

## Implementation of Religious Guidance Programmes in Enhancing Students' Religious Attitudes: A Study at SMPN 27 Bandung

**Thena Sutinah**

Universitas Muhammadiyah Bandung, Indonesia; thenasutinah90@gmail.com

Correspondence: thenasutinah90@gmail.com

**Abstract:** This qualitative study examines how a school-wide religious guidance programme at SMPN 27 Bandung comprising daily tadarus (Juz 30), recitation of Asmaul Husna, shalat ghaib, shalat dhuha, and brief tausiyah shapes students' religious attitudes. Data were gathered through observation, interviews, and document review with school leaders, Islamic education teachers, staff, and eighth-grade students, then analysed using triangulation procedures. Findings indicate that programme effectiveness is driven by five mutually reinforcing levers: explicit teaching, structured habit formation, teacher role-modelling, motivational supports, and consistent rule enforcement. Reported outcomes include heightened humility (*tawadhu*), stronger interfaith tolerance, and increased cooperation in preparing worship spaces. Internal enablers (teacher commitment and alignment with the school's vision-mission) and adequate facilities sustain implementation, whereas uneven student discipline and manners, long home-school distances, inclement weather, and limited parental support constrain reach. The study recommends strengthening positive discipline routines, institutionalising parent engagement, preparing indoor alternatives for adverse weather, and adopting an appreciation-plus-monitoring cycle to ensure equitable and durable impacts on religiosity across cohorts.

**Keywords:** Religious Guidance Programme; Habit Formation; Religious Attitudes; School Culture; Tolerance.

**Abstrak:** Penelitian kualitatif ini mengkaji bagaimana program pembinaan keagamaan berbasis ekosistem di SMPN 27 Bandung meliputi tadarus (Juz 30), pembacaan Asmaul Husna, shalat ghaib, shalat dhuha, dan tausiyah membentuk sikap religius siswa. Data dikumpulkan melalui observasi, wawancara, dan telaah dokumen dengan pimpinan sekolah, guru PAI, tenaga kependidikan, serta siswa kelas VIII, lalu dianalisis menggunakan prosedur triangulasi. Hasil menunjukkan efektivitas program digerakkan oleh lima tuas yang saling menguatkan: pengajaran eksplisit, pembiasaan terstruktur, keteladanan guru, dukungan motivasional, dan penegakan aturan yang konsisten. Dampak yang tampak ialah meningkatnya kerendahan hati (*tawadhu*), toleransi antaragama, serta gotong royong dalam menyiapkan tempat ibadah. Faktor pendukung internal (komitmen guru dan keselarasan dengan visi-misi sekolah) serta ketersediaan sarana-prasarana menopang pelaksanaan, sementara hambatan berupa kedisiplinan dan sopan santun yang belum merata, jarak rumah-sekolah, cuaca yang membatasi ruang terbuka, dan dukungan orang tua yang terbatas mengurangi jangkauan. Rekomendasi meliputi penguatan disiplin positif berbasis rutinitas, pelibatan orang tua yang terstruktur, penyediaan alternatif ruang dalam saat cuaca buruk, serta skema apresiasi-monitoring berkelanjutan agar dampak keberagamaan lebih merata dan berkesinambungan.

**Kata Kunci:** Program Pembinaan Keagamaan; Pembiasaan; Sikap Religius; Budaya Sekolah; Toleransi

## 1. Introduction

Education is the fundamental foundation for shaping the quality of an individual's life and aligns with Law No. 20 of 2003 on the National Education System, which mandates the holistic development of students to become faithful, devout, virtuous, healthy, knowledgeable, skilled, creative, independent, and responsible democratic citizens. This legal framing underscores why religious and moral guidance should stand as pillars of national education.<sup>1</sup>

Translating those aims into practice, Indonesian schools commonly run religious education programmes that embed spiritual, moral, and religious values into daily routines. Within the broader national emphasis on character education, such efforts are intended to cultivate not only cognitive outcomes but also moral-spiritual excellence that shapes school culture and student conduct.<sup>2</sup>

At SMPN 27 Bandung, a school-wide religious habit programme is conducted each morning before classes. The routine includes the recitation of *Asmaul Husna*, *tadarus Juz 30*, brief *tausiyah* by Islamic education (PAI) teachers, and congregational *shalat dhuha* (with *shalat ghaib* conducted contextually). The programme is designed to systematically cultivate faith, worship, and noble character through structured, participatory, and visible practices embedded in the school day.

