

Implementation of Islamic Character Values Education in MIN 13 Pidie Jaya

Riza Evarianti^{1✉}, Dhiauddin², Saifuddin³

Univesitas Islam Aceh^{1,2,3}

e-mail: *rizaevianti22@gmail.com¹

INFO ARTIKEL

Accepted : April 25, 2025

Revised : May 15, 2025

Approved : May 31, 2025

Keywords:

Islamic Values, Character, Moral degradation

ABSTRACT

Character crises and the degradation of adolescent moral values are the main concerns in the world of education. In Bandar Dua District, Pidie Jaya Regency, problems such as smoking in public places, skipping school, and bullying require early prevention. This study aims to analyze the application of Islamic character values and identify Islamic character values that are the focus of development in the educational process at MIN 13 Pidie Jaya. This study uses a descriptive qualitative approach with a research location at MIN 13 Pidie Jaya, Bandar Dua District, Pidie Jaya Regency. The main data sources are obtained from madrasah heads, curriculum coordinators, student coordinators, teachers, students, and related documents. The results of the study showed that Islamic character values were integrated through learning, madrasah culture, and routines such as Qur'an recitals, congregational prayers, joint prayers, reading Yasin on Fridays, sacrificial piggy banks, and religious extracurricular activities.

INTRODUCTION

Currently, issues related to the degradation of moral values have become an important topic that must be seriously addressed in efforts to build positive character in education. A moral crisis is affecting our society, especially among the younger generation. Overall, many of these cases are caused by the failure of character education. In Indonesia, there have been numerous cases that clearly show a character crisis among the nation's youth. This is undoubtedly a pressing problem that must be resolved to prevent the collapse of Indonesian society's character in the future. Some examples of the widespread character crisis today include brawls, bullying, drug abuse, promiscuity, murder, lack of tolerance, and others.

Discussing education in Islam cannot be separated from aspects of morality and psychology. These moral and mental issues are closely related to character development. The primary focus of education in Islam is the formation of moral values or mental



development in order to produce a generation with strong character. Thus, it aims to form an excellent Islamic generation with a professional spirit. In other words, Islamic education aspires to produce individuals who are fully aware of strengthening their spiritual connection with Allah (Hablun minallah) and improving their interaction with fellow human beings (Hablun minannas). Here, the concept of *insan kamil* (the complete human) becomes the main goal of Islamic education, in order to create people who are pious, have faith in Allah, and possess broad knowledge.

The goal of education is not only to improve students' intellectual capacity but also to foster their personality so they develop commendable morals (*akhlak mahmudah*). Many people believe that the Indonesian education system today does not struggle with providing knowledge to students, but it has not yet been fully successful in shaping their character. Moral and character crises are rampant in Indonesia; many students exhibit damaged character and uncontrolled criminal behavior.

According to information obtained from the Indonesian Child Protection Commission (KPAI), as published by Kata Data Media Network on July 29, 2022, KPAI recorded crime statistics from 2016–2022. A total of 655 children were involved in legal cases due to aggressive behavior; 506 children were involved in physical violence and 149 in psychological violence, according to KPAI data. To this day, crimes committed by teenagers remain a frequently discussed topic in our country.

In Aceh, character crises or moral degradation have become a major concern over the past few years. The high number of crimes among teenagers proves that a character crisis is affecting Acehnese youth. Since 2013, many cases of character crises have occurred in the Lhokseumawe area.

Based on an initial observation on January 17, 2024, in an effort to prevent such character crises, MIN 13 Pidie Jaya has implemented Islamic character value education in the school. The principal enforces policies through several activities such as greeting teachers upon arrival and departure from school, a mandatory Qur'an reading program in the morning before classes, praying before and after lessons, performing congregational Dhuhr prayers, reading Surah Yasin on Fridays, contributing to the *qurban* savings program, and participating in extracurricular religious activities. However, in practice, this program has not yet been fully implemented as intended. The author believes that there are still some students displaying poor behavior (character), such as being

disrespectful in communication with peers and teachers, frequently causing disruptions during lessons, engaging in delinquent behavior, bullying classmates, and other negative actions. According to the author, the decline in students' character values at the school is due to the incomplete implementation of Islamic character values.

