

Education of Students' Religious Character in the Perspective of Surah Al-Furqon Verses 63-76 at SMK Muhammadiyah 1 Malang

Pendidikan Karakter Religius Siswa Dalam Perspektif Surah Al-Furqon Ayat 63-76 di SMK Muhammadiyah 1 Malang

<https://doi.org/10.24036/pakar.v23i1.619>

Muhammad Sultan Fathoni^{1*}, Tobroni¹, Mohammad Kamaludin¹

¹ Universitas Muhammadiyah Malang, Malang, Indonesia

*E-mail: msultanfathoni@webmail.umm.ac.id

Abstract

Education is an effort to enhance positive values in various aspects, including academic and non-academic dimensions. Among the non-academic aspects that are essential to address is the inculcation of religious character values and their application in daily life. This research aims to examine the implementation of character values at SMK Muhammadiyah 1 Malang and to what extent the religious character values of its students align with the perspective of Surah Al-Furqan 63-76. The objective of this study is to deeply identify the process of instilling character values and analyze the religious character values of students at SMK Muhammadiyah 1 Malang from the perspective of Surah Al-Furqan 63-76. This study employs a qualitative method with a descriptive analysis approach. Data were collected through interviews, observations, and documentation. For data analysis, the researcher applied several steps: data collection, data reduction, data presentation, and conclusion drawing. The results of this study indicate that the inculcation of religious character values at SMK Muhammadiyah 1 Malang is carried out through various activities, such as welcoming students at school, performing congregational Dhuha prayers, reciting prayers before lessons, performing congregational Dzuhr prayers, and collectively reading the Quran. Students who have implemented the character values as outlined in Surah Al-Furqan 63-76 are generally satisfactory. However, most students have yet to apply certain values, such as performing night prayers and avoiding false testimony. Thus, SMK Muhammadiyah 1 Malang is expected to serve as a model for other vocational schools in developing and instilling religious character values.

Keywords: Character education, religious value, Al-Furqon verses 63-76.

Abstrak

Pendidikan merupakan usaha untuk meningkatkan nilai positif pada berbagai aspek seperti aspek akademik dan non akademik. Diantara aspek non akademik yang penting untuk diperhatikan, yaitu penanaman nilai-nilai karakter religius serta aplikasinya dalam kehidupan sehari-hari. Penelitian ini untuk melihat bagaimana penanaman nilai karakter di SMK Muhammadiyah 1 Malang, serta sejauh mana nilai karakter religius siswa SMK Muhammadiyah 1 Malang perspektif surah al-Furqon ayat 63-76. Penelitian ini bertujuan untuk mengidentifikasi secara mendalam proses penanaman nilai karakter serta menganalisa nilai-nilai karakter religius siswa SMK Muhammadiyah 1 Malang perspektif surah al-Furqon ayat 63-76. Penelitian ini menggunakan metode kualitatif dengan jenis analisis deskriptif. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Adapun teknik analisis data, peneliti menggunakan beberapa langkah, yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwasanya penanaman nilai karakter religius di SMK Muhammadiyah 1 Malang di lakukan melalui berbagai kegiatan, seperti penyambutan siswa di sekolah, salat dhuha berjamaah, membaca doa sebelum pembelajaran, salat dzuhur berjamaah, membaca al-Quran bersama-sama. Adapun siswa yang telah menerapkan nilai-nilai karakter sebagaimana dalam surat Al-Furqon ayat 63-76 sudah tergolong sangat cukup. Namun mayoritas siswa masih belum menerapkan beberapa nilai-nilai karakter, seperti salat malam, dan menghindari kesaksian palsu. Dengan demikian SMK Muhammadiyah 1 Malang diharapkan dapat menjadi model bagi sekolah kejuruan lainnya dalam pengembangan dan penanaman nilai karakter religius.

Kata Kunci: Pendidikan karakter, nilai religius, Al-Furqon ayat 63-76.

1. Introduction

In this modern era, education does not only depend on academics. Character-building and instilling religious values are other aspects that need attention (Sulastri et al., 2022). Character education is a learning process that aims to form noble values in individuals, such as honesty, responsibility, discipline, caring, and respect for others. It focuses on developing the moral, ethical, and attitudinal aspects that are the foundation for building a civilized society.

In the sense that character education is one aspect that plays an important role in the success of an education (Sholihah & Maulida, 2020). Therefore, all Islamic educational institutions have a huge responsibility to ensure that religious education is not only theoretical about religious knowledge but has a practical impact in real life. Also, religious education within the scope of the family has a critical position among social institutions that pay attention to children's education (Rahmadania, 2021). So that the implementation of positive character values can form an ideal and quality generation (Astuti et al., 2023).

