

Implementation of Religious Values for the Character of Students of MAN 1 Bandar Lampung

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ABSTRACT

A nation that with a strong character will be able to reach the pinnacle of world civilization. The formation of national character can be done through educational institutions, both formal and non-formal. This study aims to analyze and find the form and practice of students' religious values at MAN 1 Bandar Lampung. The method used in this study is a qualitative research method with data analysis techniques used, namely data collection, data reduction, data presentation, and drawing conclusions and verification. The results of this study state that religious values are implemented in the formation of the spiritual character of students at MAN 1 Bandar Lampung. The implementation of religious values in MAN 1 Bandar Lampung related to religious character is Tawakal, Syukur, Polite, and Sabar.

Keywords: *Implementation; Character Building; Religious*

INTRODUCTION

Education truly has a meaning as a process of character formation and student abilities and can create certain conditions or situations in community life. Every individual is required to receive education from an early age. Through educational institutions, a person will get lessons that are not obtained in the community environment. Education in Indonesia itself is based on the goals of the Indonesian nation as stated in paragraph IV, in the opening of the 1945 Constitution (Hartono, 2014). The goals of the Indonesian nation cannot be separated from the implementation of education. Achieving educational goals is not only played by teachers or teaching staff but elements of education must be involved in efforts to achieve the planned educational goals. Education is an inseparable part of human life because it is part of human culture and civilization that continues to develop along with the times. (Nurmalasari et al., 2013)

The father of Indonesian education, Ki Hajar Dewantara, stated that education is an effort to foster character, intellect, and child development. These three aspects cannot be separated in the world of education so that the goals of education are achieved perfectly (Setyorini & Asiah, 2022). When the Indonesian nation agreed to proclaim Indonesian independence on August 17, 1945, it must be realized that there

were at least three major challenges that had to be faced. First, is to establish a united and sovereign state, second is to build a nation, and third is to build character, these three things are seen in the concept of the nation-state and the development of national character (nation and character building). In its implementation, efforts to establish a state are relatively faster when compared to efforts to build the nation and build character. The last two things have been proven to have to be pursued continuously, they must not stop throughout the history of the life of the Indonesian nation (Y. Rahmawati et al., 2021). One of the founding fathers of the nation, the first president of the Republic of Indonesia, Bung Karno, even emphasized: "This nation must be built by prioritizing character building because this character building is what will make Indonesia a great, advanced and glorious nation, and useful. If character building is not implemented, the Indonesian nation will become a coolie nation".(Hidayatullah, 2010; Rosad, 2019)

A nation with a strong character will be able to reach the pinnacle of world civilization. The glorious history of the birth of Islam has proven this truth. A new value that forms a strong character or grows on the pressure of two giants of world civilization: Rome and Persia, even able to defeat them. Islam which is built on the spirit of the values of the Qur'an can transform the backward Arab nation into a nation with a strong character, able to dominate the Middle East, Africa, Europe, and Asia. The character built from the spirit of the Qur'an has liberated various countries and reached the peak of its civilization. A nation that was previously unknown and looked down upon, has grown with a strong character and dominated the world. On the other hand, the decline of a nation and the phase of destruction can be seen from the weakening of noble character marked by moral, spiritual, and social degradation in all aspects of life.(Majid & Andayani, 2012)

The formation of national character can be done through educational institutions, both formal and non-formal. The government has attempted to improve character in educational institutions by implementing an independent curriculum that includes three types of learning, namely classroom learning, co-curricular learning, and extracurricular learning. (Kemendikbud, 2024)

One of the educational institutions in Lampung Province that is projected as a leading madrasah is MAN 1 Bandar Lampung. MAN 1 Bandar Lampung is one of the madrasahs that continues to develop and progress in the city of Bandar Lampung which is characterized by Islam with the motto "Ceria Campus, Campus of the Stars". CERIA means Smart, Educative, Friendly, Beautiful, and Religious. MAN 1 Bandar Lampung is a showcase of madrasahs in Lampung province. MAN 1 Bandar Lampung is projected as a leading madrasah that has a vision of a madrasah as a center for superior Islamic education with a global perspective.