The programme's objectives are domain-specific: in faith, students are guided to glorify the Names of Allah and the Qur'anic verses so that religiosity becomes deeply rooted; in worship, they are habituated to begin activities with *basmalah* and to guard their speech as an expression of conscious servanthood; in character, they are encouraged to dress neatly, speak politely, and respect teachers as *in-loco-parentis* figures within the school.<sup>4</sup>

Field realities, however, reveal compliance gaps: some students arrive late, avoid morning routines by waiting in restrooms, or display rude behaviour in speech and teacher interactions. These patterns motivated a closer inquiry into how religious guidance is implemented and how it might more effectively enhance student religiosity and behaviour at SMPN 27 Bandung.

From an academic standpoint, prior work indicates that a strong religious school culture—operationalised through daily congregational prayers and Qur'an recitation—can improve student discipline, punctuality, responsibility, and adherence to rules. These findings provide a conceptual anchor for evaluating programme effectiveness and refining implementation levers at SMPN 27.

Comparative experiences in Indonesian schools further suggest that integrating religious values with school culture can nurture students' religious awareness and tolerance, especially when aligned with national character-education priorities and reflected consistently in policy, routines, and adult role-modelling. Such integration also resonates with national efforts to strengthen character and civic dispositions in education.<sup>7</sup>

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<sup>1</sup> Republik Indonesia, *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta: Sekretariat Negara, 2003).

<sup>2</sup> Republik Indonesia, *Peraturan Presiden Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter* (Jakarta: Presiden RI, 2017).

Sustained impact typically depends on collaboration beyond the school: parental engagement and community partnerships expand reinforcement of norms at home, while educators' consistent modelling and communication help align expectations. Evidence on school–family–community partnerships shows that structured, two-way parent involvement and clear joint responsibilities significantly strengthen character outcomes, including religious moderation and tolerance.

## 2. Method

This study employs a qualitative approach. Through this approach, the researcher observes directly and invites informants to provide information about the research object with the aim of obtaining the best results. The subjects of this study were Year 8 students at SMPN 27 Bandung in Bandung City. After data collection, the data was presented in the research results, then analysed in the subsequent discussion and conclusions were drawn as answers to the problems in the implementation of the coaching programme in improving students' religious attitudes.

This study utilised a descriptive analytical method, which serves as an effort to obtain in-depth data. This research was conducted at SMPN 27 Bandung. The data sources obtained were the principal, vice principal for curriculum, vice principal for student affairs, PAI teachers, administrative staff, and eighth-grade students at SMP Muhammadiyah 3 Bandung. Secondary data sources included journals, books, minutes reports, and other sources related to the implementation of religious guidance programmes.

This study utilised data collection techniques involving observation, interviews and documentation. Data analysis techniques included data reduction, which involved simplifying and discarding unusable raw data from the field. The data was then presented through analysis describing the follow-up data, enabling understanding in the next step. After that, data verification is carried out, which is drawing conclusions that answer the research questions in a study.

## 3. Result and Discussion

### *Religious Programme for Students at SMPN 27 Bandung*

#### **Recitation of the Qur'an**

Based on the results of the study, recitation of the Qur'an is included in the religious programme. This has become a habit for students before entering the classroom. The students read the Qur'an in juz 30, starting from Surah An-Naba to An-Nas.

Essentially, the Qur'an is a source of guidance for life. Allah says: O mankind! Verily, there has come to you a lesson (the Qur'an) from your Lord, a healing for what is in your breasts, and guidance and mercy for the believers (Q.S Yunus: 57).

