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ORIGINAL RESEARCH ARTICLE

Implementation of Islamic Values in Daily Life for Character and Behavior Formation

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ABSTRACT

This research analyzes the implementation of Islamic values in shaping the disciplined character and responsible behavior of 3rd-grade students at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. The moral crisis among the younger generation demonstrates the urgency of strong character education from an early age, with Islamic values serving as its foundation. This study employs a qualitative approach with a case study method, involving observation, interviews, and documentation of students, teachers, and the principal. The results show that the implementation of Islamic values through the habituation of morning dhikr, Dhuha prayer, congregational Dzuhur prayer, the jimpitan (alms) program, and greeting/salam practices significantly improves students' discipline and responsibility. Students become more obedient to rules, punctual, and demonstrate initiative in tasks and social care. Despite challenges such as consistency outside school and diverse family backgrounds, the findings confirm that Islam-based character education is effective in shaping individuals with high integrity and morality. Strong synergy between school and family, as well as teacher creativity, is needed for the sustainability of this program.

Keywords: Character, Islamic values, students



ABSTRAK

Penelitian ini menganalisis implementasi nilai-nilai Islam dalam membentuk karakter disiplin dan perilaku tanggung jawab siswa kelas 3 Madrasah Salafiyah Ula Nashrus Sunnah Kota Madiun. Krisis moral di kalangan generasi muda menunjukkan urgensi pendidikan karakter yang kuat sejak dini, dengan nilai-nilai Islam sebagai fondasinya. Studi ini menggunakan pendekatan kualitatif dengan metode studi kasus, melibatkan observasi, wawancara, dan dokumentasi terhadap siswa, guru, dan kepala sekolah. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Islam melalui pembiasaan dzikir pagi, shalat Dhuha, shalat Dzuhur berjamaah, program jimpitan (sedekah), dan sapa/salam secara signifikan meningkatkan disiplin dan tanggung jawab siswa. Siswa menjadi lebih patuh pada peraturan, tepat waktu, serta menunjukkan inisiatif dalam tugas dan kepedulian sosial. Meskipun menghadapi tantangan seperti konsistensi di luar sekolah dan latar belakang keluarga yang beragam, temuan ini mengukuhkan bahwa pendidikan karakter berbasis Islam efektif membentuk individu berintegritas dan bermoral tinggi. Diperlukan sinergi kuat antara sekolah dan keluarga, serta kreativitas guru, untuk keberlanjutan program ini.

Kata kunci: Karakter, nilai-nilai Islam, siswa

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1. INTRODUCTION

Education plays a vital role in shaping a generation that is intelligent, morally upright, and of good character. However, the developments of globalization, advances in information technology, and the powerful currents of external influences pose significant challenges to the world of education. Rapid social changes affect students' mindsets and behaviors, particularly at the primary education level. Children are more vulnerable to the negative influences of social media and popular culture, which often contradict Islamic values. According to Tanjung Saputra (2022), the weakening of the family's function as the primary educator has given rise to a moral crisis, manifested in declining respect for parents and teachers, low effective communication, and excessively consumptive behavior. This condition underscores the importance of strengthening value-based Islamic education to balance students' intellectual and spiritual development from an early age.

The problems emerging in the field indicate that the implementation of character education, particularly Islamic-based character education, has not yet fully achieved effective results. Internal challenges such as teachers' limited capacity in developing Islamic Religious Education instruction, monotonous methods, and a lack of contextual teaching materials remain obstacles (Hafid 2017). Meanwhile, external influences in the form of globalization, weak family support, and uncontrolled exposure to digital media further weaken students' religious values (Choli 2019). According to Wahyuni (2021), external cultures that contradict Islamic morality make character education in schools increasingly difficult. This tangible impact necessitates the development of adaptive, contextual Islamic Religious Education (PAI) learning strategies capable of instilling Islamic values tangibly in students' lives.

