century. Character and competency are two different things but support each other. Both are very important for every Indonesian student to have. Stephen Covey, in (Hasbi, 2021) said, character is about who we are, and competence is what we can do. Competence is understood as the ability or skill, both cognitively, affectively and behaviorally, to do something that is considered important. Furthermore, the Pancasila Student Profile is an Indonesian student who applies Pancasila values. These Pancasila values are so comprehensive, that if individuals can apply them consistently, it is believed that the impact will contribute to collective social welfare (Yudi, 2020).

Habit can be defined as something that is deliberately done repeatedly. This habituation method has the main thing, namely experience, because habituation is the practice of something. Humans can become something special with habit, because it can save strength, become an inherent and spontaneous habit, it is best if this activity can be carried out in every job. This method is very effective in developing and cultivating children's character and personality (I. Latifah, 2018). Meanwhile, in an applicable manner, adab is interpreted by al-Asqalaniy (2005: 491) as follows: "Adab is practicing all things that are praised, both in words and deeds, and some 'ulama describe adab as implementing noble morals." (Busthami, 2018).

## 3. Methodology

This type of research is field research (*field research*) which is qualitative in nature using descriptive analysis. The qualitative approach in question is a research process with an understanding that is based on investigating a social phenomenon or problem that occurs in human life. The main goal is to understand (*to understand*) the phenomenon or problem with more emphasis on a complete picture of the phenomenon or being studied and breaking it down into interrelated variables. The hope is to gain a deep understanding of the phenomenon or problem (Salim, 2006).

Researchers used data collection techniques in the form of interviews, observations, document and archive studies. The data sources used are primary and secondary data sources. Primary data was obtained from the principal, deputy principal, PPKn teachers, committee, parents and students through interviews, while secondary data came from the school website and school documents. Semi-structured interviews were used in this research to make the process more flexible. In accordance with the characteristics of qualitative research methods, this research was conducted without any intervention to the research subjects.

## 4. Result and Discussion

Formation of character values and a Pancasila Student Profile that specializes in the dimensions of faith and devotion to God Almighty, and having noble morals based on religious habituation and adab education at Al Azhar 23 Islamic Middle School Semarang through religious habituation and adab education based on Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 and the Adab Curriculum owned by Al Azhar schools. The implementation of character values formation is also based on the annual work program document.

Religious habits are carried out both before learning, during learning, outside the classroom, and after learning. In accordance with the results of an interview with Mr. Agus Sugito, S.Pd, Head of Al Azhar 23 Islamic Middle School Semarang, stated that the religious habits contained in the Adab Curriculum at Al Azhar 23 Islamic Middle School Semarang are implemented in a structured manner in accordance with existing guidelines and guidelines. Implementation is carried out through religious habits, implementation in learning in the classroom and implementation in activities outside the classroom. This Adab curriculum includes; adab to Allah, adab to the Messenger of Allah, adab to the Koran, adab to parents, adab to others, adab to oneself and adab to the environment.

Habituation before learning includes; saying and answering greetings when arriving at school, morning vows, duha prayers, tausiyah filled in by students and murojaan memorizing the Koran. Habits during learning include; praying before starting learning, understanding the internal content of the lesson material, listening and paying attention to the teacher when giving lessons, appreciating and respecting friends, helping and assisting friends in need, living in groups and congregations, muhasabah or reflection on the lesson material given and closing the lesson by praying together. Furthermore, learning activities in the classroom are carried out by starting the lesson by praying together, doing tadarrus, starting with basmalah, conveying wisdom or lessons taken from the religious side.

Religious habits outside of learning include; duha prayer, noon and asr prayers in congregation, fasting on Mondays and Thursdays, overnight activities, learning to give and listen to tausiyah (kultum), becoming an imam and mu'ezzin, making scientific religious work, honesty through the honesty canteen, advising and reminding each other through student scientific groups, good organization through the OSIS and making good friends through extra-curricular activities. Religious habituation and the implementation of the Adab Curriculum in activities outside the classroom are carried out by carrying out midday and Ashar prayers in congregation, delivering and listening to seven-minute lectures (kultum) either by students or teachers, serving as a call to prayer officer, becoming a prayer leader, prayer reader and other activities outside of worship; extracurricular activities, scouts, flag ceremonies, OSIS, KIR, commemoration of Islamic holidays, commemoration of national holidays, discussions and so on. The habituation after learning includes; read prayers after learning is finished, tidy up school equipment and belongings and say hello and shake hands.

From the results of observations made by researchers, it was found that the majority of students were used to these habits, because they carried them out without having to go through orders or announcements first. When the time comes to carry out activities that are part of the habituation, students spontaneously step up to carry them out. In carrying out responsibility for regulation and order, it can be carried out by each student and also by the OSIS administrators. So the teacher's role is only as a facilitator, guide and supervisor. 95% of students have been able to internalize the character values that were instilled well. 5% of students still need to be guided, coached and directed. This happens because there are still violations committed by some students, but with continuous coaching, the 5% can gradually internalize the values instilled.