The above verse explains that the Qur'an was revealed as guidance and mercy for believers. Therefore, every Muslim is obliged to practise it in their daily lives. Reading the Qur'an is a basic skill that every student must have, because the basis of Islamic education is the Qur'an, for example, reading the Qur'an with the correct tajwid rules. The Qur'an is the

foundation of Islamic religious education. To study it, every student must have the ability to read the Qur'an.<sup>3</sup>

### **Asmaul Husna**

Based on the results of the interviews, the next religious activity is reading the Asmaul Husna. All students read the Asmaul Husna from 1-99 together. According to Nur Arofah's journal, practising the Asmaul Husna by reciting it every day will bring about a change in a person, protecting them from undesirable behaviour, such as juvenile delinquency that is beyond reasonable limits. The more it is recited, the better, as it will strengthen the heart to always do good deeds, and it is one way to have one's requests accepted and prayers answered by Allah SWT.<sup>4</sup>

### **The Prayer of Absence and the Prayer of Dhuha**

The practice of *shalat ghaib* at SMPN 27 Bandung is a form of religious habit aimed at fostering spiritual solidarity among students. This practice is in line with Ulfa's findings,<sup>5</sup> who studied a similar tradition at the Darullughah Wadda'wah Islamic boarding school in Bangil, where *shalat ghaib* is performed after every Friday prayer as a means of praying for the deceased to receive Allah's forgiveness. This activity is not only a ritual, but also religious character education in the form of empathy, social awareness, and strengthening of faith.

In addition to *shalat ghaib*, *shalat dhuha* is also an important part of the religious guidance programme. Observations show that students perform this prayer individually with varying numbers of rakaats, but always with sincerity. Research at MI Islamiyah Attanwir Talun reveals that the habit of performing the *dhuha prayer* increases students' discipline and motivation to learn.<sup>6</sup> The virtues of the dhuha prayer, such as seeking forgiveness, inner peace, and sustenance, make it a sunnah worship that plays a strategic role in shaping daily religious habits.<sup>7</sup>

The tausiyah activities delivered by Islamic Education (PAI) teachers help strengthen religious guidance in schools. Tausiyah is positioned as part of da'wah, which is the delivery of spiritual guidance covering aspects of faith, worship, and morals. According to Mahmud (in his study of da'wah), da'wah messages must contain an educational dimension that instils moral values deeply. This is evident in the tausiyah material provided at school, which covers morals, worship, and practical advice for students' daily lives.

The results of the study indicate that the integration of *shalat ghaib*, *shalat dhuha*, and tausiyah as routine programmes is capable of forming a religious educational ecosystem. Research on the internalisation of Islamic values through madrasah culture confirms that habitual worship, teacher role models, and the delivery of moral messages can strengthen

<sup>3</sup> M.Arifin, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 1996), 10

<sup>4</sup> Nur Arofah, Implementasi Teori Behaviorisme Terhadap Pembiasaan Membaca Asmaul Husna, *Jurnal Paedagogia*, Vol.8 No. 1 Maret 2019

<sup>5</sup> Ulfa, M. (2019). Tradisi Shalat Ghaib Setiap Selesai Shalat Jum'at di Pondok Pesantren Darullughah Wadda'wah (Skripsi), hlm. 4–6

<sup>6</sup> JIRS. (2025). *Pembiasaan Sholat Dhuha dalam Meningkatkan Kedisiplinan Siswa MI Islamiyah Attanwir Talun*. *Jurnal Inovasi Riset dan Sains*, 2(1), 624–628

<sup>7</sup> EDUKARYA. (2024). *Analisis Pelaksanaan Shalat Dhuha Terhadap Karakter Religius Siswa*. *EDUKARYA*, 12(2), 1–2.

students' religious identity.<sup>8</sup> Thus, this activity has a dual function: as a religious ritual and as a character-building tool.

From the perspective of Islamic education methodology, the success of this programme can be measured not only by the frequency of worship, but also by changes in student behaviour, such as increased politeness, respect for teachers, discipline, and the ability to control emotions. By emphasising a balance between ritual worship and the internalisation of values, SMPN 27 Bandung demonstrates that religious programmes can be used as an effective strategy for building religious character in a formal educational environment.<sup>9</sup>

### **Implementation of Religious Development Programmes in Enhancing Students' Religious Attitudes at SMPN 27 Bandung**

At SMPN 27 Bandung, the religious guidance programme is implemented in accordance with Aan Hasanah's theory on instilling character values, which can be done through: (1) teaching, (2) habit formation, (3) role modelling, (4) motivation, and (5) enforcement of rules.<sup>10</sup>