Forming a strong religious character in every educational institution is a means of meeting the student's needs and all elements of society (Casika et al., 2023). According to (Massie & Nababan, 2021), students with strong religious character values will be more active in learning. Students with integrity and high religious character values can significantly contribute to the surrounding environment (Jannah, 2023). In addition, they are agents of change who will become the nation's next generation (Jai et al., 2019). Through the cultivation of religious character, values are needed to respond to changing times and declining morals. By knowing students' character, teachers can easily analyze how to provide effective learning, such as by making good habits already part of school activities (Mustoip, 2018).

In this case, SMK Muhammadiyah 1 Malang is a very serious educational institution concerned with improving student character values. This is shown by learning with character value content and supported by several activities, such as praying dhuhr and memorizing juz amma. However, these activities have not improved students' character values. As observations show, many students still do not reflect religious character values.

Interpretation of Quranic verses using an intensive and contextual approach. It can also be interpreted that the study of the thought of tafsir al-Qur'an in Indonesia has given rise to various kinds of thoughts in understanding the text (Wely, 2020), where there are religious values that must be implemented in everyday life (Syofrianisda & Suardi, 2018). The interpretation in surah al-Furqon verses 63-76 discusses monotheism, laws, commands, and prohibitions and emphasizes Allah SWT's power (Yusuf & Takdir, 2020). The character value in the surah is an important indicator that students must have (Fauziah & Mahpudz, 2022). In examining students' religious character education from the perspective of Surah Al-Furqon verses 63-76, the views of figures such as Al-Ghazali and Paul Tillich can provide a sound theoretical foundation. From Al-Ghazali's perspective, religious education in schools can focus on cleansing the heart, developing morals, and building awareness to always do good before Allah SWT (Handayani et al., 2021). Meanwhile, from Paul Tillich's perspective, students can be invited to understand their relationship with God as their "highest concern," which will affect how they act and face existential questions (Salimah et al., 2023).

Through these two theories, it is concluded that religious character education not only shapes students' good behavior but also helps them find a deeper meaning of life and spiritual responsibility in accordance with religious teachings and Surah Al-Furqon verses 63-76.

2. Literature Review

Religious character education is an educational process that aims to shape and develop religious values in individuals. Through this character education, students can understand and practice religious teachings in everyday life (Nurgiansah, 2022). Another urgency is to form students who are not only academically competent but also have good moral and ethical integrity (Khoiriah et al., 2023). Character education is critical because it will impact an individual's quality of life (Miranda, 2024). In addition, (Izzah, 2018) adds that a civilized society will be formed with character values.

In the context of character value formation, we can refer to one of the letters in the Koran that indicates ideal character values. Surah Al-Furqan verses 63-76 is a letter that provides the ideality of character values in life. The letter describes the characteristics of Allah's servants who received the title 'Ibadurrahman' (compassionate servant). The verses emphasize humility, gratitude, wastefulness, obeying Allah's commands, not violating Allah's prohibitions, and always doing night prayers (Ningrum & Romadlon, 2022). Various studies have identified several indicators of religious character that must be possessed by a servant, including being humble, wise, firm in carrying out Allah's commands, and avoiding acts prohibited by religion (Hamdiah, 2021; Ghifari, 2022).

In the context of education, these values can be used as a foundation for student character building (Widodo et al., 2023). Teachers have an important role in instilling these values through teaching that integrates religious teachings in every aspect of learning. Thus, religious character education is not only taught in religious subjects but also integrated into all subjects and school activities.

Various character value analyses have been carried out, especially in Indonesia. Research such as (Sunarsa, 2023) states that character education from the perspective of Tafsir Al-Ibriz is still relevant to character building today (Yusuf & Takdir, 2020) state that the value of character education that can be understood is that good morals are conveyed to students effectively and regularly, it can form personal and good character. There are forms of character education values contained in Surah Al-An'am verses 151-153 according to the interpretation of Al-Misbah, namely religious, honest, responsible, social care, polite and the value of character education contained in Surah Al-An'am verses 151-153 in tafsir al-Misbah can also be implemented during learning activities in the classroom (Suharto, 2020). The concept of religious character values contained in Surah Yusuf verses 23-24 is by presidential regulation number 87 of 2017, such as praying activities and patience (Muntaqo, 2022). These attitudes are identified in verse 23, while piety and Tawheed are clearly described in verse 24. The results of the research analysis show that there are several character values contained in various letters in the Qur'an. However, the research has not analyzed the educational aspects, primarily related to student character. In addition, no similar research focuses on analyzing the religious character values of students at SMK Muhammadiyah 1 Malang. Thus, it can be known how the cultivation of character values at SMK Muhammadiyah 1 Malang and the extent of the religious character values of SMK Muhammadiyah 1 Malang students from the perspective of surah al-Furqon verses 63-76.

