

Implementation of Islamic Educational Values in Strengthening Disciplinary Character at the Bina Insan Integrated Islamic Middle School in Palu

Rismawati¹, Kamaruddin Kamaruddin²

¹ Master's Student in Islamic Education, Post-Graduate School, State Islamic University of Datokarama Palu

^{2,3} State Islamic University of Datokarama Palu

ABSTRACT

This study aims to analyze the implementation of Islamic education values in strengthening students' discipline character and the implications of their application at SMP Islam Terpadu Bina Insan, Palu City. The implementation was carried out in a structured and continuous manner through the stages of planning, implementation, and evaluation. In the planning stage, the school formulated a vision, mission, and regulations based on Islamic values, while also designing learning programs, religious habituation, extracurricular activities, and teacher role-modeling strategies to instill responsibility, orderliness, and commitment. In the implementation stage, Islamic values were integrated into classroom learning, congregational worship practices, punctuality culture, educative reward and punishment mechanisms, and collaboration among the school, teachers, and parents in fostering student discipline. Evaluation was conducted comprehensively by assessing program effectiveness, the consistency of religious habituation, the role of teachers in guiding disciplined behavior, and students' perceptions and experiences as a basis for reflection and continuous improvement. These findings indicate that the internalization of spiritual values and moral responsibility plays an important role in strengthening students' discipline character holistically.

ARTICLE INFORMATION

Islamic Education,
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1. Introduction

Islamic educational values relevant to fostering discipline in students include faith and piety as a spiritual foundation that strengthens awareness of moral responsibility; noble character traits such as orderliness, honesty, and trustworthiness; itqan (diligence) in learning as a manifestation of academic discipline, tartib (orderliness) that respects time and rules—as exemplified by congregational prayer—and istiqamah, or consistency in doing good and upholding moral commitments. These

values are rooted in the Qur'an and Hadith and supported by contemporary research such as "The Application of the Values of Faith, Piety, and Noble Morals in the Pancasila Student Profile to Shape the Islamic Character of Students," which found that faith, piety, and noble morals are effective in shaping Islamic character in the technological age. (A'yun et al., 2023)

Islamic education is not solely focused on the cognitive domain. Through the internalization of spiritual values, learning must extend to the affective

(attitudes) and psychomotor (actual behavior) domains (Rustina et al., 2026). Lickona's concept of "knowing the good, loving the good, and doing the good" reflects the essence of comprehensive character education, in which students not only know what is good but also internalize it and consistently put it into practice. Discipline is one of the most prominent manifestations of this concept. From an educational psychology perspective, discipline is not viewed merely as mechanical obedience to external rules, but rather as the result of a deep process of internalizing moral values.

Thomas Lickona, a leading figure in character education, posits that character development—including discipline—involves three main components: moral knowing, moral feeling, and moral action. This means that students must not only understand the concept of discipline but also internalize it and put it into practice in their daily lives. Lickona's view is reinforced in an Islamic context through the framework of knowing, feeling, and action developed by Zubaedi. (Zubaedi, 2011)

They found that through the establishment of morning and afternoon routines, teachers setting a good example, and student involvement in activities such as the Scouts, moral knowledge began to develop into consistent disciplined behavior. This illustrates how these three aspects—knowledge, feeling, and action—work synergistically to foster genuine disciplined character. Furthermore, the concept of "knowing, feeling, action" is also applied in the "Living Qur'an" approach, in which students not only understand the teachings of the Qur'an (knowing) but also feel them (feeling) and then apply them in their daily lives (action).

From an Islamic perspective, discipline is closely linked to obedience to Allah SWT. The practice of acts of worship such as the five daily prayers, fasting, and *zakat* serves as a tangible lesson in discipline.

Prayer, for example, teaches punctuality; fasting cultivates self-control; and *zakat* fosters social responsibility. Thus, discipline in Islam is not only related to administrative order but is also connected to a deeper spiritual dimension.

