

## **Analysis of the Implementation of Character Education at SMP PGRI Kasihan**

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**Abstract:** This study discusses the implementation of character education at SMP PGRI Kasihan which faces the challenge of moral degradation among adolescents. The purpose of this study is to analyze the application of religious habits and school culture in shaping students' disciplinary character and manners. The method used is a descriptive qualitative approach with in-depth interview, observation, and documentation techniques. The results of the study show that the activities of tadarus Al-Qur'an and the 5S culture (Smile, Greeting, Greeting, Polite, Polite) consistently shape students' religious behavior, discipline, and responsibility. Teachers play an important role as role models and fosters of moral values. In conclusion, character education based on religious habituation is effective in fostering students' moral and social values. It is recommended that schools expand habituation programs and increase digital literacy-based character strengthening training.

**Keywords:** School Culture; Discipline; Religious Habits; Character Education; Manners.

**Abstrak:** Penelitian ini membahas pelaksanaan pendidikan karakter di SMP PGRI Kasihan yang menghadapi tantangan degradasi moral di kalangan remaja. Tujuan penelitian ini adalah menganalisis penerapan pembiasaan religius dan budaya sekolah dalam membentuk karakter disiplin serta sopan santun siswa. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa kegiatan tadarus Al-Qur'an dan budaya 5S (Senyum, Sapa, Salam, Sopan, Santun) secara konsisten membentuk perilaku religius, disiplin, dan tanggung jawab siswa. Guru berperan penting sebagai teladan dan pembina nilai moral. Kesimpulannya, pendidikan karakter berbasis pembiasaan religius efektif menumbuhkan nilai-nilai moral dan sosial siswa. Disarankan agar sekolah memperluas program pembiasaan serta meningkatkan pelatihan penguatan karakter berbasis literasi digital.

**Kata Kunci:** Budaya Sekolah; Disiplin; Pembiasaan Religius; Pendidikan Karakter; Sopan Santun.

### **A. Introduction**

National education is faced with great challenges along with the development of an increasingly sophisticated era. Technological advances in addition to bringing a positive impact, also contribute to the fading of the values of decency among the younger generation. Many students today are

more likely to adopt the new trend of the internet without a filtering process, which results in a reduction in noble character (Ahmad, 2022). This reality is exacerbated by the fact that there are still many bad behaviors among students, such as daring to speak rudely and committing uncommendable acts in the school environment (Maulidiyah et al., 2022).

Character education is one of the main focuses in an effort to form a young generation with integrity, noble character, and high social responsibility. In this context, character education is positioned as the foundation and main spirit of education implementation (Nur Agus Salim et al., 2022). The goal is not only to form academically intelligent individuals, but also individuals who have a complete personality (*insan kamil*), who have faith, piety, and noble character (Handika et al., 2022).

A number of studies have shown that character education based on Islamic values has a significant contribution in shaping the personality of students who are moral and disciplined. Fawaid emphasized that the formation of disciplined character can be done through the habituation of religious activities such as dhuha and congregational prayers that instill the value of responsibility and order in the school environment (Fawaid, 2021). These findings are in line with Sobri et al. who found that school culture, such as discipline, rites, and shared belief values, plays an important role in internalizing student discipline (Muhammad Sobri et al., 2024).

In addition, research by Saryadi et al shows that spiritual activities such as congregational dhuha prayers have a real impact on improving students' discipline and sense of community (Saryadi et al, 2020). Meanwhile, Lestari et al., through a literature review, showed that the habit of reciting the Qur'an before lessons was able to strengthen students' religious character, with collaborative support between teachers, homeroom teachers, and parents (Lestari et al, 2024). The above research confirms that the religious habituation approach is effective in shaping the character of students who are disciplined, polite, and empathetic.

Lebih lanjut, penelitian oleh Rizal Abdurrachman memperlihatkan bahwa penerapan budaya sekolah 5S (Senyum, Sapa, Salam, Sopan, Santun) memiliki dampak signifikan terhadap pembentukan karakter sopan santun para peserta didik (Abdurrachman, Islam, Purwokerto, Islam, & Purwokerto, 2020). Guru berperan penting sebagai teladan dan motivator dalam menanamkan nilai-nilai positif melalui interaksi sehari-hari di sekolah. Faktor pendukung keberhasilan kegiatan ini adalah keteladanan guru dan dukungan lingkungan sekolah, sementara hambatannya terletak pada kurangnya kesadaran sebagian siswa terhadap pentingnya etika sosial.