Various previous studies have addressed the role of Islamic Religious Education in character formation. Sholihah and Maulida (2020) affirm that education is the key to shaping a generation that is intellectually, emotionally, and spiritually intelligent. Islamic Religious Education (PAI) serves as one of the important pillars in realizing this goal. Bali and Susilowati (2019) state that Islamic Religious Education is not merely the transmission of religious knowledge but a process of internalizing moral and ethical values that shape noble character. Meanwhile, Izzah's (2018) research emphasizes that Islamic Religious Education plays an important role in building a dignified civilization because it is rich in spiritual and moral values. This aligns with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which states that education aims to enlighten the nation and build a dignified civilization. However, this research possesses novelty as it focuses on the implementation of Islamic character values such as *silat ar-rahmi*, *ukhuwah*, *al-'adalah*, *husnudzan*, *tawadhu'*, *amanah*, *iffah*, and *al-munfiqun* at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. This research also examines how these values are integrated through learning, habituation, and teacher role modeling in facing the challenges of the digital era.

This study aims to examine in depth the role of Islamic Religious Education (PAI) in shaping students' character at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. The primary focus of the research is to analyze how Islamic character values such as *silat ar-rahmi*, *ukhuwah*, *'adalah*, *husnudzan*, *tawadhu*, *amanah*, *iffah*, and *al-munfiqun* can be internalized through learning activities, positive habituation, and teacher role modeling. This research highlights PAI teachers' strategies in combining lecture, discussion, and value habituation methods in daily activities to strengthen students' morals. Additionally, this study aims to identify the challenges faced by the madrasah in implementing character education. Internal obstacles and external factors such as the influence of social media, globalization, and limited family support for religious education also affect the effectiveness of PAI.

Preliminary findings from the initial study indicate that Madrasah Salafiyah Ula Nashrus Sunnah has integrated character education into daily activities, such as congregational prayers, morning prayer recitation, Qur'an memorization, and respectful greetings to teachers. These activities play an important role in habituating students to Islamic moral values. However, several challenges remain, including the influence of social media that distorts students' mindsets, limited contextual teaching materials, and a lack of variation in teaching methods. According to previous research

findings (Ahmad in Daulay & Rohman, 2023), the role of Islamic Religious Education teachers as moral role models largely determines the success of character education. This research reinforces the premise that a holistic approach involving families, teachers, and the community is necessary to address these challenges and ensure that Islamic character values are properly internalized by students.

2. RESEARCH METHODS

This research employs a qualitative approach with a case study type. The case study method was chosen to obtain an in-depth and comprehensive understanding of the role of Islamic values in shaping students' character and behavior in the specific context of Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City. The qualitative approach allows researchers to explore phenomena holistically, interpret data based on participants' perspectives, and construct a rich picture of reality (Creswell, 2018). The case study design also enables researchers to conduct participatory observation, in-depth interviews, and document analysis to collect relevant data.

The subjects of this research are 3rd-grade students of Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, the homeroom teacher, and the principal. Subject selection was based on purposive sampling, where individuals or groups are selected because they possess rich and relevant information pertaining to the research focus (Sugiyono, 2017). Third-grade students were chosen because at this age, character and behavior are in a period of intensive formation and are highly responsive to habituation. Teachers and the principal were selected because they are the parties most responsible and directly involved in the implementation of Islamic values programs at the school.

Data collection was conducted through three main techniques: observation, interviews, and documentation. Participatory observation was conducted directly in the school environment to observe the implementation of the habituation of morning dhikr, Dhuha prayer, congregational Dzuhur prayer, the jimpitan program, and greeting/salam practices. The researcher recorded student behavior, their interactions with teachers, and the general atmosphere at the school related to the values being instilled. In-depth interviews were conducted with teachers and the principal to obtain information regarding the philosophy, design, challenges, and successes of the Islamic values program. Interview questions were semi-structured to allow for further exploration. Documentation included school archives, learning modules, photographs, and activity reports relevant to the implementation of Islamic values and student profiles.