Bina Insan Junior High School in Palu, as a private Islamic educational institution, considers the development of disciplined character to be an integral part of its vision and mission. The school emphasizes the importance of a balance between cognitive, affective, and psychomotor aspects through the integration of Islamic values into both academic and extracurricular activities. A study at Bina Insan Junior High School in Palu aims to explore the application of Islamic educational values in strengthening students' discipline, amid challenges posed by family background, social environment, and smartphone use.

2. Literature Review

2.1 The Concept of Islamic Educational Values

Islamic educational values are a set of beliefs or feelings within a person that are in accordance with Islamic norms and teachings, aimed at creating the "insan kamil" (the perfect human being). (Frimayanti, 2017; Nurlina et al., 2024)

The values of Islamic education can be categorized into three main dimensions: moral (*akhlak*), worship (religiosity), and *muamalah* (social interaction). The moral dimension relates to the cultivation of noble character traits, such as honesty, trustworthiness, and responsibility; the dimension of worship emphasizes compliance with religious obligations such as prayer, supplication, and reciting the Qur'an; while the dimension of *muamalah* underscores the importance of fostering harmonious social relationships based on the principles of mutual respect, assistance, and cooperation. These three dimensions are viewed as complementary in shaping a

Muslim personality that is *kaffah*—or whole—in spiritual, social, and moral aspects. (Eryandi, 2023; Fauzi, 2016)

Islamic educational values are, in essence, the primary foundation that guides people toward becoming an “*insan kamil*,” or a perfect human being—that is, a person who possesses a balance between spiritual, intellectual, emotional, and social aspects. The concept of “*insan kamil*” itself does not merely refer to ritual observance but also encompasses the development of a character-driven, productive, and socially beneficial personality.

The values of Islamic education can be categorized into three main dimensions: morality (*akhlak*), worship (religiosity), and *muamalah* (social interaction). The moral dimension emphasizes the development of noble character traits, such as honesty, trustworthiness, responsibility, patience, and respect for others. The worship dimension focuses on cultivating the habit of carrying out religious obligations both mandatory ones, such as the five daily prayers, and recommended practices, such as reciting the *Qur'an*, remembrance of God (*zikir*), and supplication so that students develop spiritual discipline. The *muamalah* dimension, meanwhile, governs the conduct of harmonious, just, and compassionate social relationships within the family, at school, and in the community.

The moral dimension in Islamic education is a crucial element in shaping students' character. Values such as honesty, trustworthiness, and responsibility, for example, must be instilled through consistent practice, teachers' exemplary behavior, and a supportive school environment. Miftahul Ilmi, Selle, and Munawir argue that when religious education successfully integrates the moral dimension into learning, students not only understand moral theory but are also motivated to put it into practice in their social interactions. Their research findings indicate that the implementation of these

moral values makes a tangible contribution to fostering caring, polite, and responsible attitudes. (Ilmi et al., 2021)

The internalization of moral values in Islamic education cannot be separated from the concept of *akhlaq al-karimah* that is, noble character, which lies at the heart of the teachings of the Prophet Muhammad (peace be upon him). The Prophet was sent to perfect human character; thus, the success of moral education can be measured by the extent to which students are able to make Islamic values their guide in navigating social dynamics. (Sa'diyah et al., 2022; Sadillah & Putra, 2022)

The dimension of *muamalah* in Islamic education emphasizes the importance of building social relationships that are harmonious, just, and compassionate. *Muamalah* encompasses attitudes such as respect, cooperation, helping others, and upholding justice in daily interactions (Askar, Nurdin, Pettalongi, Pettalongi, & Basire, 2025). Sholihah and Maulida state that Islamic education grounded in the *Qur'an* and Hadith is capable of fostering social values that promote the creation of a moral society. Strengthening the values of *muamalah* is also highly relevant in the context of a modern, multicultural society, where tolerance, mutual respect, and solidarity are key to maintaining unity. (Sholihah & Maulida, 2020)