Teaching	Teaching is the process of conveying information from the teacher to the students. Teaching can also be defined as the process of instructing. According to Roestiyah, teaching is guiding students in the learning process. In this process, there must be interaction between the teacher as the instructor and the students as the learners. <sup>11</sup>
Habituation	Habituation is a practical effort in nurturing and shaping students' character. This effort is made to increase faith and spiritual values within students. <sup>12</sup> Based on the results of the study, the school has implemented daily religious guidance. By conducting a series of religious activities, students are expected to improve their religious attitudes and develop new habits both inside and outside of school without coercion.
Role modelling	Basically, a teacher must set a good example and be a role model. When a teacher is going to teach something, they must possess the character traits they wish to teach. Based on the results of the study, teachers set an example for students by arriving on time for religious activities, so that the students also arrive on time. Students also have exemplary values, such as working together to prepare the venue for religious activities.
Pemotivasian	Motivation is an important thing for teachers to convey to students. Every student has abilities that can be developed and explored. With motivation, students will be encouraged to take actions based on awareness, self-identity, and responsibility. Based on the results of the study, teachers

<sup>8</sup> Internalisasi Nilai Pendidikan Islam. (2022). *Internalisasi Nilai-Nilai Pendidikan Islam melalui Pembiasaan dan Budaya Madrasah*, 10–12.

<sup>9</sup> Didaktik Study. (2023). *Pengaruh Pembiasaan Sholat Dhuba dalam Pendidikan Akhlak dan Disiplin*. Didaktik: Jurnal Pendidikan, 7(1), 5–7.

<sup>10</sup> Aan Hasanah, *Pendidikan Dalam Perspektif Karakter* (Bandung : Insan Komunika,2013), 134-138

<sup>11</sup> Roestiyah NK, *Masalah Pengajaran Sebagai Suatu Sistem* , Jakarta : Bina Aksara, (1992), 19

<sup>12</sup> Uswatun Hasanah, Model-Model Pendidikan Karakter di Sekolah, *Jurnal Pendidikan Islam*, Vol 7, 2016

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	motivate their students to always participate in religious activities, including giving appreciation to students, providing rewards and extra credit.
Enforcement of Rules	Enforcement of rules needs to be considered in education. With the enforcement of rules, all students are expected to develop good habits that will shape positive behaviour. Based on the results of research on this religious programme, rules are enforced, including imposing sanctions on students who do not participate or arrive late when religious activities are taking place. The sanctions imposed are in the form of reprimands or advice and orders to memorise the letters of juz 30.

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### ***Supporting and Inhibiting Factors Related to the Implementation of Religious Development Programmes in Enhancing the Religious Attitudes of Students at SMPN 27 Bandung***

#### **Supporting Factors**

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Internal	<p>a) Teacher: According to Mars, quoted by Mulyasa, there are three factors that influence curriculum implementation, namely: (1) support from the head teacher, (2) support from fellow teachers, (3) support from within the teacher themselves.<sup>13</sup> Based on the results of research, one of the supporting factors for religious programmes is the support from teachers at SMPN 27 Bandung. They always work together to guide students and check on each class to ensure that all students participate in religious activities without being instructed by the head teacher, but do so based on their own awareness.</p>
	<p>b) Vision and Mission: Vision and mission are important aspects for the establishment of a school organisation. The vision and mission are the main tasks of the institution to realise the school's goals.<sup>14</sup> One of the visions and missions of SMPN 27 Bandung is "The Realisation of Education based on Faith and Piety." According to interviews with PAI teachers, one of the factors supporting the implementation of religious programmes is the school's vision and mission. Thus, with the existence of religious programmes, it is hoped that the school's goals can be realised by producing students who are faithful and pious.</p>
Eksternal	Facilities and Infrastructure: Facilities and infrastructure play an important role in supporting the implementation of religious programmes and the process of actualising students' religious values. Based on the results of the study, the facilities and infrastructure at SMPN 27 Bandung are adequate for conducting religious activities, including a school field, carpets, sound system, and <i>microphones</i> .

