



## **“Sholawat Beramal:” An Innovation in Student Management to Develop Religious and Humanistic Character**

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### **Abstract**

*Every Thursday, the Sholawat Beramal program is held to form religious habits. The recitation of prayers to the Prophet Muhammad SAW is integrated with the practice of giving alms to strengthen social awareness. The program is analyzed in the context of fostering religious and nationalistic character in students at the madrasah. The role of student management is examined to determine whether it supports the program's sustainability. A descriptive-qualitative method is used to understand the implementation process and the program's impact on student character development. Student management is observed; teachers and students are involved as informants in interviews and documentation to collect data. The analysis shows that the Sholawat Beramal program is a habit-forming process that contributes to the formation of religious character and social awareness in students. The program strengthens spiritual awareness and builds a religious atmosphere in the madrasah environment. The practice of giving alms provides a social experience that fosters empathy, solidarity, and responsibility towards others. Systematic student management (planning, organizing, and supervising activity implementation) accompanied by the involvement of teachers as mentors and role models in strengthening character values, all support the program's success. Integrating spiritual activities and social practices is an effective strategy for strengthening character education in madrasah environments. The Sholawat Beramal program is a character development model based on religious-social habits that contributes to the development of character education practices in Islamic educational institutions.*

**Keywords:** Character education; Religious habituation; Student affairs management.

### **INTRODUCTION**

Education not only serves as a means of transferring knowledge and developing students' intellectual abilities, but also plays a crucial role in shaping their character and personality. At the elementary level, character formation is a fundamental aspect because at this stage, students are developing values, attitudes, and habits that will influence their future behavior.<sup>1</sup> Educational institutions are expected to not only focus on academic achievements, but also be able to present various programs that systematically instill character values in students.

Character development plays a crucial role in madrasah education. Islamic educational institutions aim to produce students who excel intellectually while possessing spiritual depth and social awareness. Madrasahs have a responsibility to integrate character education into various learning and student activities.<sup>2</sup> Integration is



usually realized in a routine habituation program so that moral and religious values can be gradually embedded in students.

The approach often used in character building in madrasas is through religious habituation activities.<sup>3</sup> Congregational prayer, reading the Quran, dhikr, and reciting blessings are routines aimed at fostering religious character in students and forming positive habits in daily life. It is hoped that spiritual values will be internalized and become part of the students' character.

Strengthening religious character should not stop at ritualistic worship practices. Religious values contain strong social dimensions, such as caring for others, empathy, solidarity, and the habit of sharing with others. The development of religious values should ideally be accompanied by the instillation of social values so that students develop individual piety and social awareness in community life.<sup>4</sup> Religious activities in madrasas need to be developed into a means of developing students' social character.

Reciting the sholawat (prayer) is carried out as part of a spiritual practice to foster love for the Prophet Muhammad SAW. and to strengthen the religious atmosphere within the madrasah. This activity is generally understood as merely a symbolic ritual and has not been fully utilized as a broader character-building tool. This activity is generally a symbolic ritual and has not been utilized as a broader character-building tool. If creatively managed and planned, sholawat can be a means of instilling values of social concern in students.

The habituation of reciting the sholawat at the Nurul Mun'im Karang Anyar Paiton Elementary School is carried out as a form of spiritual practice and has also been developed into a program called Sholawat Beramal (Charity Prayer). The program is held routinely every Thursday, involving all students. Students participate in collective sholawat recitation and are invited to participate in charity activities. The charity funds are then managed by the school for various social activities, such as helping students in need and other social care initiatives.

The innovation of the Sholawat Beramal program lies in the management of student activities at the madrasah. Initially, the activities were religious rituals. The program was developed to incorporate a social dimension through the practice of charity. The integration of Sholawat recitation and charity serves as a means of strengthening spirituality and fostering social awareness among students.<sup>5</sup> Students are accustomed to increasing their spiritual closeness to Allah SWT, while also developing an awareness of helping and sharing with others.