2.2 Character Education

Character education emphasizes that the role of schools is not limited to teaching cognitive knowledge, but also involves intentionally shaping students' moral dispositions. In other words, students are guided toward moral knowing, feeling, and action by understanding values, experiencing them emotionally, and expressing them through concrete actions. Thomas Lickona refers to this as “the deliberate effort to cultivate virtue” that is, a

planned effort to foster virtue. (Annisa et al., 2024; Hikmasari et al., 2021)

Sarip emphasized that, in the context of contemporary Islamic education, the most effective way to foster religious character is through a holistic and sustainable approach at SINK (Inclusive Schools), which integrates moral, spiritual, and social dimensions. (Sarip et al., 2023; Suciati et al., 2023)

To translate theory into practice, Dalmeri also highlights the importance of consistently applying habituation and role modeling strategies in the implementation of the character curriculum in schools. Furthermore, Abdurrahman expands on this concept by stating that character education should ideally be planned, taught, and practiced as part of daily school life, thereby fostering collective habits grounded in virtuous values. (Ali, 2023; Salam et al., 2022)

According to Lickona, schools that are effective in fostering character are those that intentionally design all aspects of school life, from the curriculum and teachers' role modeling to extracurricular activities, to cultivate habits of virtue. (Islamati & Jazuli, 2024)

Character learning is not merely a matter of *trial and error* as in traditional learning theories, but rather a comprehensive process involving cognitive, affective, and psychomotor aspects. Character education requires internal motivation, environmental support, and continuous habituation so that students are able to develop themselves as individuals with character. Based on this perspective, Lickona then formulated several main characteristics of character learning that serve as a practical foundation for its implementation in schools. The important characteristics of character learning according to Lickona's theory are as follows: (Samani, 2013)

1. The existence of clear moral values as the basis of learning
2. Involvement of all aspects
3. Habituation and repeated practice

4. Involvement of the social environment
5. Continuous evaluation

2.3 The Relationship Between Islamic Values and the Development of a Disciplined Character

Islamic values, which are rooted in the Qur'an, the Hadith, and the tradition of Islamic thought, treat moral, ritual, and social aspects as an integrated whole in the formation of a Muslim's character. Within the framework of education, these Islamic values serve not only as the content of instruction (curriculum) but also as a normative foundation and practical guide for daily behavior. Thomas Lickona emphasizes that character formation requires a deliberate interplay between moral knowing, moral feeling, and moral action. (Annisa et al., 2024)

According to Lickona, discipline is one of the key aspects of character education because it is directly linked to the development of positive habits. Without discipline, students find it difficult to achieve their learning goals, let alone build moral integrity. (Labib et al., 2026) Empirical research shows that there is a positive correlation between the internalization of Islamic values and student discipline. Rahman found that students who are accustomed to participating in religious activities—such as praying in congregation, reciting the Quran, and dressing according to Islamic guidelines—exhibit higher levels of discipline than students who are not exposed to such Islamic practices.

The Islamic values emphasized in the development of discipline are, in fact, rooted in the fundamental principles of Sharia that govern human relationships with God, with fellow human beings, and with oneself. In the context of education and social life, discipline is not merely understood as formal compliance with man-made rules, but also as a form of spiritual responsibility that reflects obedience to

Allah. This aligns with the view that Islam is not merely a religion focused on ritual aspects, but also encompasses a way of life that guides people to live in an orderly, consistent, and committed manner in fulfilling their obligations. (Rahayu, 2025)

In addition to worship, moral values also serve as a fundamental foundation for fostering discipline. Qualities such as honesty, trustworthiness, keeping one's word, and responsibility are not only individual moral guidelines but also social bonds that create order in community interactions. The Prophet Muhammad (peace be upon him) was known as al-Amin, a trustworthy figure who made trustworthiness the foundation of social trust. Honesty and consistency in keeping one's promises are part of the moral values that encourage a person to maintain discipline whether at work, in their studies, or in other responsibilities.