METHOD

This research is a field research with a qualitative research type. Qualitative research emphasizes analysis of the deductive and inductive conclusion process and the analysis of the dynamics of the relationship between observed phenomena using

scientific logic. The choice of this approach is based on the reason that this research intends to describe, implement planning, organizing, actualizing, and controlling or supervising the implementation of public relations management in increasing community participation. For data collection in this study, the researcher conducted research at MAN 1 Bandar Lampung. In collecting data sources, the researcher collected data sources through primary data and secondary data. From this primary data, the researcher obtained data directly in the field and through observation. From this primary data source, the sources of observation were educators, students and residents of MAN 1 Bandar Lampung. The observation method is a method in collecting primary data. The author uses all observation methods. Both Participatory Observation, frank, covert, and unstructured. The author conducted observations by following and observing all activities at MAN 1 Bandar Lampung to obtain the data or information needed. In this secondary research, the researcher used interview and documentation methods. Through structured, semi-structured, and unstructured interviews. From this secondary data source, the sources of the interview are Educators and students, both oral and written interviews.

The author conducted interviews with a number of sources at MAN 1 Bandar Lampung to obtain the required data or information. Secondary data contains evidence, records or historical reports arranged in archives or documentaries. So from this secondary data, the researcher hopes to get written data that the researcher obtains through documentation and the environment around the madrasah. Thus, the source of this research data, the researcher obtains primary data sources with the observation method. And secondary data as additional data from this research from interviews, namely with Mr. Lukman Hakim S.Pd, M.M as the head of MAN 1 Bandar Lampung, Mr. Joko Dwi Surawu S.Pd, M.Si as the Deputy Head of MAN 1 Bandar Lampung for Student Affairs and Mrs. Poppy Novitasari, M.Pd.I as the OSIS Advisor and Extracurricular Coordinator, as well as an Islamic Religious Education teacher at MAN 1 Bandar Lampung. As well as Representatives from OSIS, Rohis Extracurricular, Islamic Arts and Culture Extracurricular, and Tahsin and Tahfizh Al-Qur'an Co-curricular as the driving force for the Implementation of religious values at MAN 1 Bandar Lampung. And using the documentation method. As Supporting Data in researching the Implementation of religious values in improving the character of students at MAN 1 Bandar Lampung. Data collection techniques in this study are Observation, Interviews, and Documentation. The data analysis technique used in this study is data analysis with qualitative research through data collection, data reduction, data presentation, and drawing conclusions and verification.

FINDINGS AND DISCUSSION

Implementation and Practices of Religious Values at MAN 1 Bandar Lampung

Based on the results of observations, interviews, and documentation that have been carried out by researchers, there are ways to Form the Religious Character of Students Through the Practice of Religious Values at MAN 1 Bandar Lampung

1. 6S (Smile, Greeting, Greeting, Politeness)

Smile, Greeting, Greeting, Politeness, and Courtesy (6S) are 6 cultures implemented at MAN 1 Bandar Lampung. Each has a different meaning, namely:

a. Smile

A smile is a form of worship, such as silent laughter that shows happiness, joy, joy, or liking. A smile can bring happiness and a positive atmosphere to others. Saikhul Hadi explained that a smile can paralyze enemies, cure diseases, strengthen bonds of brotherhood, heal wounds of the soul, and be a means of achieving world peace (Nurjanah & Sholeh, 2020). Some experts say that smiling and laughing are movements in the mind that eliminate a lot of tension. This will create a nuance of clarity, and cleanliness, and eliminate sadness, boredom, and worry about this life (N. E. Rahmawati et al., 2019). A study found that people who often smile and laugh are the ones who experience the least wrinkles on their faces due to aging factors. The implementation of a smile culture at MAN 1 Bandar Lampung occurs when we meet other school residents, we greet each other and smile so that a "CERIA" madrasah environment is created.

b. Greetings

A greeting that is often used as a statement of respect, congratulations, prosperity, peace, and tranquility. Greetings that are done with sincerity can lighten the stiff atmosphere. According to Alfonsus, greetings are identical to reprimands, and greetings can mean inviting someone to chat. Greetings can make it easier for anyone to socialize, relate, and interact with each other. Meanwhile, according to the explanation by the state education department, "greeting" means a word of reprimand. Reprimand here is not a reprimand for a mistake, but a reprimand because we meet someone, for example by calling their name or using a greeting that we often use, such as "Hi". When someone greets another person, the atmosphere becomes warm and friendly. This is in line with the results of the interview answers. The purpose of fostering a greeting attitude in madrasas is to create students' personalities to be sociable and understand each other. The greeting culture at MAN 1 Bandar Lampung is carried out when students come to the madrasa, they will greet each other with friends and teachers in front of the madrasa gate.

c. *Salim* (handshake)

Salim is a term that refers to the culture of kissing hands or giving greetings with open arms as a form of respect and politeness.

d. Politeness

Politeness is an attitude of respect, reverence, and order according to good manners in behavior, speech, manners, and conduct. Such as dressing politely,

respecting elders, not using dirty and rude words, not spreading things in random places, and not interrupting conversations.