Thus, this study aims to analyze the religious character values of Muhammadiyah Vocational School students from the perspective of surah al-Furqon verses 63-76. This study's results are expected to significantly impact the implementation of religious education in Muhammadiyah vocational schools. The impact is improving teaching methods, curriculum development, and implementing religious values in students' daily lives.

This study not only aims to provide a detailed understanding of the religious character values of students of SMK Muhammadiyah, but it will also contribute to developing a more adaptive and effective religious education strategy in the Islamic educational institution. Through this analysis, the researcher hopes to create a supportive educational environment that will form students' religious character as an integral part of their academic development.

3. Methods

This research uses a qualitative approach with a descriptive analysis. It aims to describe in detail and systematically the implementation of religious character education in the school. In addition, descriptive analysis helps identify the relationship between Koranic values and the practice of character education in the school. Using this approach, the researcher is directly involved with the research object, namely students and teachers in the school environment. It is expected to provide in-depth information about the religious values of SMK Muhammadiyah 1 Malang students.

Researchers used interviews, observation and documentation instruments in the data collection process. They interviewed religious teachers and students to understand how religious character values are understood and implemented in the context of school education.

Table.1. Interview Questions to Teachers about the Implementing of Religious Character Values at Schools.

No.	Question
Teacher	
1	What do you think about the importance of religious character education in the context of education at SMK Muhammadiyah 1 Malang?
2	How do you understand the concept of religious character, especially in the Islamic context, as stated in Surah Al-Furqan verses 63-76? a) Tawadhu, b) Good manners, c) Performing night prayers, d) Fear of Allah, e) Not wasteful, not stingy, and always grateful, f) Avoiding shirk, sincerely worshipping Allah, g) Avoiding false testimony, h) Obeying Allah's commands and avoiding His prohibitions; i) Praying for the welfare of his family.
3	Do students already have the character values as in Surah Al-Furqan verses 63-76? Explain which indicators are the most dominant and which are the least possessed by students!
4	How are the concrete efforts made by SMK Muhammadiyah 1 Malang in implementing religious character education in the school environment?
5	What is the role of teachers in facilitating and encouraging the development of students' religious character through the teachings of Surah Al-Furqan, verses 63-76?
6	What are the main challenges faced in implementing religious character education at SMK Muhammadiyah 1 Malang, especially in the context of the values in the verses?
7	How is the evaluation conducted to measure the success of religious character education at SMK Muhammadiyah 1 Malang? Are there specific indicators used?
8	How is the approach used to convey religious character values to students so they can be integrated into their daily lives?
9	What is the potential and positive impact of religious character education implemented at SMK Muhammadiyah 1 Malang for students and the school environment?

- 10 What is the role of school leadership in facilitating and promoting religious character education at SMK Muhammadiyah 1 Malang?

Table.2. Interview Questions to Students about the Implementing of Religious Character Values at Schools.

No.	Question
Students	
1	How do you understand religious character education in the context of Surah Al-Furqon verses 63-76? a) Tawadhu, b) Good manners, c) Performing night prayers, d) Fear of Allah, e) Not wasteful, not stingy, and always grateful, f) Avoiding shirk, sincerely worshipping Allah, g) Avoiding false testimony, h) Obeying Allah's commands and avoiding His prohibitions; i) Pray for the welfare of his family. Praying for the welfare of his family.
2	Have you applied the religious character values as in Surah Al-Furqon verses 63-76? Explain which indicators you do most often and which you do least often!
3	In your opinion, what is the main message conveyed by Surah Al-Furqon verses 63-76 related to religious character education? How can this be applied in daily life at SMK Muhammadiyah 1 Malang?
4	Are there any special programs or activities at SMK Muhammadiyah 1 Malang that aim to strengthen students' religious character education? If yes, can you provide concrete examples of such programs or activities?
5	What do you think about the effectiveness of religious character education at SMK Muhammadiyah 1 Malang in shaping students' personalities with religious character?
6	Are there any particular challenges in implementing religious character education at SMK Muhammadiyah 1 Malang? If so, what are they, and how can they be overcome?
7	How do you see the role of teachers and school staff in facilitating and encouraging students' religious character development based on the teachings of Surah Al-Furqon verses 63-76?
8	Do you have any personal experiences or observations that you can share related to the implementation of religious character education at SMK Muhammadiyah 1 Malang?
9	How do you see the relationship between religious character education and students' academic achievement at SMK Muhammadiyah 1 Malang?
10	What are your expectations for the development of religious character education at SMK Muhammadiyah 1 Malang in the future based on the teachings of Surah Al-Furqon verses 63-76?