The study of character education shows that moral and religious values are not only understood cognitively, but must be internalized through the process of habituation and example. Lickona stated that character education includes three dimensions: *moral knowing*, *moral feeling*, and *moral action*, which all of which form the moral integrity of students (Prayoga et al., 2022). These findings are in line with the perspective of Islamic education which emphasizes the formation of morals through the process of *tahdzib al-akhlaq*. Al-Ghazali emphasized that the purpose of education is to form people with noble character, while Risnawati emphasized the importance of the values of responsibility, honesty, and trust as ethical foundations in character development (Risnawati et al., 2021). These various views confirm that character education requires the integration of moral knowledge, habituation, and example in the context of schools.

In relation to the method of internalizing values, various studies highlight the important role of habituation. Skinner's habituation theory emphasizes that behavior can be formed through repetition and *reinforcement*, so that routines that are carried out consistently are able to instill certain values (Musthofa et al., 2025). Empirical research shows that the practice of religious habituation such as dhuha prayer, tadarus, or congregational prayer has a positive effect on character formation. Saryadi et al. and Fawaid found that repeated religious activities strengthen students' attitudes of discipline and

responsibility (Fawaid, 2021; Saryadi et al, 2020). Meanwhile, Lestari et al revealed that the habit of tadarus before learning not only increases religiosity, but also builds social cooperation and respect for teachers (Lestari et al, 2024). Overall, the findings show that habituation functions as a mechanism for internalizing values through repetitive and directed routines.

In addition to individual habituation, the school environment also has an important influence through school culture. Referring to Durkheim's view, schools are understood as social institutions that transmit collective values through symbols, rituals, and prevailing norms (Al Musanna et al., 2025). Research shows that a strong school culture can be an effective medium in character building. Zulaikah and Sobri et al., found that discipline, flag ceremonies, and routine religious activities play a role in building students' disciplinary and religious character (Muhammad Sobri et al., 2024; Zulaikah, 2019). Furthermore, Abdurrachman et al. (2020) emphasized that the cultural practice of 5S (Smile, Greeting, Greeting, Politeness, Manners) is able to improve social ethics and create a harmonious school climate. These findings indicate that school culture forms a moral ecosystem that influences student behavior through the process of daily social interaction.

Looking at the trends of these studies, it can be concluded that the formation of students' character is not only supported by moral theories and ethical values, but also highly dependent on habituation routines and supportive school culture. Previous studies have confirmed that the three complement each other in creating an effective educational environment for the internalization of moral and religious values.

Based on these various findings, it can be concluded that character education based on habituation and religious values has high effectiveness in shaping the character of students. Therefore, this study seeks to analyze more deeply how the practice of religious habituation and school culture, such as 5S activities and religious programs, contributes to the formation of students' disciplined character and manners. The focus of this research is not only on the

implementation of activities, but also on the role of teachers and the school environment as moderation factors that determine the success of character education in educational units.

## **B. Metode Penelitian**

This study uses a qualitative approach with a descriptive method that aims to describe in depth the implementation of character education at SMP PGRI Kasihan, Bantul, Special Region of Yogyakarta. The research was carried out in a naturalistic manner with the research subjects of Islamic Religious Education (PAI) teachers and Guidance and Counseling (BK) teachers who were purposively selected because of their direct involvement in the planning, implementation, and evaluation of character education programs in schools. The source of research data comes from primary data obtained through in-depth interviews, observations, and documentation. Data collection techniques include participatory observation of religious and cultural habituation activities in schools, semi-structured interviews to comprehensively explore information related to the implementation of character education, and documentation studies of relevant school archives and documents. The research instruments used were observation sheets, semi-structured interview guidelines, and documentation. The collected data was analyzed in a qualitative descriptive manner through the stages of data reduction, data presentation, and conclusion drawing to obtain a complete picture of the implementation of character education at SMP PGRI Kasihan.

