

## Formation of Students' Religious Values Through Information to Religious Activities And School Culture (Case Study at MTsN 3 Bungo Jambi)

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### Abstract

The problem in this study is related to the decline in students' religious values. The purpose of this research is to describe the implementation of religious values at MTsN Bungo Jambi. This research uses a qualitative approach with explorative research. Data sources or research subjects consist of primary and secondary sources. The primary sources came from the head of the madrasah, PAI teacher and religious coordinator and several students. Meanwhile, secondary data is additional information. The data analysis technique in this study uses the Miles & Huberman data analysis technique with several stages such as data reduction, data presentation, and verification or conclusion. The validity of the data was tested by triangulating data sources to maintain the validity and validity of the research. The research found that religious values at MTsN Bungo Jambi were implemented in several habituation activities, namely: reading the Qur'an, shaking hands and saying greetings, reading prayers before and after learning, reading yasin Surahs every morning Friday, as well as tahfiz juz 30 (juz 'amma) activities. Implementation of some of these activities in fact has implications for growing the religious character of students. This implication is in line with the Ministry of Education and Culture's Strengthening Character Education (PPK) program in which the main character promoted is religious character which can be achieved through intracurricular and extracurricular activities through religious activities or habituation at school.

Keywords: Religious values, religious activities, school culture.

### Abstrak

Permasalahan dalam penelitian ini terkait dengan menurunnya nilai-nilai religious siswa. Tujuan penelitian ini yaitu untuk menggambarkan implementasi nilai-nilai religious di MTsN Bungo Jambi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian Eksploratif. Sumber Data atau Subyek Penelitian terdiri dari sumber primer dan sumber sekunder. Sumber primer berasal dari kepala madrasah, guru PAI dan koordinator keagamaan dan beberapa orang siswa. Sementara, data sekunder merupakan informasi tambahan. Teknik pengumpulan data dalam penelitian ini yaitu melalui observasi, wawancara, dan dokumentasi. Teknik Analisis Data dalam penelitian ini yaitu menggunakan teknik analisis data Miles & Huberman dengan beberapa tahapan seperti reduksi data, penyajian data, dan verifikasi atau kesimpulan. Diuji keabsahan data dengan melakukan triangulasi sumber data untuk menjaga keabsahan dan validitas penelitian. Dalam penelitian menemukan bahwa nilai-nilai religious di MTsN Bungo Jambi terimplementasi dalam beberapa kegiatan pembiasaan yaitu: kegiatan membaca Al-Qur'an, kegiatan berjabat tangan dan mengucapkan salam, kegiatan membaca do'a sebelum dan sesudah belajar, kegiatan membaca surat yasin setiap pagi Jumat, serta kegiatan tahfiz juz 30 (juz 'amma). Implementasi beberapa kegiatan tersebut nyatanya berimplikasi dalam menumbuhkan karakter religius siswa. Implikasi tersebut selaras dengan program Penguatan Pendidikan Karakter (PPK) Kemdikbud di mana karakter utama yang diusung adalah karakter religius yang dapat dicapai melalui kegiatan intrakurikuler dan ekstrakurikuler melalui kegiatan-kegiatan keagamaan atau pembiasaan di sekolah.

Kata Kunci: nilai-nilai religious, kegiatan keagamaan, budaya sekolah

## INTRODUCTION

According to Khoiriyah, Islamic education provides guidance to promote spiritual and physical attitudes in accordance with Islamic teachings. Therefore, in Islamic education there must be a deliberate and planned process to guide students in developing their inherent potential and creating an Islamic personality based on the principles of Islamic teachings (Khoiriyah, 2013). Marzuki stated that considering the importance of Islamic religious education in schools as outlined in several of the policies mentioned above, religious education, especially Islamic Religious Education teachers, have a very large role in carrying out the duties and responsibilities for implementing Islamic religious education in various ways and methods. in educating students (Marzuki 2012).

Rahim and Setiawan in their findings stated that implementing religious values can be achieved using habituation methods such as in hidden school curriculum activities through steps, namely: first, habituation in morals including greeting with a smile, clean living, discipline, and a love of reading books. Second, habits in worship include: duha, midday and Friday prayers, reading daily prayers, and reading the Koran. Third, habituation in annual activities includes increasing Islamic Imtaq and Da'wah, organization, leadership, and training and others (Rahim and Setiawan 2019).

