

Islamic Religious Education Learning Based on Character Development at STIAMI Institute Jakarta

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ABSTRACT: Education in Indonesia tends to only prepare students to be intellectually intelligent. So that results in many smart people but their behavior is not right. This shows that education is currently not able to optimally form affective aspects, so that the hope of realizing human beings who have noble, religious and complete character really requires special attention. The STIAMI Jakarta Institute of Social Sciences and Management has implemented Islamic religious education learning based on the character building method of the Tabligh congregation. Which is education based on the character building method of the Tabligh congregation by means of doing I'tikaf in the mosque for one day, 3 days, 10 days, 40 days and 4 months for its citizens both in domestic and foreign mosques. This study aims to reveal the character-building based learning method of the Tabligh Congregation in realizing religious culture on campus. This study uses a qualitative approach with ethnographic methods and uses data analysis techniques, namely data reduction, data presentation and conclusions. Data was collected by means of participatory observation, in-depth interviews, and documentation. The research findings include (1) the profile of the STIAMI Institute which is studied from the history of the STIAMI Institute, (2) the vision and mission, (3) and the character building based learning system of the Tablighi congregation method. So that the STIAMI Institute is known as one of the tertiary institutions that really pays attention to its citizens so that they have noble religious, and strong character.

Keywords: Character Building Based Education, Tabligh Congregation, Noble Morality



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INTRODUCTION

Islamic religious education is a subject that is presented in every tertiary institution, both private and public, and includes courses that must be followed by every Muslim student. Islamic religious education has a strong legal basis to be implemented at every level of education, from basic education to higher education (Handayani Tyas & Naibaho, 2020; Sitti Mania, 2018; Zhao & Pan, 2022). Islamic religious education is a conscious and planned effort in preparing students to know, understand, live, to believe in the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity

and unity is realized (PAI curriculum 3) (2002).

According to Zakiyah Dradjat, Islamic religious education is an effort to foster and nurture students so that they can always understand Islamic teachings as a whole. Then live the goal which in the end can practice and make Islam as a way of life. However, the world of Islamic education is now experiencing a crisis at every level. This setback was agreed upon by Islamic education experts, although they differed on the form and causes of the crisis (Liu et al., 2020).

So what happens a lot is that the existence of Islamic religious education pursued in class cannot change the behavior of students in everyday life both in terms of faith, *ubudiyah*, *muamalah*, *muasyarah*, and morality, so that even though they receive Islamic religious education learning it does not reflect their Islam (Carneiro, 2013; Connor & Troendle, 2007; Demirören & Atılgan, 2023; Wang et al., 2022).

Learning Islamic religious education based on character building aims to create a religious culture. The characteristics of the form of religious culture are the formation of an Islamic atmosphere and culture both in actions and thoughts. Actions to always try to follow the *sunnah* of the Prophet Muhammad and his companions for 24 hours starting from waking up until going back to sleep. Meanwhile, the thought is to always try to follow the way of thinking of the Prophet Muhammad and his companions, namely by thinking that all human beings can practice religion perfectly, that death brings perfect faith, is safe from the punishment of the grave and the fire of Hell, and enters Heaven without being brought to account. by Allah swt. Thus, learning Islamic religious education based on character building becomes an effort to change human character both in knowledge, attitudes, thoughts, and daily actions (Cabrera et al., 2022; Molina-Torres, 2022; Serafim-Silva et al., 2022; Trullàs et al., 2022).

Regarding character building-based education, one of the founding fathers of the nation, the first president of the Republic of Indonesia, Bung Karno, emphasized: "This nation must be built by prioritizing character building, because it is with this character education that will make Indonesia a great nation. , advanced and victorious, and dignified" (Muchlas Samani and Hariyanto, 2013:1). However, in practice, Islamic religious education is more oriented towards sharpening the brain which produces smart graduates, whereas on the other hand what needs to be given full attention is instilling love for the practice and struggle of their religion by means of character building-based learning, so that individuals can become noble character and obedient to the teachings of his religion in his daily life (Cilliers et al., 2022; Han et al., 2022; Lundgren et al., 2022).