The internalization of character values in the Pancasila Student profile, the dimensions of faith and devotion to God Almighty and having noble morals, is carried out well, such as: knowing the qualities of Allah; knowing that the essence of God's attributes is compassion; love parents, teachers and friends; always participate and play an active role in religious activities and commemoration of Islamic holidays at school; always pray 5 times a day; always say hello when you meet people. As an interview with Nabil Gita Raisano, one of the students, stated that in my daily life at school I try to do good. Get to know the

attributes of Allah through Asmaul Husna which is read during the morning vows, knowing that the essence of Allah's attributes is compassion because you get an explanation from the teacher. I try to always love my parents, teachers and friends. I also actively participate and play an active role in religious activities and commemoration of Islamic holidays at school. Always pray 5 times a day and say hello when you meet people.

In the opinion of other students, the internalization of the character values in the Pancasila Student profile in the dimensions of faith and devotion to God Almighty and having noble morals was also carried out well. Even in their daily lives, students must always be reminded. As in an interview with Arga Pandu as Head of Student Affairs, it was stated that the character values in the Pancasila Student profile, the dimensions of faith and devotion to God Almighty and having noble morals were also implemented well. Even in their daily lives, students must always be reminded.

In the element of religious morals, students know the attributes of Allah and the core of Allah's attributes is love from the habit of making morning vows and commemorating Islamic religious holidays. which all students must follow. From this habit comes awareness of the importance of loving parents, teachers, family members and friends. Students also always take part in religious activities and commemoration of Islamic holidays at school, and they think that by participating in these activities they will get many benefits. Students are of the opinion that praying five times a day is an obligation so that it is always carried out in accordance with the provisions. In the element of personal morals, awareness has emerged about orderly dressing, awareness about the importance of studying, awareness about reporting if you find something that does not belong to you, confidence in defending one's opinion while it is correct and always obeying school regulations.

For the human moral element, students have accustomed themselves to saying hello when they meet other people at school, respecting differences of opinion, having the courage to appreciate the strengths and goodness of other people, listening when a friend has an opinion and sharing news when a friend is sick. In the element of morals towards nature, students understand the connection between plants/trees in the school environment, students maintain the classroom and school environment, for example by turning off the lights during the day when they are not in use. In terms of national morals, students always attend Monday ceremonies. Students interpret the Indonesian flag, Pancasila, the picture of the President and other state symbols. Students always take part in commemorating national holidays such as celebrating Indonesian independence day with various struggle motivation competitions and flag ceremonies.

As a result of interviews with the school principal and documentation review, it was found that adab education at Al Azhar Islamic Middle School 23 Semarang was carried out based on the adab education curriculum which is a curriculum determined by the Directorate of Primary and Secondary Education of the Al Azhar Islamic Boarding School Foundation to be applied and implemented in all schools under its auspices. The content of this curriculum is based on the results of observations in books

a guide to implementing Al Azhar adab education, namely implementing etiquette in daily life for the entire Al Azhar school academic community, be it teachers, students, employees, even parents.

According to Mr. Agus Sugito, S.Pd as the Head of SMPI Al Azhar 23 Semarang in his interview, the implementation and implementation of adab education at Islamic Middle School Al Azhar 23 Semarang goes through the stages of preparation, implementation, monitoring and evaluation. The preparation stage was carried out by evaluating the implementation of religious habits and the implementation of Adab Education that had been running in the previous school year, then creating a new Adab Education implementation team which then prepared a new work program for the next school year. The

implementation stage begins with outreach to the entire academic community of Al Azhar 23 Islamic Middle School Semarang, including teachers, employees, students and parents. Outreach to teachers and employees is carried out in the form of coordination meetings, training and guidance. Outreach to students is delivered at the beginning of the school year. Meanwhile, outreach to parents is carried out through parent meetings at the beginning of the school year. After socialization, implementation is carried out at school every day starting from the moment the students arrive at school until they return home, and at home until they return to school the next day. By implementing it both at school and at home, the habituation and implementation of Adab Education is carried out 24 hours for students.

The monitoring stages are carried out in line with implementation. Monitoring of students at school is carried out entirely by teachers and employees, while monitoring of students outside school and at home is carried out by the students' parents. Monitoring of teachers and employees is carried out by the principal and deputy principal as well as religious teachers. Furthermore, the evaluation stage is carried out periodically, either in weekly meetings that evaluate implementation in one week, three monthly evaluations in each term and six monthly evaluations in each semester.

As the data obtained, researchers can conclude that religious habituation and the implementation of the adab curriculum in order to form character values and the Pancasila Student Profile dimensions of faith and devotion to God Almighty, and having noble morals based on religious habituation and adab education at SMPI Al Azhar 23 Semarang have been implemented well. This is based on implementation which is carried out in stages starting from the preparation stage, then the implementation stage which is accompanied by the monitoring stage and ending with the evaluation stage.