This study aims to explore the implementation of Islamic character value education among students at MIN 13 Pidie Jaya. Through this research, it is expected to gain a comprehensive understanding of the strategies and practices used to internalize these values. Additionally, this study also seeks to identify which Islamic character values are the main focus in the development of education at MIN 13 Pidie Jaya, so it can contribute to the development of a relevant and applicable educational model in Islamic elementary schools.

METHODOLOGY

This study employs a field research method with a descriptive qualitative approach. Data collection was carried out using three main techniques: observation, interviews, and documentation. Participants involved in this study include the Head of the Madrasah, Curriculum Coordinator, Student Affairs Coordinator, Islamic Religious Education (PAI) teachers, and the students of the madrasah. The objective of this research is to obtain an in-depth understanding of the implementation of Islamic character values education at MIN 13 Pidie Jaya.

The research was conducted at MIN 13 Pidie Jaya, located on Banda Aceh-Medan Road KM 169, Gampong Keude Ulee Gle, Bandar Dua Subdistrict, Pidie Jaya Regency. This school is situated approximately 11.8 kilometers from the capital of Pidie Jaya, which can be reached in about 15 minutes by motor vehicle. The location was selected because MIN 13 Pidie Jaya has a program focused on strengthening Islamic character values, which is the main focus of this research.

The data sources in this study consist of both primary and secondary data. Primary data were obtained directly through observation and interviews with the Head of the Madrasah, Curriculum Coordinator, Student Affairs Coordinator, PAI teachers, and students from grades 4 to 6. Meanwhile, secondary data were collected from documents related to the research topic, such as the school profile, curriculum documents and lesson syllabi, school regulations, and documentation of extracurricular activities.

The data collection techniques included observation, interviews, and documentation. Observation was conducted to directly observe the implementation of Islamic character values in teaching and student activities in the classroom. In-depth interviews were conducted with the main participants to gather comprehensive information. Documentation was used to collect supporting data such as the school's vision and mission, policy documents, and visual evidence of activities aimed at strengthening Islamic character values. These three techniques complemented each other to provide a comprehensive picture of Islamic character education at the madrasah.

For data analysis, this study employed Miles and Huberman's interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing or verification. The data reduction stage was used to filter relevant data from the collected data. Then, the data were presented in the form of narratives, matrices, graphs, or charts to facilitate the drawing of conclusions. Finally, verification and conclusion drawing were conducted to systematically address the research focus.

The research is scheduled to be conducted from August 2024 to November 2024. With this relatively extended timeframe, it is expected that the researcher will be able to collect and analyze the data thoroughly, so that the results of the study can make a significant contribution to the development of Islamic character education in madrasahs.

RESULTS

A. Implementation of Islamic Character Education Values at MIN 13 Pidie Jaya

Perception is one of the main factors influencing a person's attitude and behavior. This also applies to the attitudes and behaviors of the stakeholders at MIN 13 Pidie Jaya in carrying out their duties as educators, including in the implementation of Islamic character education. In other words, the perception of the school toward character education will affect the implementation of Islamic character values itself.

The implementation of Islamic character education values is an effort made by educators or teachers at MIN 13 Pidie Jaya to instill Islamic character values in the students as a manifestation of the vision and mission of MIN 13 Pidie Jaya. To gain insights into the implementation of Islamic character values at MIN 13 Pidie Jaya, the researcher conducted in-depth interviews with policy stakeholders at the school. These stakeholders include the principal, the curriculum coordinator, the student affairs coordinator, Islamic Religious Education (PAI) teachers, and the students. Based on the

interview with Mr. Drs. Basri, the Principal of MIN 13 Pidie Jaya, the following information was obtained:

MIN 13 Pidie Jaya implements Islamic character education values through three stages: planning, implementation, and evaluation. The planning stage begins with the preparation of an annual work program integrated into the curriculum. The principal forms a special team and appoints teachers as coordinators in each field. The goal is to ensure that the activities are structured and impact students' character development. In the implementation stage, all components of the school are involved according to their assigned roles. Activities include congregational prayers, morning Qur'an recitation (tadarus), clean Fridays, social services, and commemorations of Islamic holidays. Teachers act as role models and incorporate values such as honesty, discipline, and responsibility in the learning process. Evaluations are conducted regularly through observation, attitude journals, and teachers' daily notes. Input from parents also plays an important role in the evaluation process. Supervision by the principal helps assess the effectiveness of the programs. The evaluation results are used to improve the methods and approaches to character education to ensure the programs truly impact the formation of students' Islamic character.