The STIAM I Institute of Social Sciences and Management, which used to be the Mandala Indonesia Administrative College and turned into an Institute after adding another faculty (Management), is one of the educational institutions that presents character-based learning. By applying it in Adab education courses and Islamic religious education which is designed to shape the character of students to be pious, have noble character, and be able to realize religious culture with an Islamic life (Subedi et al., 2022).

Character-based learning organized by the STIAM I Institute for Muslim students taking Adab education courses and Islamic religious education courses, namely by *i'tikaf* at the mosque every month 1 day, UTS 3 days, UAS 3 days, holidays 10-40 days, and graduate college targeted 4 months.

Location of i'tikaf in mosques in cities, outside cities, outside islands, and abroad. The existence of learning Adab education and Islamic religious education based on character building is a characteristic of the STIAM I Institute of Higher Education in fostering and shaping the character of its citizens so that they can realize religious culture both in words, actions and thoughts. (interview with Education Conceptor based on character building Dr. Yulianto 04-04-2022).

The STIAM I Institute of Social Sciences and Management which is a general educational institution in which there are various ethnic, cultural and religious backgrounds but based on and adhering to Islamic teachings, so that the STIAM I Institute also has non-formal education in the form of Darul Amal Islamic boarding schools which is engaged in memorizing the Qur'an, so that many students take part in the Al-Qur'an memorization program. The STIAM I Institute also organizes character-building based learning for lecturers and staff, which is held alternately every week, so that the lecturers and staff of the STIAM I Institute jointly participate in supporting the establishment of a religious culture on campus. (STIAM I Institute employee interview 04-13-2022).

Islamic religious education learning based on character building is one of the solutions to overcome the challenges that have so far occurred in Islamic religious education learning, because character building based learning is learning that prioritizes building the heart of faith and student character so that it instills a sense of love for religion and the hereafter, by being invited to do I'tikaf at the mosque 1 day every month, 3 days every UTS and UAS, 40 days every holiday and 4 months after graduating from college both at mosques in the country and abroad.

Basic Thoughts of Learning Islamic Religious Education Based on Character Development.

Reviving a religious culture at the STIAM I Jakarta Institute is very much needed with a very strong desire based on sincere aspirations to obtain the desired output as intended. This is as stated by one of the Islamic religious education lecturers:

"What makes the rationale for developing a religious culture on campus is to practice Islamic religious values in everyday life, to make scholars become human beings who believe, have piety, and have noble character, and want to produce intelligent and civilized generations." (Interview with PAI lecturer)

The interview above illustrates that the development of religious culture on campus cannot run optimally without the participation of all campus residents, so that the relationship between all components of the campus is absolutely necessary. Meanwhile, the basis for creating a religious culture with character-based learning at the STIAM I Jakarta Institute is that the learning of Islamic religious education is still insufficient to be able to produce intelligent generations both emotionally and spiritually, due to the moral degradation caused by the rapid development of technology and information. in the era of globalization so that many students are complacent to the point of abandoning their religious teachings.

As stated by the PAI lecturer: "The form of support that can be developed is by optimizing the

learning of Islamic Religious Education based on character building in an effort to develop the potential of human resources owned by students, both in the specific sense of guiding, directing, and providing advice as well as role models and develop potential. Various activities are carried out in providing a way for students to be able to practice the teachings they get through character building based learning activities, as well as to encourage the formation of personal character in accordance with religious values." (Interview with PAI lecturer Zulham Afandi, S, PdI, M.Pd on 21-03-2022).