Previous research shows, religious habituation activities in madrasas play a role in shaping students' character, especially in increasing religious discipline and spiritual awareness.<sup>6</sup> This study analyzes the Sholawat Beramal program as a character development model that combines spiritual practices with charity as a form of social activity. Previous studies have focused solely on religious activities as spiritual habits. This study focuses on the integration of spiritual and social dimensions as a character development program. Sholawat activities are understood as religious rituals and as a means to foster empathy, solidarity, and the habit of sharing in students.

This study analyzes the implementation of the Sholawat Beramal program as part of student management and examines its contribution to shaping the religious character and social awareness of students at Madrasah Ibtidaiyah Nurul Mun'im. The results are expected to contribute to the development of character education studies in madrasas and serve as a reference for educational institutions in designing more innovative and

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contextual character development programs.

## **METHOD**

This research uses a descriptive-qualitative approach to deeply understand the implementation of the Sholawat Beramal program and its contribution to the development of students' religious character and social awareness. This approach was chosen because it allows researchers to examine phenomena naturally through direct interaction with the subjects and the research situation. Data sources consist of primary and secondary data.<sup>7</sup> The research was conducted at the Nurul Mun'im Karang Anyar Paiton Elementary School. Primary data was obtained through in-depth interviews with the principal, the deputy principal for student affairs, the activity supervisor, and several students actively participating in the program. Secondary data was obtained from supporting documents, such as activity schedules, habituation program archives, and documentation of madrasah activities.

Data collection techniques were conducted through observation, interviews, and documentation. Observation was used to directly observe the implementation of Sholawat Beramal activities, interviews were used to gather information regarding the background, implementation, and impact of the program, while documentation served to supplement the research data. Data analysis refers to the Miles, Huberman, and Saldaña model, which includes data reduction, data presentation, and systematic drawing of conclusions to obtain credible findings.<sup>8</sup> To ensure data validity, this study employed source and technical triangulation, comparing observations, interviews, and documentation from various informants. Through these steps, the data obtained is expected to provide a comprehensive picture of the effectiveness of the Sholawat Beramal program in developing students' religious character and social awareness.

## **DISCUSSION**

Based on research conducted at the madrasah, the Sholawat Beramal program is a habit-building activity held routinely every Thursday morning before the start of classes. This program is designed as part of a strategy for developing student character through strengthening religious values and social awareness. During the program, students participate in a collective prayer recitation to the Prophet Muhammad, led by a teacher or religious activity leader. After the activity, students voluntarily give alms, which are then distributed to those in need. Thus, this activity serves not only as a religious activity but also as a means of social education that instills the value of caring for others.

The Sholawat Beramal program is implemented in a structured manner as part of the character-building program managed by the student affairs department. All students participate in this activity together in the madrasah courtyard as a form of weekly habit-building. Through this activity, students are accustomed to reciting the sholawat as an expression of their love for the Prophet Muhammad, while also developing empathy through sharing. Based on interviews with the vice principal for student affairs, this activity has become a consistently implemented program by the school to instill character values in students. He explained that the Sholawat Beramal activity not only aims to accustom students to reciting the sholawat but also to foster social awareness through the practice of collective charity.

Furthermore, teachers also reported that this habit-forming activity has gradually impacted students' attitudes. At the beginning of the program, some students showed a

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lack of enthusiasm for participating. However, over time, students began to adapt and even showed more active participation. Some students voluntarily brought alms every Thursday without needing to be reminded by the teacher. This demonstrates that consistent habit-building can help instill positive values in students. Through repeated activities, students not only participate formally but also begin to understand the meaning of the activity and make it a valuable habit.

The success of the Sholawat Beramal program is also inseparable from the role of student management in systematically managing the activity. Student management has the responsibility to plan, organize, and supervise the implementation of character development programs in madrasas.<sup>9</sup> During the planning stage, the student affairs department formulated various habit-building activities aimed at strengthening students' character development. The Sholawat Beramal program was then designated as a flagship activity, held regularly every week. This thorough planning enabled the program to run consistently and have a clear direction to achieve the character-building goals.

