



## **The Role of *Character-Building* Programs in Forming Students' Social Character in Islamic Education Management**

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### **Abstract**

Although Islamic values teach the importance of good morals and social behavior, the implementation of these values in students' daily lives is often hampered by differences in social, cultural, and economic backgrounds that students have. This study aims to analyze how the character-building program at the Institution contributes to the formation of students' social character in Islamic Education management. This study uses a descriptive qualitative approach. The location of this study is Puncak Darussalam Islamic Boarding School located in Potoan Daja Village, Palengaan District, Pamekasan Regency. The findings can be concluded that the Character-Building program in Islamic education management has an important role in forming students' social character so that they become individuals with noble morals, increase social awareness and concern for others, and are responsible so that they are able to interact well in their social environment.

**Keywords:** Character Building Program, Student Social Character, Islamic Education Management

### **Abstrak**

Meskipun nilai-nilai Islam mengajarkan pentingnya akhlak dan perilaku sosial yang baik, implementasi nilai-nilai tersebut dalam kehidupan sehari-hari siswa sering kali terhambat oleh perbedaan latar belakang sosial, budaya, dan ekonomi yang dimiliki oleh siswa. Penelitian ini bertujuan untuk menganalisis bagaimana program character building di Lembaga tersebut berkontribusi dalam pembentukan karakter sosial siswa dalam manajemen Pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Lokasi penelitian ini adalah Puncak Darussalam Islamic Boarding School yang terletak di Desa Potoan Daja Kec. Palengaan Kab. Pamekasan. Hasil temuan tersebut dapat disimpulkan bahwa program Character Building dalam manajemen pendidikan Islam memiliki peran penting dalam membentuk karakter sosial siswa agar menjadi individu yang berakhlak mulia, meningkatkan kesadaran sosial dan kepedulian terhadap sesama, dan bertanggung jawab sehingga mampu berinteraksi dengan baik di lingkungan sosialnya.

**Kata Kunci:** Program Pembentukan Karakter, Karakter Sosial Siswa, Manajemen Pendidikan Islam

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## Introduction

Education is one of the important aspects in human life that not only aims to develop intellectual abilities, but also to form good character and social behavior. In the context of education in Indonesia, Islamic religious education plays a very significant role, especially in forming students' social character. Islamic education does not only focus on teaching religious knowledge, but also on forming noble morals, attitudes of mutual respect, tolerance, and a sense of solidarity in community life.

Islamic education management, as one of the main components in the Islamic education system, has a very important role in the process. Islamic education management includes planning, organizing, implementing, and evaluating in order to create an educational environment that supports the growth of positive social character in students (Adinda Laili Nur Farida et al., 2023). Schools that have good Islamic education management will help strengthen Islamic identity, face the challenges of the changing times, and produce intelligent and competitive generations throughout the world. (Hadi & Iskandar, 2024)

However, in practice, there are still many challenges faced by Islamic educational institutions in achieving this, such as limited competent human resources, lack of synergy between religious values and students' daily lives, and lack of understanding of the importance of educational management in shaping social character. On the other hand, although Islamic values teach the importance of good morals and social behavior, the implementation of these values in students' daily lives is often hampered by differences in social, cultural, and economic backgrounds that students have. The misalignment between theory and practice in educational management often causes the process of forming students' social character to not run optimally.

The worrying condition is a big challenge for the government, educational institutions, teachers, and parents to provide better character education to their children. This character education can be developed in families, schools, and communities (Ridlo, 2021). Therefore, there is a need for a more holistic and structured managerial approach in Islamic education, which not only emphasizes the intellectual aspects, but also the social and moral aspects of students. Talking about students' social character, social attitude according to (Siswati et al., 2018) is a person's awareness that determines how they act towards others and prioritize social goals over personal goals in community life. The principal has an important role in

establishing educational policies that focus on moral and ethical development in this situation. (Siroj & Untung, Desember2024).

In previous research, the Role of Islamic Boarding Schools in the Formation of the Character of Students in Islamic Education Management showed the following findings: 1) Character education planning is created in compliance with the educational vision, mission, and goals, curriculum creation, methodologies, and socialization of PPRU stakeholders. 2) coordinating with the primary supervisor, which is the Islamic boarding school and the students' caretaker; 3) implementing character education in a formal, informal, and non-formal way; and 4) allowing all PPRU stakeholders to exercise authority through the boarding school report card, which can determine the promotion and graduation of students (Lesmana et al., 2021). Different from previous research, this research analyzes the *character-building* program in the formation of students' social character so that points of difference and similarity will be found in the context of its management.