During the observation process, researchers are directly involved in several activities at SMK Muhammadiyah 1 Malang, including extracurricular activities, religious learning, and other religious activities. The documentation method was used to analyze the curriculum, religious learning materials, and documents related to religious character education at SMK Muhammadiyah 1 Malang.

The data that has been collected will be analyzed qualitatively from the perspective of Surah al-Furqon verses 63-76. Namely to understand the meaning and implications related to religious character education, which includes the following indicators: a) Tawadhu, b) Manner, c) Performing night prayers, d) Fear of Allah SWT, e) Not wasteful and not stingy, f) Avoiding shirk, g) Avoiding false testimony, and i) Praying for the welfare of his family.

4. Result and Discussion

4.1. Research Result

SMK Muhammadiyah 1 Malang has a mighty effort to instill religious character values in all students. DN stated that

"I feel that at SMK Muhammadiyah 1 Malang all students must perform dhuha prayers and dzuhur prayers in congregation. This is something I rarely find in other schools".

In addition, NL is also one of the students of SMK Muhammadiyah 1 Malang stated:

"I have implemented several values such as good manners, praying in congregation and other indicators. I see some students also do it well."

TS further added,

"I see other students have implemented attitudes, such as not being wasteful and stingy, always being polite to anyone, praying dhuha and dzuhur in congregation at school."

According to LT, who is one of the Islamic teachers at the school, he also stated:

"Here, we always hold weekly recitations every Friday before class and hold dhuha prayers every morning. In addition, several activities are held to commemorate Islamic holidays".

The next question is the extent to which SMK Muhammadiyah 1 Malang students' religious character values from the surah al-Furqon verses 63-76 perspective. The indicator is seen from students' understanding of the value of religious character and its practice in everyday life. In this context, DN said:

"I understand all of these characteristics, but the ones that I often do are being polite (insha Allah), fearing Allah SWT, praying for the welfare of my family, not being stingy (insha Allah). What I rarely do is the night prayer."

There are indicators of religious character from surah al-Furqon verses 63-76 that have been applied by students and some that have not been able to do. This can be captured from DN's explanation that character education can be applied well in the school environment by students even though several indicators have not been done. In addition, NL is one of the students at the school also stated

"Religious character is very important. People who always live in obedience to Allah SWT, carry out commands and leave their prohibitions, never delay in worshiping and doing good deeds, then the servant will get a reward that is worth it and good deeds."

In addition, TS stated:

"I have applied several indicators, such as tawadhu, polite manners, not wasteful and not stingy, avoiding shirk, praying for the welfare of the family and what I rarely do is night prayer."

In addition, LT stated:

"Not all students have these characters, but there are some students who have character values as in Surah Al-Furqon verses 63-76".

From the above statement, it can be concluded that several activities show the process of character cultivation, such as dhuha prayer in congregation, dzuhur prayer in congregation, recitation every Friday, and commemorating Islamic holidays. The character values as in surat al-Furqon verses 63-76 that have been applied by students are tawadhu, politeness, not wasteful, not stingy, grateful, avoiding shirk, praying for family welfare, carrying out the commands of Allah SWT and avoiding His prohibitions".

In the observation process, researchers found several indicators, including understanding, application, attitude and student involvement in planting and implementing character values. These indicators are used to see how the application of character values and the extent of student character in the perspective of Surah al-Furqon verses 63-76, which are as follows:

First, students' understanding of the religious character values in surah al-Furqon verses 63-76 shows sufficient results. However, some students do not understand these character values, especially avoiding false testimony, tawadhu, and doing night prayers. Second, the application of the values contained in Surah Al-Furqon verses 63-76 in daily life. In this case, students are sufficient in applying character values as in surah al-Furqon verses 63-76. However, some students have not applied some of these values in their daily lives, such as doing night prayers and obeying the commands of Allah SWT, because they find it difficult to wake up at night. Also, many students do not perform worship perfectly, such as prayer, fasting, and other forms of worship. The data illustrates that students are very good at participating in religious character development activities, both religious and non-religious. They followed the activities in an orderly and disciplined manner, and they obeyed the rules at school.



Figure.1. Welcoming teh Arrival of Student



Figure.2. Congregational Prayer at Mosque

4.2. Discussion

This research has presented data that includes the results of interviews, observations and documentation about the process of instilling character values and the extent to which students have applied character values in Surat al-Furqon verses 63-76.

The data above shows how religious character is cultivated at SMK Muhammadiyah 1 Malang. The first discussion is about instilling religious character values at SMK Muhammadiyah 1 Malang. This research found several activities to instill the value of the religious character of SMK Muhammadiyah 1 Malang students. The activities are: a) welcoming the arrival of students, b) praying before learning, c) praying dhuhr in the congregation, d) reading the Koran together, and e) praying dzuhur in the congregation at school.