Looking at the implementation, of course Rahim and Setiawan's research can be differentiated from this research from several aspects such as: the research methods used, then the theoretical study and discussion aspects and the implementation aspects used. Researchers will use qualitative methods with field research, as well as research techniques using observation, interviews and documentation, while Rahim and Setian's research only uses documentation. In the theoretical study aspect, researchers will also discuss it comprehensively using various social scientific approaches such as religion, and policies and social theories.

Findings from Priliansyah Ma'ruf Nur regarding the internalization of the values of Islamic Religious Education through Rohis Islam extracurriculars for the

formation of students' Muslim personalities, stated that the implementation of the values of Islamic Religious Education through Rohis extracurriculars was carried out through activities in the form of organizations, through example, through religious lectures , through familiarization, as well as through discussions and questions and answers. And the approaches used are individual approaches and group approaches (NUR 2017).

In this research, it is clearly seen that there are differences and similarities that lie in several aspects, namely aspects of the object of study, scientific theory and the findings produced. This research looks at how Islamic beliefs are practiced through spiritual extracurricular activities to form an Islamic personality. Meanwhile, in this research, the object is junior high school students and observing spiritual extracurricular techniques. Apart from that, in this research the main focus is the method of habituation in internalizing PAI values. The similarities lie in studying and both seeing how Islamic values are practiced in schools.

Based on the initial observations of researchers at MTsN 3 Bungo, it can be seen that this school applies an integrated habituation approach method in its formal and extracurricular curriculum for students to be able to practice and uphold the teachings and values of the Islamic religion in students' lives, and to achieve the goals of Islamic religious education. At the MTsN 3 Bungo Jambi school, the habituation method is applied to formal curriculum activities and extracurricular activities by integrating them into activities such as congregational noon prayers, midday prayers, reading the Koran before lessons begin, reading prayers before and after studying, shaking hands. hands or respect for teachers and older people and saying hello, as well as collecting social funds which is routinely carried out at MTsN 3 Bungo. From this preliminary study, there is an urgency to conduct research on "FORMATION OF STUDENTS' RELIGIOUS VALUES THROUGH HABITUTING TO RELIGIOUS ACTIVITIES AND SCHOOL CULTURE (Case Study at MTsN 3 Bungo Jambi)".

## METHOD

This research uses a qualitative approach with an exploratory research type. Exploratory qualitative research describes the sequence of events in detail. In this research, the results of the data collected can be narrated and explained in the form of words and sentences obtained in the field (Darmanita and Yusri 2020). The aim of this research is: to describe how Islamic values are instilled in implementing habituation programs in schools.

Data Sources or Research Subjects consist of primary sources and secondary sources. Primary sources come from madrasah principals, PAI teachers and religious coordinators and several students related to data in the field regarding habits in carrying out religious activities/Islamic Religious Education at school (Lexy J Moleong, 2007). Meanwhile, secondary data is additional information that is still related to research such as curriculum data, activity schedules, activity guidebooks, facilities, infrastructure, and matters related to research owned by MTsN 3 Bungo.

Data collection techniques in this research are through observation, interviews and documentation (Syafi'i 2010). The type of observation used is non-participant where the researcher observes religious values familiarization activities carried out at MTsN 3 Bungo Jambi without being directly involved with the people being observed. The type of interview used in this research is a standard open/semi-structured interview. The data analysis technique in this research uses the Miles & Huberman data analysis technique with several stages such as data reduction, data presentation, and verification or conclusions (Matthew B.Miles dan A Michael Huberman 1992).

## RESULT AND DISCUSSION

### **Formation of Students' Religious Values Through Familiarization with Religious Activities and School Culture**

Students' religious values are very important. Therefore, it is necessary for teachers to make efforts to increase students' religious values, one of which is by getting used to religious activities. The application of religious values at MTsN 3

Bungo Jambi is carried out through extracurricular activities and through school culture. This activity is carried out before class starts. Among the religious activities carried out are reading the Yasin Surah every Friday morning, tahfidz al-Qur'an, reading prayers before and after lessons. Meanwhile, the school culture that is carried out is shaking hands and saying hello.

### **Read the Yasin Surah**

At MTsN 3 Bungo Jambi, reading Yasin's Surah is carried out every Friday morning. This activity has become a programmed routine activity. This activity is implemented before starting teaching and learning activities. In its implementation, the entire school community, including students, teachers and staff members, took part in the activity of reading the Yasin Surah together in the front yard of the school. After finishing reading the Yasin Surah, the school leadership gave tausiyah to the students and academic community of MTsN 3 Bungo Jambi. This is as conveyed by resource person J. as follows:

"If the attitude of their students is very enthusiastic about taking part, very following, very happy with the existence of recitation events like this held every Friday, why? Maybe they think that maybe at home there are some who don't recite the Koran at night, but basically they learn to recite the Koran at home, so they are very enthusiastic about taking part in the routine Yasin recitation at school, so they are very enthusiastic, there is no feeling of being lazy, they don't want to follow it, none of them are there. have the motivation to take part in everything."