The program planning is expected to provide opportunities for all school members to improve their various abilities, expertise, or skills in realizing the educational goals at the school. Islamic character values are a form of teaching about values that make a person civilized or possess noble character (akhlaq karimah) and ihsan, starting from the command to learn followed by the command to have faith and piety. Islamic character values must encompass three aspects: moral knowledge, moral feelings, and moral behavior, which include values such as being inspirational, humanistic, caring, innovative, creative, sportive, honest, and fair. In addition, the habituation program of Islamic character education values is also applied to students, as explained by Mr. Drs. Basri, the Principal of MIN 13 Pidie Jaya:

The school implements a habituation program to instill Islamic character education values in students. Activities such as greetings and handshakes, Qur'an recitation (tadarus), Qur'an memorization (tahfizul Qur'an), congregational prayers, Friday charity, and sacrificial donations (qurban) are an integral part of daily school life. These practices help students apply Islamic character education in their everyday lives,

create routines that reinforce good habits and behaviors aligned with Islamic teachings, and encourage the development of strong character traits such as honesty, compassion, and gratitude. These practices also enhance the sense of togetherness and solidarity among students through socially and spiritually grounded communal activities. Based on the interview with Ms. Khairunnisa, S.Pd.I, a PAI teacher at MIN 13 Pidie Jaya:

According to her, several character values that should be instilled in MIN 13 Pidie Jaya students include integrating Islamic character values into classroom subjects by relating the lesson material to character values such as honesty, patience, compassion, and mutual respect. As a teacher, she also serves as a role model in daily behavior in the classroom and encourages students to apply these values in their interactions during the learning process.

The process of character formation is not only applied at school but also requires the involvement of parents, as students also spend a significant amount of time within their family and home environments. Therefore, a good collaboration between teachers and parents is essential in implementing Islamic character education for students. According to Ms. Mirnani, S.Pd.I, MA, in her capacity as the Student Affairs Coordinator at MIN 13 Pidie Jaya:

The school is not only responsible for designing Islamic character education programs but also ensures that these programs are effectively implemented while motivating students to remain enthusiastic in carrying out various Islamic character programs. The goal is for these good habits to not only be formed within the school environment but also to be sustained in the wider community. Several programs have been designed to strengthen Islamic character values, including congregational Dhuhr prayers, communal Yasin recitation on Fridays, Friday charity, qurban programs, and disaster relief donations collected whenever there is a disaster affecting fellow people.

To implement the Islamic character education programs successfully, the role of the Student Affairs Coordinator is crucial in ensuring these programs run as expected. In this regard, the coordinator ensures adequate facilities are available to support the program, such as providing sufficient ablution (wudhu) facilities for congregational Dhuhr prayers, providing a savings box in each class to facilitate homeroom teachers in managing Friday charity donations from students, and maintaining proper time management for Qur'an recitation and communal Yasin recitation to avoid conflicting

with academic schedules.

The Student Affairs Coordinator also monitors the implementation of Islamic character values by students through direct observation in classrooms and school environments, conducting routine checks on attendance and participation in religious activities such as congregational prayers and Qur'an recitation, and communicating regularly with teachers and homeroom teachers to obtain reports on student development. Evaluation is also conducted through assessments of students' attitudes in daily activities and by organizing coordination meetings to discuss monitoring results and corrective measures when necessary.