Data analysis was conducted inductively through several stages: data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldana, 2014). Data reduction involved selection, focusing, simplification, abstraction, and transformation of raw data emerging from field notes, interview transcripts, and documents. After data reduction, the data were presented in narrative

form, matrices, or graphs to facilitate understanding. The final stage was conclusion drawing and verification, where the researcher sought to find patterns, themes, and relationships among categories emerging from the data. Data triangulation, through the use of various sources and data collection methods, was also conducted to enhance the validity and reliability of the findings.

Validity and reliability in qualitative research were emphasized through credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was obtained through extended observation time, triangulation, and member checking. Transferability was pursued by providing thick and detailed descriptions so that readers could assess the relevance of the findings. Dependability was achieved by ensuring that the findings would be consistent if repeated by another researcher. Confirmability was ensured through a clear audit trail of the data collection and analysis processes.

3 RESULTS AND FINDINGS

1. Implementation of Islamic Values at School

Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, demonstrates a strong commitment to internalizing Islamic values through various programs and habituation practices. Every morning, before lessons begin, all 3rd-grade students regularly perform morning dhikr led by a teacher on a rotating basis. This activity is not merely a routine but an effort to cultivate spiritual awareness, calm the mind, and start the day by remembering Allah Ta'ala, in accordance with Islamic teachings that encourage believers to always engage in dhikr in all circumstances. This dhikr habituation is accompanied by brief explanations regarding the meaning and virtue of dhikr, so that students not only recite but also understand its essence.

In addition to morning dhikr, the school also habituates students to perform Dhuha prayer every day. Dhuha prayer is conducted congregationally at the school prayer room, guided by the religious education teacher. Through this habituation, students are taught to consistently perform voluntary worship, cultivate gratitude, and practice discipline in carrying out religious commandments. Teachers also frequently give brief advice after Dhuha prayer regarding the virtues of prayer and the importance of maintaining a relationship with the Creator. This helps students understand that worship is not only an obligation but also a means of drawing closer to Allah SWT.

Congregational Dzuhur prayer is a core program that is never missed at this school. All students and teachers diligently perform Dzuhur prayer congregationally at the school prayer room. This habituation of congregational prayer not only trains students in time discipline and maintaining the five daily prayers but also fosters a sense of togetherness, Islamic brotherhood (ukhuwah

Islamiyah), and awareness of the importance of congregational prayer in Islam. Teachers frequently provide examples of how congregational prayer trains the neatness of rows, cohesiveness, and obedience to the imam, which are reflections of discipline and responsibility in daily life.

The jimpitan program is one of the school's initiatives to instill the values of generosity and social care in students from an early age. Every Friday, students are invited to voluntarily bring a small amount of change to be collected. The proceeds from the jimpitan are then used to assist underprivileged students or for other social activities. This program teaches students about the importance of sharing, empathy for others, and social responsibility as part of Islamic teachings that emphasize mutual assistance and concern for the poor and needy.

Finally, the school strongly emphasizes the habituation of greeting and salam in the school environment. Students are taught to always greet (Assalamualaikum) when meeting teachers, staff, or fellow friends, and to respond to greetings properly. This habituation aims to cultivate friendly, polite, respectful attitudes toward others, and to strengthen bonds of brotherhood among school members. Teachers provide direct examples in practicing greeting and salam, and provide understanding that salam is a prayer and a symbol of Islam that is simple yet has a great impact in building harmonious social relationships.

Impact of Implementing Islamic Values on Character and Behavior

The consistent implementation of Islamic values at Madrasah Salafiyah Ula Nashrus Sunnah shows significant impact on the formation of disciplined character among 3rd-grade students. Observations indicate that students are more obedient to school rules, such as arriving on time, completing assignments according to schedule, and following teachers' instructions in an orderly manner. The habituation of Dhuha and Dzuhur congregational prayers trains students in time discipline and respecting activity schedules, so they become accustomed to completing activities on time and not procrastinating. The classroom atmosphere also tends to be more conducive because students have become accustomed to following rules and directions.

In addition to discipline, positive impact is also evident in the improvement of students' responsible behavior. The jimpitan program, for example, has fostered a sense of social responsibility in students. They learn that a small contribution from each individual can have a great impact on collective well-being. In the context of learning tasks, students show improvement in completing homework and class assignments on their own initiative, without needing to be reminded repeatedly. Teachers report that students are more responsible for their personal belongings and also for the cleanliness of the classroom environment, which reflects personal and communal responsibility behavior.