From the resource person's statement above, it can be clear that the habitual activity of reading Yasin every Friday morning has been scheduled. The students voluntarily and sincerely take part in these activities at the time arranged by the picket teacher every day. The students were very enthusiastic about taking part in the yasin reading activity at school which was held every Friday morning with each student bringing the Al-Qur'an. Apart from the resource person's statement, there is observational evidence related to the implementation of the Yasin reading activity which is held every Friday as follows:

**Picture 1. Yasin Reading Activities**

Based on the picture above, it can be seen that all MTsN 3 Bungo Jambi students are reading Yasin enthusiastically. In its implementation, the picket teacher arranges for one of the students to be the leader in reading the Yasin. This yasin reading activity is carried out every Friday morning at 07.00–07.50 WIB. It was also seen that all students brought the Koran to participate in this activity.

Pratikno stated that the habit of reading Yasin Surahs classically, which is programmed by schools, can create an environment full of religious elements and elements of religiosity. In this case, according to him, schools are the main target in implementing good morals and noble characters. Apart from that, resource person J. also stated that to ensure that this activity runs optimally, control must be carried out so that students can read the Yasin together in the field. Apart from that, according to him, there should be a teacher whose job is to provide guidance so that students are calmer and less noisy when reciting the Yasin together.

This is in line with the findings of Hardiansyah et al. which states that routine activities carried out once a week, such as reading the Yasin Surah on Fridays, which are participated in by students, are one of the methods used by schools to instill divine values in students. If students are used to doing it, it will become an inherent character that will not be easily lost and will leave an impression for a long time. One of the benefits of having routine activities is forming good habits in students so that they are subconsciously ingrained in them (Hardiansyah, Budiyo, and Wahdian 2021).



### **Tahfidz al-Qur'an**

Another religious activity at MTsN 3 Bungo Jambi is the memorizing juz 30 program which is a tahfiz program that develops learning to memorize the short Surah juz 30. This program or activity is carried out to train or shape students' character, so that they have a religious spirit or religious character. Apart from that, the 30 Juz memorization program was held by MTsN 3 in an effort to produce quality graduates. This is as stated by resource person J. as the principal of the school at MTsN 3 Bungo, who said that the tahfiz juz 30 program aims to help students become more fluent in reading the Al-Qur'an and to foster students' religious values and character. and can equip students to avoid the negative effects of today's rapid technological developments. The following is a snippet of the interview with source J:

"So, MTsN 3 is holding a juz 30 memorization program in an effort to produce quality graduates because memorizing is the same as repeating the reading of the verses of the Koran. Moreover, nowadays, in this modern era, everywhere school children are busy playing with gadgets, with the habit of depositing juz 30 at school, by depositing juz 30 or juz amma, they can provide lessons that contain divine values and the value of worship, it is hoped that they can be put into practical practice. kaffah."

This statement is in line with the statement of resource person R. as a student, who took part in the juz 30 memorization program activities. According to him, the tahfiz program or memorizing juz 30 juz was organized by MTsN 3 Bungo Jambi in accordance with the schedule determined by the school in an effort to produce quality graduates.

From the information from the sources mentioned above, it can be made clear that the juz 30 deposit which was carried out at MTsN 3 Bungo Jambi aims to improve students' fluency in reading the Al-Qur'an. Apart from the explanation of the sources above, there is evidence of research observations regarding tafiz juz 30 activities as following:

**Picture 2. Activities for Depositing Juz 30**

This is also in accordance with the opinion of Tendri Herma et al. which revealed habituation activities such as memorizing juz 30 and the participation of parents who are committed to depositing tahfiz on time, controlling children's memorization when at home, monitoring children's memorization every day. Of course, this is done by parents so that their children can carry out tahfiz deposits consistently and make their children memorize them well (Herma, Kusyairy, and T 2020). Muhammad Anas explained that the need for participation from parents would help and ease the task of tahfiz teachers in guiding the reading and memorization of the Al-Qur'an. Apart from that, according to him, a suitable method for memorizing the Al-Qur'an is the tutoring method, which is a process that involves someone providing assistance and guidance in memorizing and learning to other people. In other words, the concept of tutoring is a tutorial activity that includes guidance and assistance with individual or group learning (Muhammad Anas 2014).