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<sup>13</sup> Mulyasa, *Kurikulum Tingkat Satuan*, (Bandung: PT Remaja Rosdakarya, 2007), 138

<sup>14</sup> Sukaningtyas, D dan Sa'ud, U.S, (2017), Pengembangan Kapasitas Manajemen Sekolah dalam Membangun Pemahaman Visi dan Misi. *Jurnal Ilmu Pendidikan*. 22, (2)

## Inhibiting Factors

Internal	<p>a) Student Discipline : Based on the results of the researcher's research and interviews, there are still students who lack discipline in religious programme activities. This can be seen when there are students who arrive late for religious activities. In their research, Akbar Kurniawan and Andi Agustang explain that students' undisciplined behaviour can be seen from several factors, namely internal factors originating from the individuals themselves. Laziness is the main factor preventing students from complying with school rules.<sup>15</sup> This is in line with Awaru's opinion, which states that lazy characters are the biggest obstacle for individuals in complying with rules or being disciplined.</p> <hr/> <p>b) Lack of manners among students: Good manners are essential for every student. Manners and morals are of the utmost importance. Based on observations in the field, the researcher heard some students using rude language towards their friends. They used inappropriate words in the school environment. This shows a lack of polite behaviour among students towards their peers. This is in line with Roshita's research, which explains that rude behaviour by students towards their friends or teachers is brought from their home environment. This can occur because parents pay less attention to their children due to being busy with work, an unsupportive living environment, families experiencing a broken home, and a lack of education from parents.</p>
Eksternal	<p>a) Distance from Home to School: Based on the results of the study, the distance between students' homes and schools is a factor that hinders religious activities. This is because some students arrive late due to the considerable distance from their homes. According to the results of Asrullah's study, the distance between students' homes and schools is a factor that affects their motivation to learn.<sup>16</sup> Therefore, teachers must be able to motivate their students because the long distance to school means that students will face quite a few obstacles.</p> <hr/> <p>b) Weather/Environment: According to research findings, weather is one of the factors hindering religious programmes. Based on interviews with teachers, when it rains, the school playground cannot be used. Therefore, religious activities are held at the mosque, but it cannot accommodate all students. As a result, students who are assigned to carry out activities in their respective classrooms. Rudi and Fadma in their journal stated that weather is a hindering factor in Imtaq (Faith and Piety) activities at MI Nadathul Wathan.</p> <hr/> <p>c) Lack of Parental Support: According to research by Kurniawati et al., it was found that on average, parents of students are busy with their own activities, so they have very little time to spend with their children. When they come home from work in the evening, they use the time to rest. Parents are the first teachers in education and they also influence their children's development.<sup>17</sup></p>

<sup>15</sup> Akbar Kurniawan (1), Andi Agustang(2), (2021), Faktor Penghambat Tingkat Kedisiplinan Siswa di SMAN 1 Bantaeng, *Pinisi Journal Of Sociology Education Review*, Vol 1 No. 3

<sup>16</sup> Asrullah, (2014), Pengaruh Jarak Tempat Tinggal Terhadap Motivasi Belajar Siswa di MTs Al-Manar Lamone Kec. Bua, *Skrripsi*, STAIN Palopo

<sup>17</sup> Kurniawati Syahrani, dkk. Analisis Faktor Orang Tua Penyebab Rendahnya Motivasi Belajar Pada Mata Pelajaran Sosiologi di SMA, *Jurnal FKIP UNTAN Pontianak*.

Based on the results of the study, another inhibiting factor is the lack of support from students' parents. According to the interview results, there are still parents who do not respond to the school. SMPN 27 Bandung is a school located in a military environment, so many parents are busy working and do not pay much attention to their children at school.

### **Impact of the Implementation of Religious Development Programmes in Enhancing the Religious Attitudes of Students at SMPN 27 Bandung**

#### **Humility (Tawadhu') as a Dimension of Religious Attitude**

Humility (*tawadhu'*) is part of *akhlāq al-karimah*, which is the main objective of Islamic education. The most frequently referenced Qur'anic basis is found in QS. al-Furqān [25]:63: “*And the servants of the Most Gracious are those who walk humbly on the earth; and when the ignorant address them, they say words of peace*” This verse emphasises two indicators of virtue: (1) the habit of humility in daily behaviour (symbolised by an unpretentious “gait”), and (2) a soothing communicative response to provocation.

In contemporary psychology, humility, particularly “intellectual humility,” is defined as metacognitive awareness of the limitations of one's knowledge and a willingness to revise one's beliefs when confronted with new evidence. This type of humility is positively related to learning, openness to others' views, and a non-polarising climate of interaction.<sup>18</sup> The integration of Qur'anic and psychological perspectives provides a theoretical basis that *tawadhu'* is not merely a personal attitude, but rather a social-cognitive competence that can be cultivated through the school setting.