The first finding is the activity of welcoming students' arrival. In this case, teachers who have departed from school must welcome students' arrival in front of the school gate. Therefore, welcoming students' arrival at school is very important to form a disciplined and comfortable learning environment to support student character development (Sidiq et al., 2023). The implication of this culture is the creation of discipline and intimacy between teachers and students, which can increase mutual respect and build students' character who are friendly and polite when interacting.

The second finding is the culture of praying before learning. The reading of prayers before learning is a mandatory routine at school. By praying, students are expected to think calmly and focus on lessons (Isnawati et al., 2023). This is also in line with research (Fauziah & Mahpudz, 2022) that by praying, students feel happy (grateful), and it is also expected that students get good results in the learning process (Jeynes, 2020). The implication of this culture is the growth of strong

spiritual characters in students, such as an attitude of tawakal, gratitude, and self-control in facing learning challenges.

The third finding is the culture of dhuha prayer in the congregation. This dhuha prayer is done before the first break. Congregational dhuha prayer is an activity that the school requires. Although it is legally sunnah (Danuwara & Giyoto, 2024), this activity is considered important because it can form positive character for students (Saryadi et al., 2020). In addition, congregational dhuha prayer can improve student discipline (Iskandar et al., 2023). The implication is that students become more disciplined in managing time and have a sense of togetherness and solemnity in carrying out sunnah worship, which reflects the strengthening of religious character.

The fourth finding is the culture of reading the Koran together. This activity is mandatory for all students after praying dhuha on Friday. This activity hopes that students are fluent in reading the Koran and get wisdom from each verse read so that students always have a positive attitude. This is in line with research (Che Wan Mohd Rozali et al., 2022) that through reading the Qur'an, students can increase their spiritual intelligence. In addition, (Marwah et al., 2023), the implication is the development of student characters who love the Koran, the growth of love for knowledge, and the presence of noble morals in students' daily lives.

The fifth finding is the congregational dzuhur prayer activity at school. In this activity, students are required to perform dzuhur prayers in the congregation at the school mosque. Through this activity, students are expected to behave responsibly as Muslims and worship Allah SWT. Congregational prayer activities can prevent someone from shirking (Qurnia et al., 2022; Adawiyah, 2023). This culture implies that students learn to be consistent in carrying out mandatory worship, have the character of time discipline and responsibility, stay away from deviant actions, and strengthen solidarity in the Muslim community at school.

These findings show that SMK Muhammadiyah 1 Malang has instilled the character values of Surah al-Furqon 63-76 through various activities. However, there are indicators of character values in Surah al-Furqon verses 63-76 that have not been illustrated in these activities, namely, performing night prayers.

As for the extent to which students have applied the character values in surah al-Furqon verses 63-76. This is illustrated through several findings, namely, the majority of students have practiced tawadhu, courtesy, fear of Allah SWT, not wasteful and not stingy, avoiding shirk, obeying the commands of Allah SWT, and praying for the welfare of their families. However, there are some character values that students have not applied, such as doing night prayers and avoiding false testimony.

The first finding is that most students have practiced the attitude of tawdhu. This attitude can help students develop good character, such as patience and perseverance, and become educated individuals (Marlina et al., 2021). Next is the attitude of courtesy. A polite and courteous attitude is an attitude that can foster empathy and mutual respect between others (Putri et al., 2021). The next attitude is to obey the commands of Allah SWT. According to (Soleha, 2020), by obeying the commands of Allah SWT, students will find it easier when studying at school and are not easily discouraged. Next is the attitude of not being wasteful and stingy. From the first finding, it can be concluded that most students have practiced most of the religious character values, such as the attitude of tawadhu, which supports the development of good characteristics such as patience and perseverance, courtesy, which fosters empathy and mutual respect, obedience to Allah SWT which motivates learning and decisions, and attitudes are not wasteful and stingy. Therefore, it shows a significant application of religious character values among students.

Meanwhile, the second finding in this study reveals that most students have not been able to practice the character values contained in surat Al-Furqon verses 63-76, especially in carrying out night prayers, if students can do night prayers, they will get calm, which can help in the process of learning activities (Disastra et al., 2021). Another value is avoiding false testimony; if students apply it, it can form honest and responsible characters (Ghofur, 2020). This shows the importance of strengthening religious values to students to form a better character according to the teachings of the Koran.