This study took one of the Islamic Educational Institutions in Madura, namely Puncak Darussalam Islamic Boarding School located in Palengaan District, Pamekasan Regency, which is an example of its educational management in aligning students' social character with religious values. This school has produced several outstanding students, as shown by the number of students who have won championships, both in academic and non-academic fields. This private school is also very disciplined in terms of cleanliness.

By running the *Character-Building* program, this institution pays attention to the development of students' characters so that they do not hurt each other and respect each other. Thus, the researcher raised the title "The Role of *Character-Building* Programs in Forming Students' Social Character in Islamic Education Management" to analyze how the *character-building* program at the institution contributes to the formation of students' social character in Islamic Education management.

## **Method**

This study uses a descriptive qualitative approach to gain a deeper understanding of the role of character building programs in Islamic education management to shape students' social character (Lubis, 2024). In addition, this study emphasizes more on understanding the phenomena that occur in the field as well as the perspectives and experiences of students and educators. While this case study is designed to investigate the events that

occurred at Puncak Darussalam Islamic Boarding School as an example of a *character-building* program in the formation of students' social character.

The location of this research is Puncak Darussalam Islamic Boarding School located in Potoan Daja Village, Palengaan District, Pamekasan Regency. The subjects of the research include: the head of the Islamic boarding school, teachers/educators, students, administrators and alumni of the Islamic boarding school. Data from these data sources will be collected through interviews, observations and documentation, so that thematic analysis will be used to analyze the collected data to find important themes (Malayati et al., 2024) which relates to how Islamic education management shapes students' social character.

## **Result and Discussion**

### **Islamic Education Management Concept and *Character-Building* Program at Puncak Darussalam Islamic Boarding School**

The educational management system implemented at Puncak Darussalam Islamic Boarding School is based on the principle of integration between formal education, Islam, and character building. This school adopts a modern Islamic boarding school system, where academic and religious education are balanced. Educational management based on Islamic values is applied in all aspects, from the curriculum, student development, to daily activities. This system emphasizes exemplary leadership, where teachers and caregivers act as figures who provide real examples in morals and socializing. In addition, discipline and habituation of worship are the main part in forming students' social character, such as through congregational prayer, Al-Quran recitation, and religious mentoring programs. Puncak Darussalam also implements dormitory-based management, where interaction between students is facilitated in a conducive environment to build mutual respect, cooperation, and social awareness. Through this approach, the institution aims to generate graduates with strong Islamic character in addition to exceptional academic ability in their social lives.

The main objective of educational management in forming students' social character is to create individuals who have moral values, ethics and social concern based on Islamic teachings (Romlah & Rusdi, 2023). Good educational management serves to direct all aspects of learning, the environment, and students' social interactions to be in line with Islamic principles (Fitria, 2023). By implementing a structured system, students are expected

to develop attitudes of discipline, responsibility, cooperation, and empathy, so that they are able to interact well in community life.

In line with these goals, Puncak Darussalam has the goal of religious, scientific and character-based education. Religious education here is to become a human being who is guided by the Qur'an and As-Sunnah. While scientific education leads to academics who excel in both general and religious knowledge. As for character, it is to lead students to become *true Muslims, with empathy* through the Character-Building program.

The *character-building* program is divided into two periods, namely season I with the aim of building the BerSeRI character (Clean, Healthy, Neat and Beautiful). Starting in 2023, this is the season II character building program which is more directed at preventing bullying. In discussing this research, researchers focus more on the season II character program because it covers students' social character.

### **Social Characters Formed from *Character-Building* Program**

Social character in Islam refers to a person's attitude and behavior in interacting with fellow human beings based on Islamic values. This character includes various aspects such as ukhuwah Islamiyah (brotherhood in Islam), caring, mutual cooperation, honesty, empathy, justice, and responsibility. In Islamic teachings, social character is highly emphasized as part of good morals, which is a reflection of a person's faith (Sayyi, 2020).