B. Nilai-Nilai Karakter Islami yang Menjadi Fokus Pengembangan di MIN 13 Pidie Jaya

There are seven Islamic character values that are the focus of development at MIN 13 Pidie Jaya and must be possessed by all students in order to build a generation of the nation that is characterized and upholds Islamic values. These are:

1. **Obedience to Allah SWT** is of utmost importance because it represents the willingness to comply and submit, which reflects respect, recognition, and adherence to all of His laws. In this context, students must understand all the commands and prohibitions established by Allah SWT.
2. **Gratitude** is one of the essential human character traits because it is an attitude that must be developed and instilled. Gratitude is an inner condition that must constantly be renewed and enriched; therefore, it needs to be sharpened and practiced in everyday life. Gratitude is also defined as an expression of thankfulness to God, which further strengthens one's faith and piety for all the blessings given by Him. The implementation of the character of gratitude can be done through actions involving the heart, speech, and deeds, as emphasized in the Qur'an, Surah Luqman verse 12 :

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ

حَمِيدٌ (لقمان/31: 12)

Meaning: “And We had certainly given Luqman wisdom [and said], ‘Be grateful to Allah.’ And whoever is grateful is grateful for [the benefit of] himself. And

whoever denies [His favor] then indeed, Allah is Free of need and Praiseworthy.”
(Qur'an, Surah Luqman, verse 12).

This verse shows that Luqman, in his wisdom, commanded to always be grateful to Allah. This is a noble character that is important to instill. Being grateful to Allah means acknowledging all the blessings He has given and using them in ways that are pleasing to Him. The character of gratitude encourages a person not to be greedy, selfish, or forgetful of their Lord. Through the story of Luqman, this verse emphasizes the importance of instilling gratitude from an early age so that one becomes a person who always remembers and thanks the Almighty Creator.

3. **Discipline** encompasses obedience and adherence to values believed to be individual responsibilities. This involves efforts to instill these values or even the application of enforcement so that a person develops the ability to comply with existing rules.
4. **Responsibility** means carrying out all duties and obligations earnestly and being ready to bear the consequences of one's actions. Parents can teach the value of responsibility to children from an early age by providing simple examples that are easy for children to understand.
5. **Courtesy** includes polite behavior, both in language and attitude, being patient, calm, respectful, loving, and helpful. It is a behavior or attitude shown by individuals to respect and value those around them.
6. **Friendliness** is behavior that reflects kindness, both in speech and in actions, and helps create a pleasant social environment. In Islam, peace or self-acceptance must be reflected in all aspects of our moral conduct not only toward fellow humans but also toward nature. Greeting both those we know and those we do not is one example of friendly behavior in Islam.
7. **Honesty** is an attitude that reflects openness, alignment between heart and action, and taking responsibility for what one does. Not cheating during exams or confessing a mistake to parents even if afraid of being scolded are examples of honesty and responsibility from an early age. By practicing honesty in various situations, a person builds a strong and commendable character.

Based on an interview with Ms. Maimunah Rambe, S.Pd.I, the Curriculum Coordinator at MIN 13 Pidie Jaya:

There are seven key Islamic character values that are prioritized and integrated into the education curriculum at MIN 13 Pidie Jaya. These values include: Faith and piety, gratitude, honesty, responsibility, discipline, friendliness, and courtesy.

The integration of these values into the curriculum aims to shape students who are not only academically intelligent but also possess noble character in accordance with Islamic teachings. The process of integrating Islamic character education values into the curriculum and learning in the madrasa is a strategic step in creating a generation that is not only intellectually smart but also morally upright. This process can be carried out through several key stages involving all elements of the learning process. The integration process involves the following stages:

1. Development of an Islamic Values-Based Curriculum
2. Integration of Islamic Values in Every Subject
3. Teacher Role Modeling
4. Habituation in Daily Activities
5. Contextual Learning
6. Extracurricular Activities and Special Programs
7. Character Evaluation and Assessment
8. Collaboration with Parents
9. Supportive Learning Environment

Based on an interview with a student of MIN 13 Pidie Jaya, **Aqila**: The madrasa has implemented character education at MIN 13 Pidie Jaya. So far, Aqila and her peers have felt the impact of implementing Islamic character values. Teachers instill character values in students through stages of explanation, practice, and habituation. Among the habits strongly encouraged by teachers are speaking politely, behaving courteously, and regularly praying and reading the Qur'an before starting lessons. According to her, a challenge for teachers in implementing character education in the madrasa is that some students still forget the school rules and are a bit difficult to manage. Aqila hopes that there will be firm warnings and sanctions for students who do not comply with or violate the established rules in the implementation of Islamic character values.