5. Conclusion

Based on interviews with several students and teachers, it was found that activities such as dhuha and dzuhur prayers in congregation, recitation every Friday, and commemoration of Islamic holidays are the main means of instilling religious character. This is considered effective in shaping students' attitudes and behavior. As expressed by DN, a student, these activities are rarely found in other schools, so they positively impact their spirituality. NL and TS, another student, also added that values such as good manners, not being wasteful, praying for family welfare, and tawadhu have been applied well in their daily lives.

The result of al-ghazali and Paul Tillich's theory of religious character is that religious character education not only shapes students' good behavior but also helps them find a deeper meaning of life and spiritual responsibility in accordance with religious teachings. In the perspective of surah Al-Furqon verses 63-76, students have applied several indicators of religious character, although some indicators have not been thoroughly carried out. The religious characters highlighted in the surah include tawadhu (humble), courtesy, not wasteful, grateful, avoiding shirk, not committing adultery and not killing, repentance and spiritual awareness, faith, doing good deeds, not lying, praying for the welfare of his family, patience, obedience to Allah SWT. Nevertheless, some values are still difficult for some students to implement, such as performing night prayers and avoiding false testimony, due to personal constraints such as difficulty waking up at night.

6. References

- Adawiyah, R. (2023). The Role Of Educators In Student Character Development With The Habituation Of Dzuhur Prayers In Congregation. *Journal On Education*, 5(4), 13988–13995. <https://doi.org/10.31004/joe.v5i4.2418>
- Astuti, M., Febriani, R., & Oktarina, N. (2023). Pentingnya Pendidikan Islam Dalam Membentuk Karakter Generasi Muda. *Journal Faidatuna*, 4(3), 140–149. <https://doi.org/10.53958/ft.v4i3.302>
- Casika, A., Lidia, A., & Asbari, M. (2023). Pendidikan Karakter Dan Dekadensi Moral Kaum Milenial. *Literaksi: Jurnal Manajemen Pendidikan*. <https://doi.org/10.1111/literaksi.v1i01.3>
- Che Wan Mohd Rozali, W. N. A., Ishak, I., Mat Ludin, A. F., Ibrahim, F. W., Abd Warif, N. M., & Che Roos, N. A. (2022). The Impact Of Listening To, Reciting, Or Memorizing The Quran On Physical And Mental Health Of Muslims: Evidence From Systematic Review. *International Journal Of Public Health*, 67(August), 1–10. <https://doi.org/10.3389/ijph.2022.1604998>

- Danuwara, P., & Giyoto, G. (2024). Penanaman Karakter Religius Dan Karakter Disiplin Melalui Pembiasaan Sholat Dhuha Di Madrasah Ibtidaiyah. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 7(1), 31–40. <https://doi.org/10.54069/attadrib.v7i1.716>
- Disastra, Y. P., Farenia, R., & Yahya, A. F. (2021). Perbandingan Nilai Tekanan Darah, Denyut Nadi, Dan Volume Paru Pelaku Shalat Tahajud Dengan Yang Tidak Tahajud Pada Siswa Bina Siswa Sma Plus Cisarua, Lembang. *Jurnal Ilmu Faal Olahraga Indonesia*, 3(1), 22. <https://doi.org/10.51671/jifo.v3i1.78>
- Fauziah, H., & Mahpudz, S. (2022). Pembentukan Karakter Rendah Hati Peserta Didik Dalam Al-Qur'an Surah Al-Furqan 63-64 Kajian Ilmu Pendidikan Islam. *Jurnal Masagi*, 1(1), 1–9. <https://doi.org/10.37968/masagi.v1i1.226>
- Ghifari, A. A. (2022). Etika Profesi Hakim Dalam Perspektif Peradilan Islam. *Bandung Conference Series: Islamic Family Law*, 2(2), 71–77. <https://doi.org/10.29313/bcsifl.v2i2.2697>
- Ghofur, M. A. (2020). Nilai-Nilai Tasawuf Akhlaki Dalam Gurindam Dua Belas Untuk Pembinaan Akhlak Siswa Madrasah Di Era Disrupsi (Kajian Pasalkeempat Gurindam 12 Raja Ali Haji). *Madaris: Jurnal Guru Inovatif*, 1(1), 139–159. <https://jurnalmadaris.org/index.php/md/article/view/188/11>
- Hamdiah, H. (2021). Perilaku Kepemimpinan Dalam Pandangan Islam. *Seminar Nasional Magister Manajemen Pendidikan, Pascasarjana Universitas Islam Kalimantan Muhammad Arsyad Al Banjari*, 1(1), 310–332.
- Handayani, N. S., Abdussalam, A., & Supriadi, U. (2021). Akhlak Peserta Didik Dalam Menuntut Ilmu: Sebuah Pemikiran Reflektif Kh. Hasyim Asy'ari Dalam Pendidikan Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2), 395–411. [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8105](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8105)
- Iskandar, S., Mujahidin, E., & Hardianto, B. (2023). Implementation Of Habituation And Assignment Methods In Congregational Prayer And Dhuha Prayer For Man 1 Student Of Bogor Regency. *Abdi Dosen: Jurnal Pengabdian Pada Masyarakat*, 7(3), 1061. <https://doi.org/10.32832/abdidos.v7i3.1939>
- Isnawati, I., Peranginangin, H., & Rahim, A. (2023). Pembiasaan Berdoa Sebelum Belajar Untuk Pendidikan Karakter Siswa Kelas Iv Madrasah Ibtidaiyah Muhammadiyah Sukajati Haurgeulis. *JISIP (Jurnal Ilmu Sosial dan Pendidikan)*, 7(2), 1055-1062. <http://dx.doi.org/10.58258/jisip.v7i2.4715>
- Izzah, I. (2018). Peran Pendidikan Agama Islam Dalam Membentuk Masyarakat Madani. *Pedagogik: Jurnal Pendidikan*, 5(1), 50–68. <https://doi.org/10.33650/pjp.v5i1.219>
- Jai, A. J., Rochman, C., & Nurmila, N. (2020). Peran Pendidikan Agama Islam Dalam Membentuk Karakter Jujur Pada Siswa. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(2), 257–264. <https://doi.org/10.24042/atjpi.v10i2.4781>
- Jannah, A. (2023). Peran Pendidikan Agama Islam Dalam Membina Karakter Religius Siswa Sekolah Dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 08(September), 2548–6950. <https://doi.org/10.23969/jp.v8i2.10090>