## **C. Results and Discussion**

This research was carried out at SMP PGRI Kasihan, Bantul Regency, Yogyakarta. SMP PGRI Kasihan was established on October 27, 1986. Since its inception, PGRI Kasihan Junior High School has continued to experience positive developments until now. This is shown by the school that received B accreditation. Throughout its establishment, SMP PGRI Kasihan has served education for many students in the Kasihan area and its surroundings, with an

educational commitment that prioritizes character, art, religion, and academics. Alhamdulillah, with the hard work of the principal and stakeholders, SMP PGRI Kasihan can develop according to the times in accordance with the vision and mission that has been set.

The vision of SMP PGRI Kasihan is "*Noble and Achievement*", which is the direction for all educational activities in the school. To realize this vision, the school carries out various missions, including increasing effective learning through the active, innovative, creative, and fun PAIKEM method, as well as providing guidance and space for the development of arts and sports through extracurricular activities. The school also instills religious values and noble morals through the habit of worship, good manners, and social life in the school environment. In addition, SMP PGRI Kasihan cultivates clean, disciplined, and healthy living behavior, so as to create a comfortable, safe, and supportive learning environment that supports the development of character and student achievements.

As for the interview data collection technique, the researcher uses primary data collection techniques, and in his research uses qualitative which is carried out using in-depth interview techniques. The researcher selected the resource persons by purposive sampling, which is to select individuals who are seen as the most understanding, responsible, and directly involved in the policies and implementation of character education programs in schools. The key resource persons involved in this study include Counseling Guidance Teachers (BK) and Islamic Religious Education Teachers (PAI). The interview process was carried out in a semi-structured manner, where the researcher has developed interview guidelines (as attached in Table 1) that focus on six managerial aspects. This guideline is used as a guide to keep the interview focused, but the researcher remains flexible to probe (deepen) the answers of the sources that are considered interesting and relevant. Each interview session is recorded using an audio recording device with the permission of the interviewees, which is then transcribed verbatim for explanation.

The following table contains a list of key questions used during the interview process, the focus of the problem to be answered, and the target primary interviewees for each question.

| NO. | Focus Problem<br>(Paraphrasing<br>Questions) | Key Questions (Transcript<br>Appropriate)   | Target<br>Resource<br>Persons |
|-----|--|---|-------------------------------|
| 1.  | Program<br>Background and<br>Reasons         | What is the background of the<br>Character Education program<br>at PGRI Kasihan Junior High<br>School?                    | PAI<br>Teacher/BK<br>Teacher  |
| 2.  | Program Planning<br>Process                  | What is the model of planning<br>the educational program?   | PAI<br>Teacher/BK<br>Teacher  |
| 3.  | Implementing<br>Organization<br>Structure    | What is the school<br>organization system for<br>carrying out program<br>planning?  | PAI<br>Teacher/BK<br>Teacher  |
| 4.  | Implementation<br>and<br>Implementation      | How are character education<br>programs implemented?  | PAI<br>Teacher/BK<br>Teacher  |
| 5.  | Evaluation and<br>Excellence Program         | What is the evaluation system<br>for the implementation of<br>educational programs?                                       | PAI<br>Teacher/BK<br>Teacher  |
| 6.  | Program Outcomes<br>and Impacts              | What are the final results of<br>the implementation of the<br>character education program<br>in relation to PAI learning? | PAI<br>Teacher/BK<br>Teacher  |

*Table 1. Research Guidelines*

This section presents the findings of the research obtained through in-depth interviews regarding the implementation of character education at SMP PGRI Kasihan. The discussion focused on aspects of the background of the character education program, the educational program planning model, the organizational system implementing the program, the implementation of character education programs, the evaluation system and program excellence, and the final results of program implementation in the context of PAI.

## 1. Background of Character Education Program

Based on the results of the interview, it was found that the character education program at SMP PGRI Kasihan was motivated by two main anxieties. First, there is a moral responsibility of institutions to respond to the conditions of the times, especially the rapid flow of information on social media which is feared to drag students to extreme thinking. Second, this program is designed as an answer to the specific needs of the school, considering that students come from diverse family backgrounds and the surrounding environment where religious understanding is considered to still need to be strengthened. This program is a concrete effort to fortify students' faith as well as translate the vision of the madrasah, namely "*Noble and Outstanding Character*."