Based on the results of interviews with , researchers observed that the 6S activity began in the morning when students who had just arrived at the madrasah were warmly welcomed by the teachers who had lined up right in front of the madrasah gate since 06.30 WIB. This is when the 6S activity was carried out. When students were about to enter the gate, the teachers and students smiled at each other. After that, they prayed for each other by saying "assalamualaikum" and the teachers answered by saying "waalaikumussalam". After that, the students kissed the teachers' hands. Not only in the morning, this greeting smile is usually done every time the teachers meet students, both inside and outside the madrasah. This routine goes well and has become a culture at MAN 1 Bandar Lampung. It is not uncommon for teachers to start or give examples by saying hello first, asking how they are, and having a short chat. So that a good and harmonious relationship is established between teachers and students. Another purpose of welcoming students at the gate is that indirectly students are checked in terms of their appearance and clothing. Teachers ensure that students are dressed according to the rules and regulations of the madrasah.

2. Listening the Holy Qur'an (Murottal)

Murottal is a recording of the voice of the Qur'an sung by a qari' or reader of the Qur'an with a good, correct, melodious, and harmonious tempo. The word murottal is an abbreviation of "murojaah tilawah". Murottal recordings are usually made to make it easier for Muslims to learn and listen to the reading of the Qur'an. Based on interviews, researchers observed that Murottal of the holy verses of the Qur'an at MAN 1 Bandar Lampung is played every morning around 06.00 - 07.00 through a sound system to welcome students who come to the madrasah. Or sometimes replaced with the chanting of prayers or songs with positive nuances. With the aim that those who hear it will feel enthusiastic, increase their faith, soothe their hearts, and be ready to live the day well.

3. Reciting the Holy Qur'an (Tadarus)

Tadarus Al-Qur'an is an activity of reading and understanding the Qur'an together. Tadarus Qur'an is one of the main worships, with a servant getting closer to Allah SWT. Based on that Tadarus at MAN 1 Bandar Lampung is carried out for 15 minutes before learning activities begin. Guided by one student who reads the Qur'an through the sound center in the vice principal's room and followed by all students who are accompanied by teachers who teach in the first hour in their respective classes. Students who guide the tadarus have been scheduled and selected by the OSIS based on the quality of their good reading and melodious voice. After completing the tadarus together, then continue reading the khotmil Qur'an prayer and prayer before studying. Those who arrive late at the madrasah, are lined up in front of the flagpole and read the Qur'an in a

standing position for about 15 minutes or until the first hour is over, which is at 07.45 WIB.

4. Dhuha Prayer

Dhuha prayer is a sunnah prayer that has many advantages, one of the advantages of Dhuha prayer is that it helps to forgive sins when you ask for forgiveness from Allah SWT.

The Prophet Muhammad SAW said, "Whoever always performs Dhuha prayer will surely be forgiven his sins even though they are as much as the foam in the ocean," (HR. Tirmidhi).(Mahfani, 2015)

Based on the results of observations, researchers observed that this prayer is usually performed during the first break at 09.15-09.30. Although it is not required by the Madrasah, some students and academics do it sincerely without coercion. According to them, besides Dhuha prayer can make things easier and open the door to sustenance, other benefits can also calm the heart, and mind and reduce stress.

5. Dhuhr Prayer and Kultum

Based on the observation results, the researcher observed that the Dzuhur prayer in the congregation was held during the second break, which was between 11.45 and 12.15. When the Dzuhur call to prayer sounded, all activities were stopped and all students and academics of MAN 1 Bandar Lampung rushed to the mosque to perform Dzuhur prayer in congregation. The teachers went around the class to ensure that all students went to the mosque. In addition, between the call to prayer and the iqamah, a short sermon was held from the Rohis extracurricular which was scheduled every day with the aim of training preaching, training mentality, and responsibility. For the listeners, it became additional new knowledge, strengthened faith, and provided inspiration to live everyday life better.