Habituation is carried out from the time the students arrive until the students return. Starting with welcoming students at the school gate where familiarization and implementation of etiquette in the form of saying and responding to greetings is carried out, followed by the morning vows in the yard. The next activity is repeating the memorization of the Qur'an, praying first followed by giving tausiyah. After that, learning in each class takes priority by praying together before studying. When learning is carried out, the teacher always provides a content of faith and piety from the lesson material provided. When learning is carried out, students are always accustomed to respecting the opinions of their friends, listening and paying attention to the teacher who is teaching, helping each other and working in groups well according to their duties and responsibilities. During the second break, students and teachers at Al Azhar 23 Islamic Middle School, Semarang, carried out midday prayers in congregation, followed by learning to read the Qur'an and also memorizing the Qur'an. During midday prayers, there is also a schedule for getting used to delivering tausiyah and listening to it. After learning in the afternoon, all the academic community at Al Azhar Islamic Middle School 23 Semarang performed Asr prayers in congregation and prayed together before returning to their respective homes.

Religious habituation and the implementation of adab education at Al Azhar 23 Islamic Middle School Semarang are carried out in a conceptual and systematic manner. The stages are: First, the Preparation Stage. In this stage, the school evaluates the program that was carried out in the previous school year, then forms a team and determines it with regulations from the school principal, continues with preparing a program for the next school year, then carries out training and guidance for the team that has been determined.

Second, the Implementation Stage. At the implementation stage, the team carried out outreach to the entire academic community of Al Azhar Islamic Middle School 23 Semarang, including teachers and employees, students and also students' parents. Socialization is carried out at the beginning of the new school year.

Socialization for parents of students is packaged in the form of parent meetings which are also filled with coaching and providing insight into ways parents can support their children's education in line with the learning and education provided by the school. After socialization, familiarization and implementation of the Adab Curriculum are carried out. In its implementation, monitoring is carried out by all teachers and employees for students while they are at school. Monitoring is carried out based on instruments that have been prepared. Monitoring students while they are outside school and at home is the responsibility of the student's parents. To keep monitoring running well, the school has prepared the Google Suit Education application as a forum for submitting student reports to the school about what they do outside of school and at home.

Third, Evaluation Stage. This is carried out periodically, including weekly evaluations in weekly teacher and employee meetings, quarterly in term evaluation meetings and also evaluations every semester which are carried out every 6 months.

From the existing data it is also found that the implementation of religious habits and the implementation of adab education in schools is very good. This is based on the attitude of teachers and employees who have been able to become role models for students, including school leaders and also 95% of students who have been able to internalize values and character that are implemented well at school, outside school and at home. 5% of students still commit serious and moderate violations of the rules set by the school, so they require regular and continuous guidance. Another thing is that parents also feel and see their child's attitude and character which has exceeded expectations in carrying out their obligations and responsibilities in daily worship and also in their interactions with other people.

Based on the theory of character education as argued by Thomas Lickona in Rohendi (2016), namely efforts to shape a person's personality through character education, the results of which can be seen in a person's real actions in the form of good, honest and responsible behavior, respecting other people's rights, hard work and so on (Rohendi, 2016) and also in efforts to achieve character formation, as stated by Latifah (2018) that it is necessary to make repeated habituation efforts to provide experience as the main core. practiced (Latifah, 2018), so what the school has done in all activities, both religious habituation and implementation of adab education, cannot be separated from efforts to instill good character values to form individuals who can internalize these values in their daily lives. All of these things are done with the aim of forming a personality that has good character which can be seen in real, honest and responsible actions.

Implementation or implementation is a process of applying ideas, concepts, innovations or policies in practical actions that provide impact, change, knowledge, skills, attitudes and values. With this, the implementation of religious habituation is the process of implementing habituation for students to get used to thinking, behaving and doing things in accordance with the teachings of the Islamic religion. In this case, Al Azhar 23 Islamic Middle School, Semarang, as an Islamic school, always applies religious habits in every activity. The implementation of adab education is considered very important as stated by the school principal and informants in an effort to build character. This is in accordance with what was conveyed by Armai Arief who stated that getting students used to thinking, behaving and acting in accordance with the demands of Islamic teachings can be done through habituation (Arief, 2002).

Thus, habituation is what makes students have strong recordings or memories. Even though their personality condition is immature, they will easily get involved in the habits they carry out every day. For this reason, make habituation the start of the education process. This is an effective way of instilling and forming moral values into children's souls. These values will then be manifested and internalized in his

life since he begins to enter adolescence and adulthood.

## Conclusion

Based on the explanation above, it can be concluded that the aim of implementing religious habituation and adab education in schools is to train and familiarize students consistently and continuously with activities based on religious principles, so that they are truly ingrained in children and become habits that are difficult to abandon in the future. Religious habits and adab education can be carried out in all school activities, both in learning, daily routine activities and also other programmed school activities. This is one of the strategies for strengthening the civic character and profile of Pancasila students with the dimension of faith and devotion to God Almighty, and having noble morals.

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