## **2. Character Education Program Planning Process**

The planning of the character education program at SMP PGRI Kasihan is carried out systematically based on the school's vision, namely "*Noble and Outstanding Character*". Based on the results of interviews and documentation, program planning begins with the identification of the problem of students' moral degradation influenced by the social environment and digital media. The school then formulates a character education strategy based on religious habits and school culture in response to these needs. The main program designed includes the Qur'an tadarus activities before learning and the application of 5S culture (Smile, Greeting, Greeting, Polite, Polite) as a daily practice for school residents.

This planning model is in line with Fawaid's findings which emphasize that character education is effective if it is designed through structured and consistent habituation (Fawaid, 2021). Planning also pays attention to the integration of character values into subjects, especially Islamic Religious Education (PAI), as emphasized by Sholihah et al, that character education must be designed so that it does not stop at the cognitive aspect, but touches the affective and psychomotor dimensions of students (Sholihah et al, 2020).

## **3. Organizational Structure of Character Education Implementers**

The organizational structure of implementing character education at SMP PGRI Kasihan involves all school components collaboratively. School principals play the role of the main person in charge of policies, while PAI teachers and Guidance and Counseling (BK) teachers are key actors in technical implementation in the field. Homeroom teachers also play a role in daily supervision and strengthening character values in their respective classes. This structure shows a clear and functional division of roles, so that the implementation of character education is not individual, but institutional.

This condition is in line with the findings of Harita et al, who emphasized that collaboration between BK teachers, homeroom teachers, and subject teachers greatly determines the success of character education (Harita et al, 2022). A participatory organizational structure also supports the formation of a strong school culture, as stated by Sobri et al, that character values are easier to internalize if supported by a solid and consistent school social system (Muhammad Sobri et al., 2024).

#### **4. Program Implementation and Implementation**

The implementation of character education at PGRI Kasihan Junior High School is realized through religious habituation and school culture which is carried out regularly and thoroughly. The Qur'an tadarus activity is carried out every morning for ±30-35 minutes before learning starts and is attended by all students with the assistance of the teacher. In addition, 5S culture is applied in every social interaction in the school environment, both between students and teachers and between students. This practice serves as a means of internalizing the values of manners, discipline, and responsibility contextually.

These findings are consistent with the research of Saryadi et al, which show that the habituation of religious activities has a positive impact on the formation of students' disciplined character and togetherness (Saryadi et al, 2020). In addition, the implementation of 5S culture is also in line with the research results of Rizal Abdurrachman et al, who affirm that politeness-based school culture is able to form a positive and religious social climate

(Abdurrachman et al., 2020). Thus, the implementation of character education at SMP PGRI Kasihan is not only ceremonial, but has become part of the school's daily practice.

## 5. Program Evaluation and Program Excellence

The evaluation of the character education program at SMP PGRI Kasihan is carried out qualitatively through observation of student behavior, teacher reflection, and internal discussions between educators. Evaluation does not use formal quantitative instruments, but rather emphasizes changes in students' attitudes and behaviors in daily school life. PAI and BK teachers periodically monitor student discipline, politeness, and responsibility, as well as provide reinforcement in the form of reprimands and appreciation.

The main advantage of this program lies in the consistency of habituation and the example of teachers as role models. This is in line with Lickona's view that character education must include moral knowing, moral feeling, and moral action. Research by Winanda et al, also shows that 5S habituation that is evaluated on a continuous basis is able to strengthen the character of manners and social relationships in schools (Wahyuningsih et al., 2024). Thus, the evaluation system at SMP PGRI Kasihan is reflective and contextual, in accordance with the characteristics of descriptive qualitative research.

## 6. Results and Impacts of Character Education Programs

The results of the study show that character education at SMP PGRI Kasihan has a positive impact on the formation of students' religious behavior, discipline, and manners. The majority of students showed increased time discipline, adherence to discipline, and respect for teachers and friends. This impact is not only seen in the context of PAI learning, but also in the social interaction of students in the school environment in general.

These findings are in line with various previous studies, such as Lestari et al, which found that habituation of the Qur'an is able to strengthen students' religious character, and Sobri et al, who affirm that school culture plays an important role in internalizing character values (Lestari et al, 2024; Muhammad

Sobri et al., 2024). Thus, character education at SMP PGRI Kasihan is proven to not only shape students' moral knowledge, but also produce sustainable and contextual behavioral changes.