6. Ashar Prayer and Evening Dikr

Based on the observation results, the researcher observed that the congregational Asr prayer was held during the third break for the superior class. And after the last hour of the regular class, which is between 15.00 - 15.30 WIB. Although the Teaching and Learning Activities have finished for the regular class. However, before carrying out the congregational Asr prayer and the evening dhikr is finished, all students and other academics are not allowed to leave the madrasah until the evening dhikr is finished. The Main Gate is temporarily closed and guarded by Security. This policy applies to everyone. Both the entire academic community of MAN 1 Bandar Lampung, guests, and parents who pick them up.

When the Asr call to prayer has sounded, all activities are stopped. The entire academic community of MAN 1 Bandar Lampung rushes to the mosque to perform the congregational Asr prayer. Teachers and homeroom teachers go around the class to ensure that all students leave for the mosque on time.

After completing the congregational Asr prayer, it is continued by reading together the dhikr of Al-ma'tsurat before evening led by the imam of the Asr prayer. The purpose of reading this dhikr is to avoid danger, have sins forgiven, and have 100 good deeds written and 100 bad deeds erased. After reading the evening dhikr which lasts for 5-10 minutes, the gate is opened and students are allowed to leave the madrasah in an orderly manner.

7. Infaq (Donation)

The next religious values are to instill understanding and awareness to give alms. That is, students set aside some of their pocket money to train their sense of caring and empathy by giving alms to those who are grieving. Both students and teachers and education personnel. Based on the results of observations, researchers observed that this activity is carried out every Friday and is coordinated by the OSIS MAN 1 Bandar Lampung management. OSIS members spread around the madrasah entering all classes to collect donations.

8. Religious extracurricular activities (Rohis and SBI)

The implementation of religious values at MAN 1 Bandar Lampung can also be found in extracurricular activities. Based on the results of observations, researchers observed that the Rohis Extracurricular and Islamic Arts and Culture Extracurriculars implement religious values. The Islamic arts and culture were extracurricular is a forum for developing the talents of MAN 1 Bandar Lampung students in the field of Islamic arts such as studying the art of hadroh, calligraphy, tilawah, while rohis is a forum for studying the science of da'wah. And both aim to prepare students who excel, have noble morals, and can directly benefit the community. Such as being able to lead yasinan, tahlilan, aqiqah, and fill events to commemorate Islamic holidays.

9. Workout in the Morning

Based on the observation results, the researcher observed that morning exercise is held every Saturday at 07.00 - 07.45 WIB. In the MAN 1 Bandar Lampung field using sports uniforms. This exercise is not only valid for students. But all stakeholders of MAN 1 Bandar Lampung can also follow it and accompany students. For the exercise to run orderly and efficiently, students who have arrived at the madrasah are immediately instructed to line up on the field waiting for directions from the sports teacher and the guidance and counseling teacher moves to organize the line. Then the BK teacher is also obliged to discipline students who are late, students who are not wearing sports uniforms, students who are not wearing shoes, and students who avoid not participating in

morning exercise. They are all lined up in front of the gate and given the consequence of repeating the same exercise.

10. KPKS (student character strengthening activities)

Based on the results of observations and interviews, researchers observed that KPKS is an abbreviation for student character strengthening activities held for 3 days on June 16-18, 2024 specifically for students in grades X and XI. This activity aims for students to be able to make changes and maintain behavior as a form of filtering against the negative influences of the environment and developments of the times. On the first day of the cheerleading competition, on the second day, students received material on fitness and religious moderation. Fitness material that focuses on the material on rules for marching which is commanded by the Babinsa Koramil 410-01 Panjang, Bandar Lampung. The material on religious moderation was filled by the head of the Bandar Lampung City Ministry of Religion office. Which aims to focus on students not being easily indoctrinated with radicalism that is contrary to the values of Pancasila. And he invited me to understand and implement religious moderation in everyday life.

Implementation and Practice of Religious Character of Students through Practice of Spiritual Values at MAN 1 Bandar Lampung

Religious character is a character that must be formed in students' personalities to show an attitude of obedience and faith in their God, namely Allah SWT, because, with a religious character, students will be able to achieve the expected luck and success in the world, especially in the hereafter. Religious behavior is an attitude of behavior that does not deviate from Islamic law possessed by a Muslim, to be able to interact with other humans in society. By making religion the basis for achieving decisions in all matters, religion is no longer limited to merely explaining the relationship between humans and their God, but inevitably also involves group (sociological) or community awareness. The implementation of religious character through the practice of religious values at MAN 1 Bandar Lampung is as follows:

1. Tawakal

The impact of the formation of students' religious character on daily behavior includes trust in Allah SWT. Trust is a mental attitude of a servant which is the result of his complete, belief in Allah because in him he is taught to believe that only Allah creates everything. Sheikh Dzun-Nun said trust is leaving to regulate oneself, and throwing away trickery and power, by seeing that there is no power and strength except that of Allah alone.