During the implementation stage, the student administration collaborated with teachers to organize the program so that it ran smoothly and effectively. Teachers acted as guides, leading the recitation of the sholawat and providing guidance to students on the importance of the activity.<sup>10</sup> Furthermore, teachers motivate students to participate in activities with full awareness and responsibility. Coordination between student affairs and teachers is crucial for ensuring the consistent weekly running of these activities.

In addition to planning and implementation, student affairs also supervises the activities. This oversight ensures that all students actively participate in the activities. Through this oversight, the Sholawat Beramal activity is not merely ceremonial but truly part of the student character development process. Based on an interview with one of the teachers, the coordination carried out by the student affairs department significantly contributes to maintaining student discipline in participating in scheduled activities.

The implementation of the Sholawat Beramal program has had various positive impacts on student character development. One visible impact is increased student awareness of participating in religious activities. Through regular recitation of the Sholawat, students become more accustomed to remembering and emulating the Prophet Muhammad (peace be upon him) in their daily lives.<sup>11</sup> This practice indirectly strengthens students' spiritual dimensions and increases their religious awareness.

In addition to enhancing religious values, the charity activities part of this program also influence students' social awareness.<sup>12</sup> Through these activities, students learn to share with others and understand the importance of helping those in need. Several students reported that the Thursday almsgiving activity has made them accustomed to setting aside some of their pocket money to give to others. Although the amount given is not always large, students feel that the activity provides a meaningful experience because they can participate in helping others.

This activity also contributes to the formation of positive habits in students. When an activity is carried out routinely and consistently, students become accustomed to doing it as part of their routine. This habituation process is an effective strategy for character development because the values taught are not only conveyed theoretically but also directly practiced in daily life. Thus, students not only understand the value of kindness conceptually but also learn to apply it in real life.

The findings of this study demonstrate the integration of spiritual activities and social practices in the student character development program. The Sholawat Beramal

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program not only emphasizes religious activities such as reciting prayers but also combines it with the practice of giving alms as a form of implementing the value of social care. This integration of the spiritual and social dimensions is one of the unique features of the implementation of the character development program in madrasahs.<sup>13</sup> Through this approach, students not only gain an understanding of religious values but are also encouraged to apply them directly in their social lives.

Therefore, the Sholawat Beramal program can be understood as a model of character development based on religious and social habits that has the potential to strengthen character education in the madrasah environment. This approach, which combines religious practices and social actions, allows character values to be more easily understood and internalized by students. Therefore, this habituation activity can be an effective strategy for developing students' religious character and strong social awareness. The details are as follows:

**Table 1.**

<b>No.</b>	<b>Activities</b>	<b>Program Implementation</b>	<b>Impact on Character</b>
1.	Program implementation	The Sholawat Beramal program is carried out routinely every Thursday morning before learning begins.	Forming religious habits in students.
2.	Sholawat activities	Students read prayers together led by the teacher.	Increase love for the Prophet and spiritual awareness.
3.	Charity activities	Students give alms voluntarily after the prayer activities.	Cultivate an attitude of social concern.
4.	The role of student management	Student management plans, organizes, and supervises programs.	The program is structured and sustainable.
5.	The role of teachers	The teacher guides activities and provides motivation to students.	Increase student participation and discipline.
6.	Changes in student attitudes	Students are starting to get used to bringing alms and actively participating in activities.	Formation of religious character and social empathy.
7.	Value integration	The program combines spiritual activities and social practices.	To become a model for character development based on religious-social principles.

The research results show that the Sholawat Beramal program, regularly implemented in madrasahs, significantly contributes to the development of student character. This program serves not only as a ritualistic religious activity but also as a medium for character education that integrates religious values and social awareness. This integration of spiritual dimensions and social practices demonstrates that character development in madrasahs is not solely achieved through formal classroom learning but also through systematically designed and continuously implemented habituation activities.