Puncak Darussalam Islamic Boarding School has become one of the institutions that is very thick with Islamic values, especially in implementing a social environment that can be felt differently when entering the boarding school area. Creating social characters such as being happy to smile at fellow friends, not saying rude or dirty words either because of joking or when upset, not hurting each other physically with fellow friends either joking especially when upset is the essence of the Character Building program that is being implemented in the institution.

There are two hadiths of the Prophet Muhammad SAW which caregivers use as guidelines in the formation of social character as mentioned above, first, namely:

*"A true Muslim is one from whose tongue and hands all mankind is safe, while a believer is one from whose (disturbing) all mankind feels their blood and property are safe."* (HR. Nasa'i: 4909) ("Ensiklopedi Hadits App," n.d.)

Basically, the educational environment must be able to create a peaceful and safe atmosphere so that students feel comfortable to study calmly (Sri Armini, 2024) (Putri &

Hibana, 2024). From this hadith, the founder of the Islamic boarding school had the idea to bring to life Islamic social values such as not liking to hit or hurt students and getting students used to not using dirty or harsh words so as to reflect a person who is happy to be friends with anyone and prevent bullying. (RKH. A. H. Tibyan, personal communication, March 7, 2025).

Meanwhile, the second hadith is:

*"The merciful will be loved by Ar Rahman. Love the people of the earth and you will be loved by everyone in the sky."* (HR. Abu Daud: 4290) ("Ensiklopedi Hadits App," n.d.)

If there is social contact and conversation in this situation, social engagement will take place (Kusumastuti & Kusuma, 2022). Since social connection is essential to all social life, there could be a shared existence without it. When fellow students have realized the importance of refraining from hurting others, then a sense of affection arises between them which becomes a provision for creating harmony in everyday life. Older students respect the younger ones and younger students respect the older ones (S. A. Ummah, personal communication, March 8, 2025).

### **Islamic Education Management Strategies in Forming Students' Social Character through Character Building Program**

The *Character-Building* Program in Islamic education management is designed to shape students' social character by instilling Islamic values systematically and sustainably. The main strategy in this program includes the role of the leaders of the Institution and teachers in the form of role models, as well as a habitual approach, namely the habit of daily worship and behavior.

#### **The Role of Leaders and Teachers**

School leaders establish rules and educational systems that instill good morals, discipline, and social awareness in students' daily lives. Meanwhile, teachers act as role models who teach Islamic values not only through learning materials, but also in interactions and character building of students.

Puncak Darussalam Islamic Boarding School not only provides policies, but also role models for its students. A gentle but firm and authoritative tone to students is one example of avoiding harsh words that are easily followed by students. In addition, showing Islamic brotherhood to students by respecting each other, such as always using polite Madurese to fellow teachers and greeting each other when meeting.

## **Habituation Activities**

Habituation is a method that is considered the most effective in forming and instilling religious character in students (Nurbaiti et al., 2020). For this reason, Puncak Darussalam has several habits for its students related to the character building program.

### *Daily Worship Habits*

The habit of daily worship such as congregational prayer, reading the Al-Quran, and dhikr together have an important role in forming students' social character (Nurul Harifah & Ainur Rofiq Sofa, 2024). Congregational prayer trains students to be disciplined, respect time, and build togetherness and solidarity in community life. *Tadarus* Al-Qur'an instills a love for the holy book, increases patience, and teaches life values that can be applied in social interactions. Meanwhile, dhikr together builds peace of mind, increases gratitude, and fosters a humble attitude in socializing with others. Through this habit of worship, students not only get closer to Allah, but also get used to being polite, caring, and having high empathy for others, so that a strong social character is formed in accordance with Islamic teachings.

In addition, Puncak Darussalam makes it a habit for all students and teachers to pray five times a day in congregation. After praying and dhikr together, do not forget to read the two hadiths above to always remind all students in the formation of the character. In addition, students are also always reminded during the tahajjud prayer together not to forget to pray for each other and their teachers in their last prostration. That way, students will feel how important it is to maintain togetherness in goodness, one of which is through prayer.

### *Habitual Behavior*

The *Character-Building* Program at Puncak Darussalam is a mentoring program for educators to see how successful the habits carried out by students or students are. Mentoring allows students to get direct guidance from teachers, ustaz, or seniors in various aspects of life, both academic, spiritual, and social (Setiawan et al., 2024). However, in this process, students not only learn about religious knowledge, but are also guided to apply Islamic values in daily interactions, such as respecting others, being honest, and being responsible.