According to **Muhammad Irsal**, a sixth-grade student at MIN 13 Pidie Jaya: *Teachers always train them to apply Islamic values in daily life. Irsal states that this has had a positive impact on him, making him more diligent, disciplined, honest, polite, and able to exhibit noble character (akhlaqul karimah). However, in the implementation of Islamic character values, there are still obstacles, such as the influence and behavior of peers that contradict those values.*

Meanwhile, according to **Aqila**, a sixth-grade student at MIN 13 Pidie Jaya: *The Islamic character values I know include implementing faith, honesty, discipline, and responsibility. I learned these values through guidance from teachers at school, parents, and religious instructors. Moreover, through explanations, habituation, and practice at the madrasa such as: reciting the Qur'an in the morning before lessons, routinely praying in congregation at Dhuhr time, reciting Surah Yasin and giving charity on Fridays, speaking politely to teachers and friends, and being helpful. From these routines, I feel I have become a better person. I feel more disciplined, honest, patient, and able to apply other positive attitudes.*

Based on the description above, the analysis of the implementation of Islamic character education at MIN 13 Pidie Jaya shows that it is going well through various approaches involving all aspects of learning. The applied curriculum already includes the integration of Islamic values into every subject, accompanied by teacher role models who demonstrate noble character. Additionally, the daily habituation of Islamic values at school further strengthens students' character development.

C. Impact of Character Education Implementation

Islamic character education at MIN 13 Pidie Jaya is implemented as an effort to shape a generation that is not only academically intelligent but also possesses noble character, good manners, and is grounded in religious values. This study aims to examine the various impacts of implementing Islamic character education on student development at the madrasah. The observed impacts in terms of moral and ethical development are as follows:

1. Early Character Formation
2. Development of Positive Habits
3. Strengthening of Religious Values
4. Improved Social Skills and Empathy

5. Reduction of Conflicts at the Madrasah
6. Increased Discipline
7. Improved Academic Quality
8. Increased Parental Involvement
9. Motivation and Engagement
10. Long-Term Impact

Overall, the implementation of character education values at MIN 13 Pidie Jaya not only shapes students into better individuals but also helps create a school environment conducive to positive moral and ethical development. The implementation of character education at MIN 13 Pidie Jaya requires consistent support from the madrasah, parents, and the community. Good collaboration among all parties will ensure that these character values are applied and beneficial to students, so that they will grow into individuals with strong character.

DISCUSSION

Based on the findings obtained from the research conducted, the author discusses several points related to those findings, including:

1. Strategies for Implementing Islamic Character Education,
2. Implementation of Islamic Character Values Education at the Madrasah,
3. Islamic Character Values that are the Focus of Development at MIN 13 Pidie Jaya, and
4. Obstacles in the Implementation of Islamic Character Education at the Madrasah.

These four aspects are explained in detail in the discussion below:

Strategies for Implementing Islamic Character Education

The research results show that the strategies used to implement Islamic character values education at MIN 13 Pidie Jaya are as follows:

- a. Respecting Children as Individuals (Normative Re-Educative)
- b. Paying Attention to Talent Development and Independence
- c. Providing Good Role Models (Persuasive Strategy)
- d. Instilling Habits (Normative Re-Educative)

Implementation of Islamic Character Values Education at MIN 13 Pidie Jaya

The research results show that the implementation of Islamic character values at MIN 13 Pidie Jaya includes three main aspects: Morals (Akhlaq), Faith (Aqidah), and Worship (Ibadah). These three elements are interconnected and mutually supportive. They are

explained in more detail as follows:

- a. Implementation of Moral Values
- b. Implementation of Faith Values
- c. Implementation of Worship Values