- Jeynes, W. (2020). A Meta-Analysis On The Relationship Between Prayer And Student Outcomes. *Education And Urban Society*, 52(8), 1223–1237. <https://doi.org/10.1177/0013124519896841>
- Khoiriah, K., Ismail, M., Kurniawansyah, E., & Zubair, M. (2023). Implementasi Pendidikan Karakter Religius Dan Toleransi Melalui Budaya Sekolah Di SMP Negeri 22 Mataram. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 1448–1455. <https://doi.org/10.29303/jipp.v8i3.1490>
- Marlina, M., Suhartono, S., Hasan, S., & Ikhsanudin, M. (2021). Pengaruh Pembelajaran Kitab Ta'lim Muta'alim Terhadap Pembentukan Sikap Tawadhu'siswa Ma Nurul Huda. *Al-I'tibar: Jurnal Pendidikan Islam*, 8(2), 66–74. <https://doi.org/10.30599/jpia.v8i2.1101>
- Marwah, R. S., Hamid, A., Tamwif, I., Afidah R, A., & Amelia A, A. N. (2023). Implementasi Program Tahfidz Al-Qur'an Terhadap Peningkatan Spiritual Siswa Man 2 Kota Malang. *Quality*, 11(1), 111. <https://doi.org/10.21043/quality.v11i1.18434>
- Massie, A. Y., & Nababan, K. R. (2021). Dampak Pembelajaran Daring Terhadap Pendidikan Karakter Siswa. *Satya Widya*, 37(1), 54–61. <https://doi.org/10.24246/j.sw.2021.v37.i1.p54-61>
- Miranda, L. (2024). Pentingnya Penguatan Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital. *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, Dan Sosial Humaniora*, 2(2), 228–234. <https://doi.org/10.59024/atmosfer.v2i2.805>
- Muntaqo, R. (2022). Nilai-Nilai Karakter Religius Dalam Surat Yusuf Ayat 23-24. *Belajea: Jurnal Pendidikan Islam*, 7(2), 121–134. <https://doi.org/10.29240/belajea.v7i2.4202>
- Mustoip, S. (2018). *Implementasi Pendidikan Karakter Sofyan Mustoip Muhammad Japar Zulela Ms 2018*. CV. Jakad Publishing Surabaya 2.
- Ningrum, A. R., & Romadlon, D. A. (2022). Educational Values In Islam Surah Al-Furqon Verses 63-77. *Indonesian Journal of Islamic Studies*, 7(2), 1–12. <https://doi.org/10.21070/ijis.v7i0.1609>
- Nurgiansah, T. H. (2022). Pendidikan Pancasila Sebagai Upaya Membentuk Karakter Religius. *Jurnal Basicedu*, 6(4), 7310–7316. <https://doi.org/10.31004/basicedu.v6i4.3481>
- Putri, F. S., Fauziyyah, H., Dewi, D. A., & Furnamasari, Y. F. (2021). Implementasi Sikap Sopan Santun Terhadap Karakter Dan Tata Krama Siswa Sekolah Dasar. *Edukatif: Jurnal Ilmu Pendidikan*, 3(6), 4987–4994. <https://doi.org/.31004/edukatif.v3i6.1616>
- Qurnia, N., Malik, F. A., & Sirojudin, D. (2022). Implementasi Perbup Jombang Nomor 41 Tahun 2019 Terhadap Pembentukan Karakter Spiritualitas Siswa (Studi Kasus Di Sdn Jombang 2). *Joems (Journal Of Education And Management Studies)*, 5(1), 22–26. <https://doi.org/10.32764/joems.v5i1.639>
- Rahmadania, S., Sitika, A., & Darmayanti, A. (2021). Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat. *Edumaspul: Jurnal Pendidikan*, 5(2), 221-226. <https://doi.org/10.33487/edumaspul.v5i2.1978>
- Salimah, A. S., Al-Kautsar, M. I., Aisya, M., & Al-Kautsar, M. A. (2023). Strategi Pendidikan Islam Anak Usia Dini (Piaud) Dalam Mengembangkan Kecerdasan Spiritual. *Bouseik: Jurnal Pendidikan Islam Anak Usia Dini*, 1(1), 39–56. <https://doi.org/10.37092/bouseik.v1i1.550>