Thus, a common thread can be drawn that the implementation of tahfiz juz 30 activities requires participation from all school academics and parents so that the tahfiz juz 30 program can run smoothly and optimally and students can get good memorization results. Apart from that, teachers and educational staff also provide examples in carrying out various habituation activities including the tafiz juz 30 program. With the tahfiz juz 30 juz program running optimally, it will certainly be



able to foster religious values and increase the value of worship of students in MTsN 3 Bungo Jambi.

### **Read Prayers Before and After Lessons**

According to informant J. as a school principal, prayer is important and is a way to believe in Allah, and to get closer to Him. Apart from that, according to him, the school has implemented prayer habits before and after learning, which are integrated into school cultural activities. Apart from that, according to him, this habituation is done so that students get used to it and so they get blessings in studying. The following is information from source J:

"The custom at MTsN 3 Bungo is to greet people and recite prayers before and after lessons. Saying greetings and reading prayers for approximately 3-5 minutes before and after class is usually guided by one of the students taking turns every day and read together. At MTsN 3 before and after lessons start students are required to say greetings and recite prayers. The goal is that students will get used to praying before and after studying so that they will be given blessed knowledge."

Apart from the explanations from several sources above, there is evidence of research observations related to the implementation of routine prayer activities carried out by students at MTsN 3 Bungo Jambi before and after learning in the classroom as follows:

### **Picture 3. Activities to Say Greetings and Read Prayers Before and After Lessons**



From the picture above, it shows that there is conformity with some of the information provided by the sources above if students at MTsN 3 Bungo Jambi routinely carry out prayer activities before and after learning in class. The practice of praying before and after studying is implemented so that the knowledge given by teachers to students becomes a blessing and benefit. This habituation activity is integrated into extracurricular activities at the school. This is in accordance with Sabar Narimo's opinion, who said that at school, schools should make it a habit to read prayers together and read aloud, led by the class leader. Apart from that, according to him, praying together can foster an attitude of togetherness by starting and ending lessons with the aim of gaining knowledge that is a blessing from Allah SWT (Narimo 2020).

### **Shake Hands and Say Hello**

Shaking hands and saying hello are part of school culture. This activity was carried out between teachers, students and the MTsN 3 Bungo academic community. Shaking hands and greeting teachers with a tawadu attitude is applied at this school in activities not only in intracurricular activities but also in extracurricular activities and habituation activities. This is as stated by source Z. as follows:

"In the MTsN 3 Bungo environment, the 3 S's are used among teachers and fellow school members, namely smiling, greeting and saying hello when they meet. This activity aims to ensure that harmonious relationships can be established between teachers and fellow school members. Fellow school members are accustomed to saying hello and shaking hands when meeting teachers, staff and students."

This information was also expressed by resource person R. as a class VIII B student, who stated that students at MTsN 3 Bungo Jambi were always accustomed to greeting and shaking hands with the teachers at the school. The following is information from source R. "Students shake hands and kiss the hands of teachers they meet when students come to school," which also agrees with other evidence.

From several information from these sources, it can be concluded that in the habituation at the MTsN 3 Bungo Jambi school, extracurricular activities and

habituation activities have been implemented, namely the 3 Ss of smile, greeting and salutation. In its implementation, both teachers and the entire school academic community, when they meet each other, greet each other. Meanwhile, when students meet the teacher, the student is accustomed to being respectful or shaking hands with the teacher. This is done by all school members to ensure harmonious relationships. Apart from the information from these sources, it can also be proven from observational data as follows:

**Picture 4. Activities: Shaking Hands/Smiling, Greeting, Greetings (3S)**



Looking at this picture, it can be explained that the practice of forming religious values at MTsN 3 Bungo Jambi is reflected in habituation activities such as the habit of shaking hands between students and the entire academic community at school. The practice of shaking hands is implemented by schools to create a friendly environment and a family atmosphere at school. Shaking hands or shaking hands is something that is done to respect others and older people, especially teachers. Apart from that, shaking hands also strengthens ties with other people. If the relationship is strong between teachers and students, it will have implications for the comfort of the environment in the classroom.