## 7. Data Analysis and Field Facts

The results of research at PGRI Kasihan Junior High School show that religious character education and discipline are applied through habituation activities, teacher examples, and the integration of Islamic values in school activities. Based on the results of interviews with Islamic Religious Education teachers and student coaches, it was found that the 5S habituation program (Smile, Greeting, Greeting, Politeness, Courtesy) and reciting the Qur'an every morning for 30-35 minutes before the lesson starts is the main strategy in instilling character values.

The activity was attended by all school residents regularly and was directly supervised by PAI teachers and homeroom teachers. Teachers play an active role in providing moral guidance, motivation, and strengthening the values of responsibility and honesty. Field facts show that students show an increase in time discipline, polite attitude towards teachers, and a spirit of togetherness in the school environment.

| Aspects          | Indicator                             | Field Findings                                    |
|------------------|---------------------------------------|---|
| Discipline       | Student attendance before 07.00       | 90% of students attend on time                    |
| Religiosity      | Qur'an tadarus activities             | Held every morning for ±35 minutes                |
| Manners          | Attitude towards teachers and friends | Students get used to 5S and respect teachers      |
| Responsibilities | Task discipline and picketing         | 85% of students perform well                      |
| Teacher support  | Example and construction              | Teachers actively reprimand and motivate students |

*Tabel 2. Fakta Lapangan*

**8. Interpretation of Results Based on Theory**

The findings of this study strengthen the theory of character formation according to Lickona which emphasizes the importance of habituation, modeling, and moral reasoning (Prayoga et al., 2022). The implementation of religious values through tadarus and 5S at SMP PGRI Kasihan is a tangible form of character education based on school culture as stated by Muhammad Sobri et al that school culture is the main forum for internalizing values (Muhammad Sobri et al., 2024).

In addition, the results of this study are also in line with the research of Saryadi et al, which found that the habit of praying dhuha increases students' discipline and responsibility (Saryadi et al, 2020), as well as the research of Nabila Ayu Lestari et al, which affirms that the tadarus of the Qur'an has a positive impact on the formation of religious character (Lestari et al, 2024). Thus, religious activities and 5S habituation have been proven to be able to form positive habits and social ethics of students.

**9. Critical Analysis and Synthesis**

The sharpness of the analysis shows that character education at SMP PGRI Kasihan does not stop at value inculcation, but develops into value internalization. This means that students not only know and understand the value of discipline and manners, but also live and apply them in their daily lives.

From the perspective of Bandura's theory of social learning, the formation of this character occurs due to the process of observation and imitation of teacher figures who consistently display exemplary behavior (Sabarudin, Alfiani, Adhetia, Kharis, & Rahmawati, 2023). Routine habits such as tadarus and 5S form an automatic pattern of behavior that fosters intrinsic moral awareness.

**10. Theoretical and Practical Implications**

The theoretical implications show that the results of the study strengthen the view that habituation-based religious character education is a form of actualization of the concept of integrative Islamic education, where moral, spiritual, and social dimensions are integrated in the school system. This model can be used as a reference in expanding the theory of Character Education by Culture School in the context of Indonesian Islamic education.

As for the practical implications, teachers need to continue to play a role model and be consistent in implementing religious culture in schools, schools can expand habituation programs such as "Clean Friday and Tadarus Bersama" as a form of synergy between discipline, togetherness, and social responsibility and it is also necessary to carry out character strengthening training based on digital literacy so that religious values remain relevant in the age of technology.

#### **D. Conclusion**

This study confirms that religious habituation and school culture have a strategic role in shaping the character of discipline and manners of students at SMP PGRI Kasihan. Important findings show that the practice of Qur'an tadarus and 5S culture is not only a school routine, but serves as an effective mechanism for internalizing values, resulting in authentic and sustainable behavior change. The role of teachers as moral role models strengthens the character formation process, because consistent role models are able to encourage students to live religious values, discipline, and politeness as part of their identity.

Thus, character education in this school does not take place solely through the imparting of moral knowledge, but develops towards the formation of integrity through direct experience, habituation, and a collective culture that directs student behavior. These findings confirm that an approach based on religious habituation and school culture is a relevant, adaptive, and effective strategy in addressing the challenge of moral degradation among adolescents

and is in line with the research objective to analyze how these two aspects contribute to the formation of students' character.

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