Social values in Islam—such as mutual respect, adherence to shared rules, and cooperation—also play a major role in fostering order in social life. Islam teaches the principle of ta'awun (mutual assistance in doing good), which fosters a collective awareness of the importance of living in an orderly and disciplined manner. Social discipline is reflected not only in compliance with laws or school rules but also in respecting the rights of others, maintaining public order, and fulfilling one's social roles appropriately. In the context of education, the application of these social values is evident in the practice of encouraging students to follow school rules, respect teachers and peers, and participate in group activities in an orderly manner.

3. Methodology

This study employed a qualitative approach with a descriptive research design and a case study method. The approach was selected to gain an in-depth understanding of the implementation of Islamic educational

values in strengthening students' discipline by exploring the meanings, perceptions, and experiences of the research subjects. (Nurdin, 2017; Wijaya, 2020) The research was conducted at SMP Islam Terpadu Bina Insan, located at Jl. Agatis No. 1, Duyu, Tatanga District, Palu City. The site was selected because the school integrates Islamic educational values into both learning and extracurricular activities.

The data consisted of primary and secondary data. Primary data were obtained directly from the research site through information from the principal, Islamic Religious Education (PAI) teachers, homeroom teachers, and relevant students concerning the implementation of Islamic educational values and the development of disciplinary character. Secondary data were obtained from relevant written documents and school archives, including the school's vision and mission, curriculum, student regulations, religious habituation programs, extracurricular activity reports, meeting minutes, school profiles, and supporting documentation. Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to directly examine disciplinary practices and Islamic habituation activities, while interviews were used to obtain in-depth information from relevant participants. Documentation was used to complement and strengthen the primary data and to support data triangulation.

4. Results and Discussion

4.1 Implementation of Islamic Educational Values in Strengthening Students' Disciplinary Character

The implementation of Islamic educational values in strengthening students' disciplinary character at SMP Islam Terpadu Bina Insan Palu is carried out through a systematic and integrated process involving the foundation of values, program planning, implementation, and evaluation.

The school formulates its vision, mission, regulations, and educational programs based on Islamic values such as trustworthiness (*amanah*), responsibility, obedience to rules, honesty, exemplary conduct, and religious discipline. These values are not positioned merely as additional components of the curriculum but serve as the foundation of the school culture. Consequently, disciplinary development is integrated into both curricular and extracurricular activities and is directed toward forming students who are disciplined, responsible, and morally grounded.

The implementation is realized by integrating Islamic values into classroom learning, daily religious habituation, and school activities. Religious practices such as congregational prayer, Qur'anic recitation (*tadarus*), and other Islamic activities provide opportunities for students to practice discipline through consistency, punctuality, responsibility, and self-control. Teachers also play an important role through exemplary behavior, particularly in punctuality, manners, commitment to worship, and compliance with school regulations. In addition, extracurricular activities, including Bina Pribadi Islam (BPI), scouting, and sports, provide contextual settings in which students practice discipline, cooperation, time management, and adherence to agreed rules.

The school also applies educational reward and punishment mechanisms to reinforce disciplinary behavior. Rewards may take the form of praise, certificates, character points, or positive responsibilities, while consequences for violations are designed to be proportional, reflective, and educational, such as advice, memorizing verses or hadith related to discipline, social activities, or character-point reductions. The purpose of these mechanisms is not merely to control students' behavior but to encourage them to understand the moral and religious meaning of discipline.

Evaluation is conducted continuously through monitoring attendance, punctuality, neatness, compliance with regulations, religious habituation, classroom learning, and extracurricular activities. The evaluation results are used to improve educational strategies and maintain consistency in the implementation of Islamic values.