Islamic Character Values that are the Focus of Development at MIN 13 Pidie Jaya

The research findings indicate that there are seven Islamic character values that are the focus of development at MIN 13 Pidie Jaya and should be instilled in all students in order to foster a generation with strong character and Islamic values, namely:

- a. Obedience to Allah SWT
- b. Gratitude
- c. Discipline
- d. Responsibility
- e. Courtesy
- f. Friendliness
- g. Honesty

Obstacles in the Implementation of Islamic Character Values Education at MIN 13 Pidie Jaya

Based on the research findings, several obstacles or challenges were identified in the implementation of Islamic character education at MIN 13 Pidie Jaya. These obstacles include:

1. Students' Character
2. Teachers' Understanding in Integrating Character Values
3. Lack of Resources
4. Environmental Factors

CONCLUSION

This chapter presents a summary of the research conducted on the implementation of Islamic character values education at MIN 13 Pidie Jaya, which also serves as the answer to the research questions outlined in the first chapter. The conclusions of this study are as follows: First, MIN 13 Pidie Jaya has implemented Islamic character values education based on the Qur'an and Hadith, emphasizing the development of noble character such as faith and piety, gratitude, honesty, responsibility, discipline, friendliness, and politeness. Second, the implementation of Islamic character values education at MIN 13 Pidie Jaya is carried out through habituation activities, classroom learning, and extracurricular programs. Habituation programs such as greetings, Qur'anic recitation (tadarus), congregational prayers,

Friday Yasin recitations, and acts of charity like Qurban and Friday donations have proven to be effective means in shaping Islamic character. Islamic-based activities are also integrated into classroom instruction. Teachers play an active role and serve as role models in guiding students to understand and practice these values.

The above conclusions indicate that the values of Islamic character education have been successfully implemented at MIN 13 Pidie Jaya through various programs and activities.

LITERATURE

Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosdakarya, 2012)

Adha. M. M, *Pemahaman dann Implementasi Nilai-nilai Karakter dalam Kehidupan sehari-hari*, (Lampung: E-Journal Udiksha, 2023).

Agus Setiawan, “*Konsep Pendidikan Tauhid dalam Keluarga Perspektif Pendidikan Islam*”, EDUCASIA, Vol. 2 No. 1, 2017

Agusta, *Teknik Pengumpulan Data dan Analisa Data Kualitatif*. Disampaikan pada pelatihan Metode Kualitatif di Pusat Penelitian Sosial Ekonomi Litbang Bogor, 27 Februari 2003.

Ahkmad Muhaimin azzet,” *Urgensi Pendidikan Karakter di Indonesia*”, (Jogjakarta: AR –RUZZ MEDIA, 2011)

Ainissyifa, H, *Pendidikan Karakter dalam Perspektif Pendidikan Islam*, (Jurnal Pendidikan UNIGA, Vol. 08 No. 01, 2014)

Aulia Dalimunthe, Yustika. *Strategi Guru Dalam Pembinaan Karakter Religius Siswa Di MIN 3 Aceh Besar*. Skripsi (Banda Aceh: UIN Ar-Raniry, 2021).

Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah* (Yogyakarta: Pustaka Pelajar, 2013)

Amirullah Syarbini, *Buku Pintar Pendidikan Karakter; Panduan Lengkap Mendidik Karakter Anak di Sekolah, Madrasah dan Rumah*, (Jakarta: Asa Prima Pustaka, 2012)

Dian Andayani, *Pendidikan Karakter Perspektif Islam*. (Bandung: Remaja Rosdakarya, 2013).

Djamarah, Syaiful Bahri dan Aswan Zain. “*Strategi Belajar Mengajar*”, (Jakarta: Rineka Cipta, 2002).

Fatchul Mu'in, “*Pendidikan Karakter:Kontruksi Teoritik dan Praktik*”, (Jogjakarta: Ar-Ruzz Media, 2016).