The characteristics of the STIAMI Institute include always smiling, being friendly, greeting, and greeting every time you meet anyone, anywhere, and whenever you always get used to these qualities. And the most prominent characteristic of the STIAMI Institute is the existence of good character building-based learning for 1 day, 3 days, 10 days, 40 days, and 4 months, the Daru Amal Islamic Boarding School which specifically memorizes the Qur'an, and provides scholarships to students who memorize Al-Qur'an. -Quran. This characteristic is not owned by many other tertiary institutions, and this kind of culture must always be maintained by the campus at any time in order to produce scholars who are reliable and have noble character.

Based on direct observations and interviews with one of the campus heads, lecturers, students at the STIAMI Institute, what was obtained included: realizing a religious culture with character building based learning methods at the STIAMI Institute including culture: Smiles, greetings, greetings, culture of excuse me, sorry and thank you, keeping congregational prayers at the beginning of time, praying and culting in every activity, reading the Qur'an, Taklim fadhail and masail at the campus mosque, enlivening the sunnah of the Prophet saw in everyday life, and taking the time to go out on God's path for development-based learning good character a day, 3 days, 10 days, 40 days, and 4 months.

Lecturer Duties in the Implementation of Character Building-Based Islamic Religious Education Learning

Preparation for learning Islamic education based on character building has been prepared in advance. As with mental, physical preparation, supplies during character-building based learning by means of ik'tikaf in the mosque As expressed by the PAI lecturer as follows:

"The campus groups all activities that are related to religion, such as recitation activities on campus, i'tikaf, carrying out congregational prayers, and others. We group all of them individually and we prepare the facilities and infrastructure. Our purpose in doing all of that is none other than to organize religious activities so that the campus has its own special characteristics."

From the description of the data above, the campus has prepared various kinds of campus activities with the aim of turning the public campus into a campus that has a high religious culture and wants to make the campus a reference for other campuses in terms of learning Islamic religious education based on character building in realizing religious culture on campus.

The implementation of character building-based learning held at the STIAMI Institute is divided into 2 ways, namely for students it is called Khuruj Fi Sabilillah (going out in the way of Allah) by

doing I'tikaf at the mosque either 1 day, 3 days, 10 days, 40 days, and 4 months both domestically and abroad, while for female students it is called the Ta'lim Masturat, which is held in a house or mosque which is closed so that it cannot be seen by other types who are not mahram. During the holidays, female students also often hold their ta'lim masturat programs at out-of-town Islamic boarding schools such as at the Al-fatah Temboro Islamic boarding school, East Java, Dirasiyyah Islamiyyah Malaysia Islamic boarding school, and other Islamic boarding schools in accordance with a mutual agreement (Interview with PAI lecturer Ustadz Zulham Afandi, S.PdI , M.Pd 14- 03-2022).

The program implemented for character-building-based Islamic religious education learning in realizing religious culture in tertiary institutions is organized by the STIAMI Institute, at the beginning of the lecture the lecturer concerned had conveyed about the procedures for implementing character-based learning, so that next month you can already carry out khuruj fi sabilillah for 1 day for Muslim students.

In the implementation of character-based learning, before leaving for the destination mosque, they first gather at the campus mosque, after all the participants have gathered, then a deliberation is held to choose the Amir (group leader), after someone has decided to be the Amir, then a bayan hidayah (direction and direction) is held. orderly when i'tikaf), that the main purpose of khuruj fi sabillah is to improve oneself, from the perspective of faith, ubudiyah, muamalat, muasyarah, and morality.

Likewise instructions regarding maintaining morals with the congregation and the environment of the destination mosque, maintaining the honor and cleanliness of the mosque, following the program according to order and direction with full sincerity and sincerity, and maintaining etiquette during the trip. After arriving at the destination mosque and before entering the mosque, an Amir of the group gathered again and advised them to always straighten and improve their intentions, and learn not to be impressed by everything around them. After entering the mosque, pray two rak'ahs and intend to do i'tikaf.