From a character education perspective, habituation is an effective approach to instilling moral values in students.<sup>14</sup> The habituation process allows the values taught to be not only cognitively understood but also internalized through repeated practice. When an activity is performed consistently over a period of time, it forms a behavioral pattern that then develops into a habit.<sup>15</sup> This habit gradually shapes an individual's character. Therefore, the weekly recitation of prayers (sholawat) within the Sholawat Beramal

program serves as a means of fostering religious habits in students.

Collective recitation of prayers has a broader meaning than simply a worship activity. This activity creates a religious atmosphere within the madrasah environment that can strengthen students' spiritual dimensions. A religious environment tends to have a positive influence on character development because students directly experience religious practices in their daily lives at the madrasah.<sup>16</sup> These religious experiences not only strengthen students' understanding of religious teachings but also foster spiritual awareness that can influence their attitudes and behavior.

In addition to forming religious habits, the Sholawat Beramal program also provides social experiences through the students' charitable giving activities. These charitable giving activities serve as a means of social education, enabling students to learn the values of empathy, caring, and responsibility for others. In the context of character education, these social experiences play a crucial role because students not only acquire moral values theoretically but also practice them directly through concrete actions.<sup>17</sup> The regular practice of giving alms helps students understand that religious teachings concern not only the relationship between humans and God but also the relationships between humans and their fellow humans.

The integration of spiritual activities and social action in the Sholawat Beramal program is a key finding of this study.<sup>18</sup> This integration demonstrates that effective character education needs to encompass various dimensions of students' lives. The religious values taught through the Sholawat (Islamic prayer) activity are reinforced through the social practice of giving alms. Thus, students are not only encouraged to understand spiritual values but are also encouraged to apply these values through social awareness. This approach allows for a more comprehensive internalization of values, as students directly experience the connection between religious teachings and social action.

The success of the character development program is inseparable from the role of student management in systematically managing the activities. Student management is responsible for designing character development programs that meet students' needs and ensuring that these activities are implemented consistently. In the educational context, sound management is a crucial factor in determining the success of a program. Programs designed without careful planning often fail to run sustainably.

In the implementation of the Sholawat Beramal program, student management plays a role in planning activities, coordinating program implementation, and overseeing the program's progress. Planning by student management allows for a focused and focused process. Furthermore, coordination between student affairs and teachers is also a crucial factor in supporting the program's sustainability. Teachers act as mentors, facilitating activities and providing role models for students to practice the values taught.

Teacher role models are a crucial aspect of character education.<sup>19</sup> Students tend to learn through observing the behavior they see in their surroundings. When teachers are actively involved in religious and social activities at the madrasah, students will more easily understand the meaning of those activities. Therefore, teachers' involvement in the Sholawat Beramal program serves not only as supervisors of activities but also as role models who provide students with concrete examples of the importance of practicing religious and social values.

In addition to management and teacher role models, consistent implementation of activities is also a determining factor in the success of a character development program. Character development cannot be achieved through incidental or temporary activities.<sup>20</sup>

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The process of internalizing values requires time and continuous repetition. Therefore, the regular weekly implementation of activities within the Sholawat Beramal program is a crucial factor in successfully forming positive habits in students.

Changes in student behavior that occur through the habituation process are also closely related to the formation of madrasah culture. Madrasah culture is a collection of values, norms, and habits that develop within the educational environment.<sup>21</sup> When an activity is implemented consistently over a long period of time, it becomes part of the madrasah culture. In the context of this research, the Sholawat Beramal program gradually forms a religious culture within the madrasah environment. This religious culture is reflected in students' habit of participating in sholawat activities and their participation in charity activities.