Allah SWT. says in Q.S Ali-Imran verse 122:

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

Meaning

"Remember" when two groups among you "believers" were about to cower, then Allah reassured them. So in Allah let the believers put their trust. "

The results of interviews with teachers and students can be analyzed that after students carry out religious activities, especially congregational Dzuhur prayers, they feel more trustful, submitting all matters to Allah SWT. after they have tried their best. This is because they believe that by carrying out congregational Dzuhur prayers, Allah SWT. will make all matters easier.

2. Grateful (Syukur)

The impact of the formation of students' religious character on daily behavior includes, among other things, the formation of students who can be grateful to Allah SWT. According to Shihab, humans must be grateful to Allah both in life in this world and in the afterlife. According to Abdulrahim, gratitude contains two types of activity components, namely words and actions. Giving thanks to Allah verbally is saying the phrase Alhamdulillah. If these words come from a sincere heart, they will certainly be accompanied by actions.

For this reason, it is mandatory for every Muslim to adapt his behavior to his words, otherwise he will be classified as a munafiqin. God's wrath is very powerful for those who cannot adjust their actions or behavior to what they say. As Allah says in QS. Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

Meaning

"And (remember) when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'"

3. Polite

The next form of religious character is the formation of students who can show polite behavior. The results of interviews with the head of the madrasah, staff, teachers, and students can be analyzed that after students carry out religious activities, especially congregational prayers, they feel they can show polite behavior to teachers, parents, and peers.

4. Be patient

The impact of forming students' religious character on daily behavior includes the formation of students who can display a patient attitude. It can be analyzed that by implementing religious programs, students are quite able to apply an attitude of patience. Patience can be categorized as behavior that has a high level and degree in any living environment and tries to develop oneself in the goodness of one's life to desire perfection in one's life both in this world and in the afterlife.

People who are strong in controlling themselves in various temptations and sincerely maintain their patience to obey Allah SWT or consistently increase their faith and devotion to Him perfectly will bring goodness to this world and the hereafter, and ultimately in the afterlife will be included in the Heaven of Allah SWT.

Allah SWT. says in Q.S Al-Furqon verse 75.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

Meaning

“They will be rewarded the highest position in heaven, the recompense of their patience, and they will be welcomed with honour and greetings of peace”

5. Ukhuwah (Brotherhood)

The results of interviews with the head of the madrasah, staff, teachers, and students can be analyzed that after students carry out religious activities, especially congregational prayers and tadarus Al-Qur'an, they feel they can show a spirit of brotherhood that with religious activities students have a sense of caring and a sense of brotherhood with their fellow friends.

6. Discipline

One of the religious characteristics that needs to be found is discipline. Discipline is a commendable trait and attitude that accompanies patience, perseverance, and others.

Allah SWT. says in Q.S An-Nisa verse 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Meaning

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result”

People who do not have a personal disciplined attitude find it very difficult to achieve their goals. So every student must develop through practice in outbound activities. Because for each activity carried out, students are given the same time, so they must complete a challenge on time.

CONCLUSION

Based on the results of observations and conducting data collection, processing, and analysis and referring to the objectives of the study, it can be concluded that: 1) The formation of religious character is carried out through habituation activities in madrasahs. habituation in this case is religious. The implementation model is integrated with all fields of study, outside of formal and combined teaching. The method is through habituation, role modeling, and monitoring. The implementation of religious values is carried out through 6S activities, Tadarus Alqur'an, Listening to Murottal, Dzuhur and Ashar prayers in congregation, Kultum, Evening Dhikr, Dhuha Prayer, Infaq, and Dzuhur prayers in congregation, Morning Exercise, Religious Extracurricular, and KPKS. 2) There are 6 Religious Characters are formed in everyday life: a) Students always feel trust in Allah SWT. b) Students are more grateful when they get something valuable. c) Students are polite to teachers, peers, and others. d) Students are more patient when accepting exam results and their consequences. e) Students have a sense of care and empathy because of the establishment of Islamic brotherhood. f) Students are more disciplined in carrying out their obligations.

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