The programs carried out after arriving at the destination mosque and having the intention to perform I'tikaf are:

1. The deliberation is chaired by Amir, and before the deliberation begins, the etiquette of holding deliberations in Islam is conveyed in advance. The deliberations began by asking for reports from local people about the condition of the mosque, the management, RT/RW, and figures to be visited around the mosque. Then the deliberations continued with the division of tasks who wanted to stay in touch with mosque management and local officials, who was in charge of reading the ta'lim, who was in charge of the mudzakarrah, who was in charge of bayan (lectures), who was in charge of khitmad who served that day, especially in matters of eating and drink it for a day and a night and how much dues for solemn purposes that day.
2. Ta'lim, and ta'lim starting at 9 am using the Fadhilah Amal book. Before the reading of the ta'lim begins, it is first conveyed about the manners during the ta'lim. Ta'lim uses fadhilah amal which tells about the promises of Allah swt and Rasulullah saw for a practice and threats if they leave, because human nature tends to profit and is afraid of threats, the book of fadhilah amal

contains in it about the fadhilah of the Qur'an so that the promises of Allah swt and the Apostle about the virtues of the Qur'an entered his heart so that he was passionate about reading the Qur'an, fadhilah prayer and fadhilah prayer in congregation and threats from Allah SWT and His Messenger so that the spirit of carrying out congregational prayers and fear of leaving prayer, as well as fadhilah dhikr, fadhilah da'wah and tabligh . In the ta'lim there is also a revision of the reading of the Qur'an after reading the fadhilah of the Qur'an. Ta'lim until 11 o'clock in the afternoon then continued with mudzakah 6 characteristics of the Prophet's companions, then continued with preparations for the congregational midday prayer and after the congregational midday prayer it was continued with one hadith study with the congregation of the mosque about the fadhilah prayer.

3. Mudzakah, held after midday prayer. As for what is being discussed, namely about daily etiquette problems that are in accordance with the sunnah of the Prophet Muhammad, including:
 - a. Adab eating and drinking
 - b. Istinja adab 'and including how to relieve oneself
 - c. Adab Masjid
 - d. Sleep manners
 - e. Hospitality adab
 - f. Adab towards parents and teachers (lecturers)
 - g. Travel manners
 - h. Adab ride a vehicle
 - i. Social manners
 - j. And other manners that are in accordance with the example of the sunnah of Rasulullah saw and his companions for 24 hours from waking up to going back to sleep
4. Finishing the Mudzakah, lunch is held together by eating in congregation, after eating and then given a break until before Asr, after the Asr prayer, there is a presentation of the importance of hospitality to Muslim brothers and sisters and invites local people to be willing to be involved in the hospitality program, then a morning dhikr is held In the evening, it will be continued with another study of fadhilah amal or muntakhab hadith until 16:30 then continue with coffee and snacks until 17:00
5. Jaulah, held from 17:00 until before the maghrib prayer. Jaulah is the backbone of da'wah, and jaulah is the work of the Prophets and Apostles, because jaulah is visiting people from one house to another, from one alley to another with the aim of reminding people about the importance of practicing religion and religious endeavors. Jaulah was divided into 2 groups, namely inside the mosque and outside the mosque. Those in the mosque consist of: 1. Those who make a connection with Allah SWT by means of dhikr (dzakirun) and pray for guidance to

be sent down in the village and throughout nature, 2. Those who repeat talks about the greatness of Allah SWT (takrir), 3. , Those who listen to the talk of the greatness of Allah (mustami'), 4. Those who welcome guests who come to the mosque and are welcome to join the majlis takrir (istiqlal). For groups outside, it consists of: 1. Dalil (guide), preferably a local person whose job is to show who wants to be visited, 2. Mutakallim (speaker), whose job is to talk about the importance of religion and religious endeavors and invite people who being visited to immediately join the takrir majlis at the mosque, 3. Ma'mur (the group's leader), whose job is to accompany the pilgrims who are traveling by praying and praying for guidance, 4. Amir (chairman of the jaulah group) whose job is to organize and tidy up the group as long as the jaulah lasts, and if it is before sunset, the Amir jaulah postpones it with the words "we postpone this temporarily and we intend it until the Day of Judgment and it will be continued by our children and grandchildren, we return to the mosque with more istighfar because there are still many rights of our brothers that have not been fulfilled ". Then back to the mosque to prepare for maghrib prayer