This is in accordance with Nailul Fauziah's findings that moral values can be achieved from 3S activities (smile, greet, salute). Apart from that, according to Nailul Fauziah, if everyone wants and needs harmonious relationships with other people, communication can start with a greeting, smile and greeting, thereby creating good rapport, the initial stage of communication with other people. Happy messengers in

our brain will work if we receive happy stimuli such as smiles and greetings (Fauziah, Nailul 2017).

The Ministry of Education and Culture has also stated that religious values can be fostered by strengthening character education based on school culture in several aspects such as: a. Emphasizes the habituation of main values in daily school life. b. Highlighting adult role models in educational environments. c. Involving the entire educational ecosystem in schools. d. Develop and provide wide scope for all students' potential through co-curricular and extra-curricular activities. e. Empowering school management and governance. f. Take into account school norms, regulations, and traditions (Kemdikbud 2019). This is also in line with Ibnu Miskawaih's opinion that in his character concept he emphasizes psychological aspects and religion to improve the quality of one's character (Azizah 2017).

Thus, from the analysis above, it can be stated that the formation of religious values can be implemented in habituation activities programmed in extracurricular activities such as the 3 S (Smile, Greetings and Greetings). The implementation of this activity can foster religious values such as respecting others and establishing a sense of kinship between all school members such as the principal, teachers, students and the entire academic community at MTsN 3 Bungo Jambi. Apart from that, this can also be clarified from several sources' statements, observation results and previous research findings related to the implications of shaking hands and saying hello.

### **Supporting Factors for the Formation of Students' Religious Values Through Familiarization with Religious Activities and School Culture**

The habituation of Religious and School Cultural Activities implemented at MTsN 3 Bungo Jambi as explained is carried out in the classroom and outside the classroom and to form students' religious values so that they are able to practice them in a kaffah manner, in this way students will be closer to Allah SWT. Apart from that, teachers are able to provide examples or *uswatun hasanah* to students from the habituation methods available at school. According to the Principal, there are several supporting factors so that several refraction programs or activities can run well, such

as external and internal, including the peer environment, for example there are friends who influence relationships so that there are students who sometimes follow the bad behavior of their friends. From the factors above, internalized Islamic values require routine control in the internalization of these Islamic values.

Meanwhile, the external factors mentioned by the school principal are such as family, where families also often take part in providing motivation and encouragement to their children who study at MTsN 3 Bungo Jambi. Apart from that, there is also encouragement from teachers to provide motivation to always be enthusiastic and provide solutions to problems that are being experienced by students. There are facilities and infrastructure that support activities such as infocus media, mics and sound systems.

### **Factors Inhibiting the Formation of Students' Religious Values Through Familiarization with Religious Activities and School Culture**

The habituation activities implemented are a way to improve student competence provided by the school in instilling Islamic values and also forming character in students, but in its implementation the school also experiences obstacles. The obstacles felt by the school include the fact that there are still students who lack discipline. According to the principal, there are still many students who come to school late and miss out on familiarization activities, but according to him, these students will be given sanctions in the form of summoning their parents or guardians. Apart from that, there are obstacles in terms of students' lack of awareness in implementing and carrying out school rules, such as getting used to it. During mutual cooperation, there are also some students who are lazy, there are also those who hide in the canteen, so the teacher still has to go around first to remind them. for stubborn students.

According to the principal, the solution given by the school to the problem above is that there is an effort made, namely the synergy between the coordinator of religious activities, teachers, school, parents of students in solving the student's problem. In this case, according to the principal, both teachers and schools must be

firm in internalizing the Islamic values at MTsN 3 Bungo Jambi so that students remain respectful and obedient to the rules.

Meanwhile, parents should always give directions to their children to always recite the Koran and study at home. Of course, with the religious activities at MTsN 3 Bungo Jambi so that students get used to implementing the teachings of Islamic values, that is why they need to be trained and given the opportunity to practice them. And one of the efforts made by the school is to implement habituation. By instilling these Islamic values, we can form a young generation or students who have good personalities and are in accordance with Islamic law and have religious competence or character in accordance with the current curriculum directions.

## CONCLUTIONS

Development of religious values at MTsN 3 Bungo Jambi is carried out by getting used to the school's religious and cultural activities. among the things done are: reading yasin, tahfidz al-Qur'an, reading prayers before and after studying, shaking hands and greeting each other. The habituation of religious values at MTsN 3 Bungo Jambi has gone well even though there are still obstacles in its implementation. This can be seen from the supporting and inhibiting factors. The supporting factors emphasize the synergy between the school and parents. Meanwhile, the inhibiting factor is that there are still students who have not been disciplined, such as students arriving late for religious activities.



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