Overall, the findings indicate that strengthening discipline is implemented as a continuous process rather than as an incidental program. The integration of Islamic values into school regulations, learning activities, religious practices, teacher modeling, extracurricular programs, and evaluation creates an educational environment in which discipline is gradually internalized. The process is also supported by communication and cooperation between the school and parents, particularly in maintaining consistency between discipline at school and at home. In this context, the findings are consistent with Lickona's character education framework, particularly the integration of moral knowing, moral feeling, and moral action, as well as the internalization process described by Mulyana and Wibowo, in which values develop from being understood to being practiced and ultimately becoming part of students' character.

4.2 Implications of the Implementation of Islamic Educational Values in Strengthening Students' Disciplinary Character

The implementation of Islamic educational values has implications for changes in students' disciplinary behavior. The findings show changes in several aspects of school life, including punctuality, compliance with regulations, participation in religious activities, and commitment to learning. Students become more serious in attending lessons, completing assignments on time, and preparing themselves before learning activities. Discipline in learning is increasingly understood not merely as an

obligation imposed by the school but also as part of the responsibility to seek knowledge as an act of worship. Students' participation in religious, extracurricular, social, and other positive school activities also reflects greater responsibility and awareness of personal development.

A second implication is the strengthening of students' moral and spiritual values. Religious habituation, particularly congregational prayer and Qur'anic recitation, contributes to the development of honesty, responsibility, self-control, and integrity. The findings indicate that students increasingly understand that their actions should be consistent with Islamic values, both within and outside the school environment. This internalization is reflected in students' willingness to acknowledge mistakes, avoid dishonest behavior, and become more careful in their actions. Thus, discipline is connected not only with external compliance but also with moral awareness and spiritual responsibility.

The implementation also contributes to the development of a more religious and orderly school culture. Islamic values are reflected in school regulations, daily routines, interactions between teachers and students, and various academic and extracurricular activities. The consistency of these practices creates an environment in which discipline, good manners, responsibility, and religious behavior become part of everyday school life. The findings further indicate that the integration of Islamic values strengthens the distinctive identity of the school as an institution that emphasizes religious and character education. The resulting environment supports positive social relationships, cooperation, and a more conducive atmosphere for learning.

Finally, the implementation has implications for the broader quality of education. The integration of academic, moral, spiritual, and social development allows the school to pursue educational

outcomes beyond academic achievement alone. The findings suggest that when discipline, responsibility, and moral conduct become part of students' daily habits, the educational process becomes more comprehensive and sustainable. This finding is consistent with Lickona's view that character develops through the integration of moral knowing, moral feeling, and moral action, as well as with Mulyana and Wibowo's concept of value internalization and Al-Abrasyi's emphasis on moral formation as a central aim of Islamic education. Therefore, the findings demonstrate that the implementation of Islamic values is reflected not only in students' observable disciplinary behavior but also in the development of moral awareness, religious identity, and a supportive school culture.

5. Conclusion

This study concludes that the implementation of Islamic educational values at SMP Islam Terpadu Bina Insan Palu plays an important role in strengthening students' disciplinary character through a systematic, integrated, and continuous process. The implementation is carried out through the formulation of Islamic value-based school policies and regulations, integration of Islamic values into learning, religious habituation such as congregational prayer and Qur'anic recitation, teacher role modeling, extracurricular activities, educational reward and punishment, and continuous evaluation involving the school, teachers, students, and parents. These practices contribute to changes in students' disciplinary behavior, including punctuality, compliance with school rules, responsibility, commitment to learning, and participation in positive activities, while also strengthening moral and spiritual values such as honesty, integrity, self-control, and responsibility. Furthermore, the implementation contributes to the development of a

religious, orderly, and supportive school culture and enhances the quality of education in moral, spiritual, social, and academic dimensions. The findings indicate that the integration of Islamic values can support the internalization of discipline from external compliance toward greater moral and spiritual awareness, consistent with the principles of character education and value internalization.

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