6. Bayan maghrib, which is in the form of lectures that talk about the importance of faith and good deeds, the world while the hereafter is forever, explaining the glory of the end-time ummah through da'wah work with manhaj nubuwwah (proselytizing by means of prophethood), explaining the importance of religion in daily life -day, and the importance of thinking about religion and effort over religion. After the bayan is finished, an ikhtilath (mingling with the congregation of the mosque) is held and talks about the importance of faith and good deeds and the importance of religious endeavors until the evening prayer is approaching.
7. Silaturahmi, by visiting the neighbors of the mosque, especially coming to people who have been decided in the deliberations. After the silaturahmi, the next program is a congregational dinner which is then followed by reading stories about the life of the Prophet's companions so that they can emulate the lives of those who have been blessed by Allah. Then prepare for bed with the etiquette of sleep that has been exemplified by the Prophet and his companions, after waking up then perform the night prayer by praying a lot for guidance for himself, his family, and the ummah throughout nature so that they can practice religion perfectly, death brings perfect faith, congratulations from the fire of hell, and enter heaven without reckoning. Next, prepare to carry out the morning prayer in congregation.
8. Bayan Subuh, where the direction of the conversation is an explanation of character-building based learning by spending time by doing I'tikaf at the mosque 1 day, 3 days, 7 days, 40 days, and 4 months both domestically and abroad.

For the implementation of character building-based learning for female students (ta'lim masturot), it starts at 9:00 am with the reading of charity fadhilah, mudzkarah of daily manners, mudzkarah about the importance of being a pious woman, then continued with mudzkarah 6 characteristics of best friends as well . For ta'lim masturot it is carried out only during the day with a time and place agreed upon by the student and the lecturer who guides him.

All activities carried out in character building-based learning always bring out the cultural characteristics of the STIAM I Institute, with always the intention of all being for Allah, greeting each other, establishing congregational prayers at the beginning of time, performing Zis, reading

Basmallah, sholawat and Kultum at every meeting or meeting, always improve learning to read, build faith, pray for one another, be radiant (clean, healthy, effective, efficient, and tidy). The culture of the STIAM I Institute applies to all its citizens, including lecturers, staff and students (Source of the management of the STIAM I Institute).

METHOD

The method used in this research is ethnography. In other words, using an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research (Sri Ramdiani, 2014). The aim of research with the ethnographic method is to provide a holistic picture of the research subject with an emphasis on the culture of a group by paying attention to and monitoring the daily journey of individuals or groups by observing and interviewing them and others associated with them. So that this ethnographic method is the same as writing about the culture and life of a group of people.

In the opinion of Creswell (2012: 473) "ethnographic design is a qualitative research procedure for describing and analyzing various cultural groups that interpret patterns of behavior, beliefs and language that develop and are used by a group of people from time to time". Judging from the origin of the word, the term ethnography comes from the words "ethno" (nation) and "graphy" (to describe), so ethnography aims to describe a culture as a whole, namely all aspects of culture, both material in nature such as cultural artifacts (tools, clothes, buildings, and so on) and abstract ones, such as experiences, beliefs, norms and value systems of the groups studied.

Based on these terms and explanations, it can be interpreted that ethnography is a method that explains, describes, identifies various characteristics of humans (nations) from things that are general to things that are specific. Ethnographic design is a qualitative research procedure to describe, analyze various cultural groups that aim to Describes the various patterns of behavior, beliefs and language that develop from them time to time. The center of cultural institutions defines culture as everything matters relating to human behavior and beliefs" (Le Compte, Preissle, & Tesch, 1993, p. 5).