- Saryadi, S., Putri, S. N. A., Puspitasari, H., & Setyaningsih, E. (2020). Pembiasaan Sholat Dhuha Berjama'ah Terhadap Pendidikan Karakter Siswa Di Smp Muhammadiyah 4 Sambi. *Buletin Literasi Budaya Sekolah*, 2(2), 120–125. <https://doi.org/10.23917/blbs.v2i2.12839>
- Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam Sebagai Fondasi Pendidikan Karakter. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 12(01), 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>
- Sidiq, U., Sobahi, A. M., & Tazqiatunnafsi, H. (2023). Penerapan Tata Tertib Sekolah Untuk Meningkatkan Disiplin Siswa Sman 1 Langkaplancar. *Sentri: Jurnal Riset Ilmiah*, 2(2), 528–532. <https://doi.org/10.55681/sentri.v2i2.532>
- Soleha, S. A. (2020). Konsep Implementasi Penanaman Akhlak Siswa Berbasis Nilai-Nilai Islam. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 5(1), 5-9. <https://doi.org/10.35316/edupedia.v5i1.875>
- Suharto, S. (2020). Nilai-Nilai Pendidikan Karakter Dalam Al-Qur'an Surat Al-An'am Ayat 151-153 Dan Implementasi Dalam Pembelajaran Pendidikan Agama Islam. *Qathrunâ*, 7(2), 19. <https://doi.org/10.32678/qathruna.v7i2.3146>
- Sulastri, S., Syahril, S., Adi, N., & Ermita, E. (2022). Penguatan Pendidikan Karakter Melalui Profil Pelajar Pancasila Bagi Guru Di Sekolah Dasar. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(3), 583. <https://doi.org/10.29210/30032075000>
- Sunarsa, E. I. S. (2023). Pendidikan Karakter Di Sekolah Dalam Al- Qur ' An Kajian Atas. *Edukasi Islami: Jurnal Pendidikan Islam*, 785–802. <https://doi.org/10.30868/ei.v12i001.6807>
- Syofrianisda, S. & Suardi, M. (2018). Nilai-Nilai Pendidikan Akhlak Dalam Perspektif Al-Qur'an (Telaah Surat Luqman Ayat 13-19 Dalam Tafsir Al-Misbah Karangan M. Quraish Shihab). *Jurnal Al-Ta'dib*, 11(1), 91–108. <https://dx.doi.org/10.31332/atdb.v11i1.947>
- Wely, D. (2020). Dinamika Pemikiran Tafsir Al-Qur'an Di Indonesia. *Jurnal Pengembangan Masyarakat Islam*, 13(2), 225–256. <https://doi.org/10.24042/ijpmi.v13i2.6547>
- Widodo, S., Haryati, Ondeng, S., & Kamaluddin, M. (2023). Prespektif Islam, Makna Dan Tantangan Penguatan Pendidikan Karakter Di Abad 21. *Jurnal Ilmiah Wahana Pendidikan*, 9(6), 570–583. <https://doi.org/10.5281/zenodo.7789297>
- Yusuf, M., & Takdir, M. (2021). Pendidikan Karakter Perspektif Tafsir Al-Misbah Surah Al-Furqan Ayat 63-70 dan Implikasinya Terhadap Pengembangan Pendidikan Islam. *Jurnal Fascho: Kajian Pendidikan Dan Sosial Kemasyarakatan*, 10(1), 25–33. Retrieved from <https://journal.umbogorraya.ac.id/index.php/fascho/article/view/52>