- Iqbal, Muhammad. *Mengintip Pembentukan Karakter Islami Siswa Pada Peraturan Madrasa.*, dalam *Al-Ihtirafiah: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* Vol. 2 No. 2 Desember 2022.
- Kemendiknas, *Pengembangan Budaya dan Karakter Bangsa* (Jakarta: Kementerian Pendidikan Nasional, 2010)
- Komisi Perlindungan Anak Indonesia (KPAI), “*Kriminalitas Anak*”, (Kata Data Media: 2022).
- Lara Mailina, “Krisis Pendidikan Karakter di Indonesia”, (Kompasiana.com: 2022)
- Marzuki, *Pendidikan Karakter Islam*, (Jakarta: Amzah, 2015)
- Muh. Nawawi dan Muhammad Hufron. *Implementasi Nilai-Nilai Karakter Islami Berbasis Pembiasaan*. (Muaddib: UIN Pekalongan, 2023).
- Muhsinin, *Model Pendidikan Karakter Berbasis Nilai-nilali Islam untuk Membentuk Karakter Siswa yang Toleran*, (Jawa tengah: ISNU, 2013)
- Mujiburrahman. *Pendidikan Karakter Siswa Berbasis Kearifan Lokal Di Aceh. Proceedings of International Conference on Islamic Studies Islam & Sustainable Development*. Banda Aceh, 2022.
- M. Daud, Yusri. *Implementasi Pendidikan Karakter Di Sekolah Dasar Negeri Beuriweuh Pidie Jaya, Aceh*. dalam *Intelektualitas, Journal Of Education Sciences and Teacher Training*. Vol. 6 No. 2 Desember 2018.
- Mahmud, *Pemikiran Pendidikan Islam*, (Bandung: Pustaka Setia, 2011).
- Mulia. Harpan Reski, *Pendidikan karakter: Analisa Pemikiran Ibn Miskawaih*, Jurnal Tarbawi: Jurnal Ilmu Pendidikan, Vol. 15, No. 01, Juli 2019. (DI. Yogyakarta: Uin Sunan Kalijaga, 2019)
- Miles, M.B, Huberman, A.M, & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook, Edition 3*. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press.
- Peraturan Menteri Pendidikan dan Kebudayaan Nomor 64 Tahun 2013, *Standar Isi Pendidikan Dasar dan Menengah*, (Jakarta: 04 Juni 2013)
- Septi Nanda Istiani, Sarjuni dan Mohd. Farhan. *Pembentukan Karakter Islami Peserta Didik Melalui Metode Pembiasaan Di MI Tarbiyatul Islam Semarang*. (KIMU: Universitas Islam Sultan Agung, 2019).
- Susetiyo, *Pendidikan Karakter Berbasis Pembiasaan dan Keteladanan (Studi Multisitus di Madrasah Ibtida'iyah Negeri 1 Kota Kediri dan Madrasah Ibtida'iyah Negeri 2 Kota Kediri*, (Tulungagung: IAIN Tulungagung: 2020).

Sunandra. *Peran Guru Dalam Pembentukan Karakter Peserta Didik Kelas V-2 Di MIN 11 Banda Aceh*. Skripsi (Banda Aceh: UIN Ar-Raniry, 2021).

Thomas Lickona, *Pendidikan Karakter; Panduan Mendidik Siswa Menjadi Pintar dan Baik*, (Bandung: Nusa Media, 2008)

Wakidi. Munanda, A. *Nilai-nilai Pendidikan Agama Islam dan Implementasinya dalam Menumbuhkan Karakteristik Islami Peserta Didik*, DIAJAR : Jurnal Pendidikan dan Pembelajaran, Vol. 1, No. 3. (Malang: MPAAI UNIRA Malang, 2022).

Yulia Siska “*Implementasi Nilai Pendidikan Karakter di Sekolah Dasar Negeri 4 Kotakarang Bandar Lampung*”. (Lampung : Prosiding Seminar dan Diskusi Nasional pendidikan Dasar, 2018) ISSN: 2528-5564.

Zubaedi, “*Desain Pendidikan Karakter*”, (Jakarta: Kencana Prenada Media Group, 2012).

Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya Dalam Lembaga Pendidikan*, (Jakarta: Kencana, 2011).