This habituation is done by giving the room leader the responsibility to record each member of his room who violates such as swearing, hitting his friends or not greeting other

friends. The honesty of each student will be trained here and awareness of bad behavior will also be a provision for them to be better in the future. The behaviors that are assessed in the program are: not saying rude/dirty words (either because of joking or being upset), hurting friends intentionally (such as hitting, pinching, kicking and the like either because of joking or being upset). So that from this behavior, it is hoped that *true Muslims with empathy* will be formed.

REKAP PROSENTASE CHARACTER BUILDING							
PUNCAK DARUSSALAM PUTRI							
OKTOBER-JANUARI 2024-2025							
NO	KAMAR	BULAN				RATA-RATA PER KEMAREN	KETERANGAN
		OKTOBER	NOVEMBER	DESEMBER	JANUARI		
1	UMMU SALAMAH	3.75	2.08	7.92	4.61	4.59	
2	ZAINAB BINTI JAHZY	-	3.29	1.32	-	1.15	Terbaik
3	UMMU HABIBAH	16.91	12.50	1.32	18.01	12.19	
4	JUWAIIRYAH	16.91	14.45	5.88	7.72	11.24	
5	ZAINAB BINTI HAFSOH	9.19	4.04	2.21	1.74	4.29	
6	SHAFIYAH	9.56	12.50	9.93	8.48	10.12	
7	AISYAH	5.47	7.81	2.23	2.78	4.57	
8	HAFSOH	2.40	1.44	0.48	0.69	1.26	

Picture 1. Character Building Percentage Recap

Based on the percentage data each month, the Ummu Salamah room experienced a decline in November, but also experienced a three-fold increase in the following month. Meanwhile, the Zainab binti Jahzy Room in October showed zero behavior that violated the Character-Building program. Although in November this room experienced violations, in the following months it continued to improve so that the room was named the best room in the October-January period. For the room that experienced the fewest violations, Puncak Darussalam gave appreciation to the room such as a certificate of appreciation. The Ummu Habibah room is an example of a room whose students violated a lot for that period so that it has the highest average of the other rooms.

Asrama: Ummu Habibah / ام حبيبہ

Character Building

Bulan: Januari

No	Nama	Minggu 1	Minggu 2	Minggu 3	Minggu 4	Keterangan
1	Selma					
2	Ayana					
3	Alana					
4	Liana					
5	Liana					
6	Liana					
7	Liana					
8	Liana					
9	Liana					
10	Liana					
11	Liana					
12	Liana					
13	Liana					
14	Liana					
15	Liana					
16	Liana					
17	Liana					
18	Liana					
19	Liana					
20	Liana					

Note:

- DK: Berbicara Kotor karena Kesal
- BB: Berbicara Kotor karena Bercanda
- MK: Memukul karena Kesal
- MB: Memukul karena Bercanda

Picture 2. Character Building Control Sheet



## **Challenges in Character Building Program**

The implementation of the *character-building* program is certainly not free from challenges or obstacles. Some of the challenges faced at the Puncak Darussalam Institute include: lack of consistency in the habituation of Islamic values, minimal student participation in social activities, lack of family involvement in character formation, challenges in evaluating and measuring character changes, and the influence of media and technology.

### *Lack of Consistency in the Habituation of Islamic Values*

Some students may have difficulty in maintaining positive habits such as discipline in worship and good social interactions. Environmental factors and habits before entering the pesantren can affect their level of acceptance of the program.

### *Lack of Student Participation in Social Activities*

Not all students have high awareness and motivation to be active in social activities. Some are more focused on academics and feel that involvement in social activities is not a top priority.

### *Lack of Family Participation in Character Formation*

Students' social character is not only formed in schools or Islamic boarding schools, but is also influenced by the family environment. If the family does not support the values taught in school, students can experience confusion or even lose motivation to maintain their good character.

### *Challenges in Evaluating and Measuring Character Change*

Unlike academics which can be measured through grades, social character is more difficult to evaluate because of its abstract nature and development over the long term.

### *Influence of Media and Technology*

The advancement of technology and the influence of social media can be a major challenge in the formation of students' social character. Exposure to content that is not in accordance with Islamic values can hinder the internalization of the character that has been built.