Ethnography is a very in-depth study of behavior that occurs naturally in a culture or a particular social group to understand a particular culture from the perspective of the perpetrators. Experts call it field research, because it is carried out in the field in a natural setting. Researchers observe the behavior of a person or group as it is without engineering. The data is obtained through very in-depth observation that requires a long time in the field, in-depth interviews with members of cultural groups, studying documents or artifacts carefully.

RESULT AND DISCUSSION

Furthermore, based on data from surveys and interviews with several lecturers of Islamic religious education at the STIAM I Institute who carry out character building based learning, some data is obtained as follows:

Masturot Ta'lim are held every Sunday and are in the morning and evening, each group is attended by 30 female students, from those present according to surveys and interviews with several lecturers, that:

1. There were 24 female students (80%) stated that their understanding of Islam after carrying out character building based learning had improved, 4 female students (15%) stated that it was quite good, and 1 female student (5%) stated that it had not increased at all.
2. A total of 24 female students (80%) stated that after carrying out character-building based learning their behavior in everyday life had improved, 4 female students (15%) stated that it was quite good, 2 students (5%) stated that it was mediocre
3. There were 27 female students (90%) stated that after carrying out character building based learning, they were getting better at carrying out their daily worship, then 2 female students (7%) stated that they were quite good, 1 female student (3%) stated that they were mediocre
4. There were 27 female students (90%) stated that after conducting character building based learning their knowledge of Islamic history had increased in number and breadth, 2 female students (7%) stated that it had increased sufficiently, and 1 female student (3%) stated that it was mediocre.
5. As many as 24 female students (80%) stated that after carrying out character building based learning the quality of reading the Qur'an was getting better, 4 female students (15%) stated it was quite good, 1 female student (5%) stated it was mediocre.

Based on the description above, it can be concluded that efforts to provide female students with an understanding of Islamic religious education through character building based learning programs by way of ta'lim masturot have obtained significant results.

For character building-based student learning which is carried out by means of I'tikaf in the mosque, each group has 15 students, from those present according to surveys and interviews with several lecturers, that:

1. There were 12 students (80%) stated that their understanding of Islam after the character building based learning had improved, 2 students (15%) said it was quite good, and 1 student (5%) said it had not improved at all.
2. As many as 12 students (80%) stated that after carrying out character-building based learning their behavior in everyday life had improved, 2 students (15%) said it was quite good, 1 student (5%) said it was mediocre
3. There were 13 students (90%) stated that after carrying out character-building based learning, they were getting better at carrying out their daily worship, then 1 female student (5%) said it was quite good, 1 female student (5%) stated it was mediocre
4. There were 13 students (90%) stated that after conducting character building based learning their knowledge of Islamic history had increased and expanded, 1 student (5%) stated that it had increased enough, and 1 female student (5%) stated that it was mediocre.

5. As many as 12 students (80%) stated that after carrying out character-building based learning the quality of reading the Qur'an was getting better, 2 students (15%) said it was quite good, 1 student (5%) said it was mediocre.

Based on the description above, it can be concluded that efforts to provide students with an understanding of Islamic religious education through a character building based learning program organized by the STIAM I Jakarta Institute have received significant results.

CONCLUSION

Based on the research focus, data exposure, research findings and case analysis, the results of research on learning Islamic religious education based on the character building method of the Tablighi congregation can be concluded as follows:

1. The planning that is designed is good enough so that the learning of Islamic Religious Education based on character building in realizing religious culture at the STIAM I Institute has been going well and the existence of a religious culture on campus is very strong, as stated in law no 20 of 2003 concerning national education system, that every student in each educational unit has the right to education, including religious education in accordance with the religion he adheres to and is taught by educators by practicing religious values which are believed to be provisions for students in everyday life.
2. Learning carried out in an effort to optimize the supporting factors for learning Islamic education based on character building on campus so that it can support the formation of student character by optimizing supporting roles such as lecturers, deans, heads of campus and campus culture. The time allocation for learning Islamic religious education based on character building is still limited, it needs to be enriched with various patterns related to creating an optimal religious culture.

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