Pedagogically, the internalisation of *akhlāq al-karimah*, including *tawadhu'*, is most effective through a combination of teacher role modelling, structured religious habits, the creation of a religious school culture, and the reinforcement of consistent policies. Recent studies show that habits (routine greetings, manners of speaking, helping others), role models, and planned religious programmes contribute significantly to the formation of noble character in students.<sup>19</sup> In the context of adolescents, fostering humility is also associated with the development of empathy, polite communication, and a reluctance to show off or belittle others.<sup>20</sup>

The results of observations at SMPN 27 Bandung are in line with the above framework: students bow their heads when passing teachers, greet them when entering the staff room, and shake hands at the school gate. These practices can be interpreted as indicators of *tawadhu'* (humility) behaviour that has been internalised through the school's religious programme. Empirically, the literature on religious education in Indonesia also shows a positive correlation between the intensity of school religious activities and the strengthening of students' religious character.<sup>21</sup>

#### **Respecting Religious Differences/Tolerance**

At SMPN 27 Bandung, students have different religions, namely Islam, Christianity and Hinduism. Based on the results of the researcher's interview with the deputy head of curriculum, the school has created a religious programme for students who are not Muslim.

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<sup>18</sup> Tenelle Porter dkk., “Predictors and Consequences of Intellectual Humility,” *Nature Reviews Psychology* 1, no. 9 (2022): 524–36, terutama 524–529

<sup>19</sup> Anisa Oktaviana, Dita Erliani, Ahmad Darlis, Rosnaida Harahap, dan Paisal Hadi Manullang, “Internalisasi Akhlakul Karimah pada Peserta Didik di Era Modern,” *Al-Fikr: Jurnal Pendidikan Islam* 10, no. 1 (Juni 2024): 21–29, lihat 22–26.

<sup>20</sup> 3. Sutrisno, “Urgensi Tawadhu' Bagi Kawula Muda,” *Jurnal SOLMA* 13, no. 2 (Agustus 2024): 1396–1403.

<sup>21</sup> Pengaruh Kegiatan Keagamaan Terhadap Karakter Religius Siswa di SMK Al Fattah Kalitidu Bojonegoro,” *Jurnal Al-Muharrir: Jurnal Pendidikan Agama Islam* 1, no. 2 (2024): 80–93, lihat 90–91

Based on the results of the researcher's observations, students who are not Muslim make friends and communicate as usual.

During the religious programme, they obeyed the rules and carried out religious programmes in accordance with their respective religions and respected each other's worship. This is in line with the research by Larasati Dewi et al., which explains that tolerance among school members of different religions means giving each other the right to worship, providing peace, discussing and communicating well with school members of different religions.<sup>22</sup>

#### 4. Conclusion

Drawing on qualitative evidence from SMPN 27 Bandung, this study finds that the school's religious guidance programme designed as a habit-forming ecosystem comprising the recitation of Juz 30 and Asmaul Husna, salat ghaib and salat dhuha, and brief tausiyah effectively strengthens students' religious attitudes. Its effectiveness is mediated by five mutually reinforcing levers: explicit teaching, structured habituation, visible adult exemplars, motivational supports, and consistent rule enforcement. Salient outcomes include deepened humility, heightened interfaith tolerance, and stronger gotong royong in preparing worship spaces. Programme success is enabled by internal synergy teacher commitment and coherence with the school's vision–mission alongside adequate facilities. Challenges persist in uneven student discipline and manners, distance between home and school, weather that limits outdoor use, and variable parental support. To consolidate gains and ensure equitable, sustainable impact, we recommend: (1) strengthening positive discipline through clear routines and restorative feedback; (2) institutionalising structured parent engagement (regular two-way communication and parent mentoring roles); (3) preparing flexible indoor alternatives for inclement weather; and (4) implementing a continuous appreciation–monitoring cycle (simple participation trackers and public recognition). These steps will broaden programme reach, reduce variability across cohorts, and embed religious habituation as a durable feature of school culture.

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<sup>22</sup> Larasati Dewi, dkk, (2021), Penanaman Sikap Toleransi Antar Umat Beragama di Sekolah, *Jurnal Pendidikan Tambusai*, vol 5 no 3

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