The results of the study indicate that changes in student attitudes occur gradually along with the consistency of the program's implementation. In the initial stages of the program, some students did not demonstrate optimal participation. However, after repeated implementation over a period of time, students began to become accustomed to participating. This adaptation process demonstrates that habituation influences student behavior patterns. When an activity becomes part of the madrasah routine, students perceive it as normal and necessary. The findings of this study demonstrate that effective character education practices need to provide space for students to directly experience the values taught. In the context of the Sholawat Beramal program, the religious experience gained through sholawat activities is reinforced by the social experience gained through charity activities. The combination of these two experiences enables students to understand that religious values have real relevance in social life.

The religious culture that develops in the madrasa environment has a significant influence on the formation of students' character.<sup>22</sup> An environment that emphasizes spiritual values and social awareness will encourage students to develop behaviors consistent with those values. Through the social interactions that occur within the madrasah, students learn to adapt to prevailing norms. This process allows the character values taught by the madrasah to be more effectively internalized by students.

In addition to fostering a religious culture within the madrasah environment, the Sholawat Beramal program also contributes to strengthening students' social awareness. Social awareness is a crucial aspect of character education, as education aims not only to develop intellectual abilities but also to shape individuals who are sensitive to the social conditions around them.<sup>23</sup> Through regular charity activities, students learn how their simple actions can benefit others. This experience helps them realize the importance of solidarity and social responsibility in community life.

The charity activities in this program provide students with concrete moral experiences. In the character education process, hands-on experience often has a stronger influence than theoretical value delivery.<sup>24</sup> When students actively engage in sharing activities, they not only understand the abstract concept of social care but also experience the direct meaning of these actions. These moral experiences enable students to develop deeper empathy for others and reinforce the awareness that every individual has a responsibility to help others.

From the perspective of Islamic education, the relationship between spiritual and social dimensions is an inseparable aspect.<sup>25</sup> Religious values emphasize not only the relationship between humans and God but also the importance of harmonious relationships between humans and their fellow humans. Therefore, the integration of

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worship and social action within the Sholawat Beramal program aligns with Islamic educational principles, which emphasize a balance between the spiritual and social dimensions in character formation.

Furthermore, the involvement of all members of the madrasa community is also a crucial factor in the successful implementation of a character development program. Character education cannot be implemented effectively if it is the responsibility of only one party.<sup>26</sup> In the madrasah context, student management, teachers, and students have complementary roles in creating an educational environment that supports character development. When all components of the madrasah work together to implement habituation activities, the values taught are more easily accepted and internalized by students.

Teacher involvement in habituation programs also has a significant influence on the effectiveness of character education.<sup>27</sup> Teachers serve not only as instructors delivering subject matter, but also as mentors who provide role models for practicing moral values. Teacher role models are a crucial factor in the social learning process, as students tend to imitate the behavior they observe in their surroundings. Therefore, teachers' active participation in religious and social activities at madrasahs can strengthen the internalization of character values in students.

The results of this study also indicate that habituation activities integrated with religious activities can be an effective strategy for strengthening character education in madrasah environments. Collective sholawat activities not only strengthen students' spiritual dimensions but also foster a sense of togetherness and solidarity among them. Through these collaborative activities, students learn to value togetherness and develop mutual respect within the madrasah environment.

On the other hand, the charity activities carried out in this program provide students with the opportunity to develop empathy and concern for the social conditions around them. Empathy is a crucial component of character development, as the ability to understand and feel the circumstances of others can motivate individuals to take actions that benefit society.<sup>28</sup> By providing students with opportunities to directly engage in sharing activities, the Sholawat Beramal program helps them develop social sensitivity, an essential component of good character.

The findings of this study also contribute to the development of character education models in madrasah environments. The Sholawat Beramal program can be understood as an innovative form of character development that combines spiritual and social approaches in a single, integrated activity. This approach has the potential to be developed as a character education model applicable to various faith-based educational institutions.