## **Solutions to Overcome Challenges**

From the challenges above, there are several solutions to overcome them, including:

### *Improving Consistency in Worship Habits and Social Interaction*

Improving Consistency in Worship Habits and Social Interaction, namely by integrating character building values in all aspects of learning and daily life in Islamic boarding schools, conducting periodic evaluation programs to ensure that worship habits and social interactions are running well, and providing motivational reinforcement through inspirational stories from Islamic figures about the importance of good social character.

### *Encouraging Active Student Participation in Social Activities*

In this case, encouraging students can be done by making social activities more interesting and interactive, such as social service, leadership outbound, and community service that provide direct experience to students and do not forget to give appreciation to students who are active in social activities to increase their motivation.

### *Strengthening the Role of Families in Character Building*

Sometimes teachers meet with parents to hold parenting programs or seminars so that they participate in forming children's social characters. In addition, building communication between the school and the family to ensure the continuity of character building at home and at school.

### *Creating a More Measurable Evaluation System*

Creating a clearer and more focused evaluation system, such as developing a character assessment rubric that can help measure the development of students' social character based on aspects such as empathy, caring, and social responsibility, involving teachers, dormitory guardians, and peers in the character evaluation process through observation and progress reports.

### *Filtering the Influence of Media and Technology*

Institutions can provide Islamic-based educational content that can be an alternative for students in accessing useful information. In addition, they can also hold digital literacy training to equip students with the ability to filter information and use technology positively.

## **Conclusion**

Puncak Darussalam Islamic Boarding School has become one of the institutions that is very thick with Islamic values, especially in implementing a social environment that can be felt differently when entering the boarding school area. Creating social characters such

as being happy to smile at fellow friends, not saying rude or dirty words either because of joking or when upset, not hurting each other physically with fellow friends either joking especially when upset is the essence of the Character Building program that is being implemented at the institution.

The Character Building Program in Islamic education management is designed to shape students' social character by instilling Islamic values systematically and sustainably. The main strategy in this program includes the role of the leaders of the Institution and teachers in the form of role models, as well as a habituation approach, namely the habituation of daily worship and behavior. The implementation of the character building program is certainly not free from challenges or obstacles. Some of the challenges faced at the Puncak Darussalam Institution include: lack of consistency in the habituation of Islamic values, minimal student participation in social activities, lack of family involvement in character formation, challenges in evaluating and measuring character changes, and the influence of media and technology.

Some solutions to overcome these challenges include: increasing consistency in the habit of worship and social interaction, encouraging active participation of students in social activities, strengthening the role of the family in character formation, creating a more measurable evaluation system, and filtering the influence of media and technology. From several findings, it can be concluded that the Character Building program in Islamic education management has an important role in shaping students' social character so that they become individuals with noble morals, increase social awareness and concern for others, and are responsible so that they are able to interact well in their social environment.

Instilling Islamic values with noble morals in everyday life, such as honesty, patience, responsibility, and an attitude of respecting and appreciating others. With consistent habituation, these values become part of the students' personalities. Increasing social awareness and concern for others. This strengthens their awareness of the importance of helping others in the spirit of Islamic brotherhood.

Building discipline and responsibility, through the habit of praying in congregation, reciting the Qur'an, and dhikr together trains students to be disciplined in managing their time and carrying out their obligations. In addition, this program also teaches the importance of carrying out tasks and mandates with full responsibility.

## Suggestion

### To Puncak Darussalam Islamic Boarding School

#### Strengthening the Habits of Daily Worship

Puncak Darussalam Islamic Boarding School can further optimize the habits of daily worship such as congregational prayer, tadarus Al-Qur'an, dhikr together, and Islamic-based social activities to improve students' social character.

#### Development of Islamic Mentoring and Study Programs

Adding variety to mentoring programs with personal and group approaches so that students are more active in understanding and practicing Islamic social values.

## Suggestions for Further Research

1. Effectiveness of Character Building Program in Forming Students' Social Character  
Conducting quantitative and qualitative research to measure the extent to which the Character Building Program at Puncak Darussalam is able to form students' social character.
2. The Influence of Islamic Education Management on Students' Social Development  
Examining how aspects of leadership, educational policies, and Islamic learning methods contribute to shaping the social character of students in Islamic boarding schools.
3. Impact of Technology Integration in Islamic-Based Character Education  
Examining how the use of technology in Islamic education management can support the strengthening of students' social character in the context of modern Islamic boarding schools.

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