The uniqueness of this program lies in the integration of worship practices and social activities, carried out simultaneously in a single habituation activity. This integration allows for a more holistic value learning process, as students not only gain an understanding of moral values but also have the opportunity to practice them directly in their daily lives. This is an important contribution of this study to enrich the study of character education strategies in madrasah environments.

Thus, the Sholawat Beramal program functions not only as a routine religious activity in madrasahs but also as a means of character development that integrates spiritual and social dimensions into the educational process. Through consistently implemented habituation activities, students gain learning experiences that enable them

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to develop both religious character and social awareness. The integration of these two dimensions makes this program a relevant approach to strengthening character education in madrasah environments.

Overall, the findings of this study demonstrate that effective character education requires a comprehensive approach that emphasizes not only cognitive aspects but also includes practical experiences that enable students to internalize moral values through concrete actions. The Sholawat Beramal program provides an example that habituation activities that combine religious practices and social activities can be an effective strategy for developing students' religious, empathetic, and socially aware character.

## **CONCLUSION**

The Sholawat Beramal program has proven to be an effective character-building innovation for developing religious character and social awareness in students at Islamic schools. The habit of regularly reciting the sholawat strengthens spiritual awareness and forms religious habits in students, while the practice of giving alms fosters empathy, concern, and social responsibility. The program's success is supported by well-planned student management, consistent implementation, and the involvement of teachers as mentors and role models. These findings confirm that the integration of spiritual activities and social practices in habituation activities can be a strategic model for character education in Islamic schools. Thus, Sholawat Beramal has the potential to be replicated as a character-building program in other Islamic educational institutions.

## **RECOMMENDATION**

Based on the research findings and conclusions, several suggestions are offered as practical and academic recommendations. First, managers of Islamic educational institutions, particularly those responsible for student management, are advised to integrate religious practices more systematically into student policies and programs. Religious practices should not be positioned as an additional activity, but rather as a core part of the student management system, planned, implemented, and evaluated on an ongoing basis.

Second, educators and student administrators need to strengthen their conceptual understanding of the strategic role of religious practices in shaping social character. Values-based training and mentoring are necessary to enable educators to translate religious values into daily practices that are contextual, consistent, and meaningful for students. Thus, religious practices are not merely symbolic but truly serve as a means of internalizing values.

Third, for Islamic educational policymakers, the results of this study can serve as a basis for formulating student management policies oriented toward strengthening social character. Such policies should provide flexibility for Islamic educational institutions to develop models of religious practices that are appropriate to their respective institutional contexts and cultures.

Fourth, future researchers are advised to develop research using different methodological approaches or broaden the focus of their studies to other aspects, such as the role of leadership, organizational culture, or the long-term impact of religious practices on student development. This is crucial for enriching the body of knowledge on Islamic educational management in a more comprehensive manner.

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## IMPLICATIONS

This research has relevant theoretical and practical implications for the development of Islamic educational management. Theoretically, the findings reinforce the view that student management cannot be separated from the dimensions of values and character. Student management based on religious habits expands the conceptual framework of Islamic educational management by placing religious values as the foundation of student management. This implication demonstrates that management functions are not merely technical-administrative, but also pedagogical and transformative in shaping students' social character. Thus, this research contributes to the development of a more holistic and values-oriented theory of Islamic educational management.

Practically, this research has implications for Islamic educational institutions in designing and implementing sustainable student management. Religious habits integrated into the student management system can serve as a model for developing social character that is contextual and adaptive to contemporary educational challenges. Islamic educational institutions are encouraged to make religious habits part of their institutional culture, so that religious values are not only taught but also lived out in students' daily practices.

Furthermore, the practical implications of this research emphasize the importance of leadership and institutional governance in maintaining the consistent implementation of religious habits. Strengthening policies, organizational culture, and value-based evaluation systems are prerequisites for effective student management. With these implications, this research is expected to serve as a reference for policy development, managerial practices, and further research in the field of Islamic education management.

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