Overall, the integration of Islamic values through the habituation of morning dhikr, Dhuha prayer, congregational Dzuhur prayer, the jimpitan program, and greeting/salam practices has created a conducive learning environment for character and positive behavior development. Students not only show improvement in discipline and responsibility but also become more polite, empathetic, and possess higher spiritual awareness. The Islamic school environment also strengthens family values and mutual respect, so students feel comfortable and motivated to learn and interact.

Challenges in Implementing Islamic Values

Although showing positive impacts, the implementation of Islamic values at Madrasah Salafiyah Ula Nashrus Sunnah also faces several challenges. One of the main challenges is ensuring consistency and sustainability of the habituation of these values, especially outside school hours. Although the school has instilled the values of discipline and responsibility, the influence of the home environment and social interactions outside school can somewhat diminish the habituation that has been built. Strong support from parents is needed to continue this habituation at home, but not all parents have the same understanding or time to continue it.

Another challenge is maintaining students' enthusiasm and understanding of the values being taught, especially for students with diverse family backgrounds in terms of religious understanding. Some students may initially participate in activities only because of obligation or teacher instruction, without a deep understanding of the essence and benefits. Therefore, teachers need creativity and varied methods to explain Islamic values in ways that are more interesting and easily understood by elementary school-aged children, so that it does not seem monotonous or merely a meaningless routine.

Limited resources, both in terms of facilities and the number of teachers competent in delivering Islamic values in innovative ways, also pose a challenge. The prayer room may not be large enough to accommodate all students simultaneously, or there may be a lack of interesting learning media, which can hinder the maximization of program impact. Additionally, teachers need continuous training to improve their competence in integrating Islamic values into daily learning and overcoming various problems that may arise in the field

4. DISCUSSION

The implementation of Islamic values at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, through the habituation of morning dhikr, Dhuha prayer, congregational Dzuhur prayer, the jimpitan program, and greeting/salam practices represents a tangible manifestation of religion-based character education. These programs are not merely ritual routines but rather a systematic effort to shape students' spiritual awareness and noble morals. Morning dhikr and congregational prayers instill time discipline and the habit of worship from an early age, which aligns with Albert Bandura's Social Learning Theory. This theory states that learning occurs through observation and imitation (modeling), where students imitate the positive behavior demonstrated by teachers as role models (Bandura, 1977). The presence of teachers who consistently lead and guide in every act of worship creates an environment rich in Islamic behavioral models worthy of emulation. This aligns with Thomas Lickona's view in his book *Educating for Character* (1991), which emphasizes

that character education requires consistent habituation, role modeling from the surrounding environment, and opportunities to practice these values. The importance of internalizing these values lies in the formation of strong moral dispositions, where students not only obey but also understand the reasons behind every good action they perform.

The jimpitan program and the habituation of greeting and salam also strengthen the social dimension of Islamic values. Jimpitan cultivates empathy, generosity, and social responsibility, teaching students about the importance of sharing and caring for others, in accordance with Islamic teachings that strongly encourage charity and social care, as explained by Imam Al-Ghazali in his works on Islamic ethics (Al-Ghazali, 2004). Meanwhile, the habituation of greeting and salam trains politeness, respect for others, and builds positive social bonds in the school environment. These aspects are very important in shaping individuals who are not only personally good but also beneficial to society, reflecting the concepts of *habluminallah* (relationship with Allah) and *habluminannas* (relationship with fellow humans) in Islam, as explained by Quraish Shihab (2004). The integration of these values creates a holistic educational ecosystem, where cognitive development is accompanied by affective and psychomotor development.

The impact of implementing Islamic values on the formation of students' disciplined character is clearly visible. Students show improvement in obedience to rules, punctuality, and task completion. The habituation of *Dhuha* and *Dzuhur* congregational prayers, performed at specific times, directly trains students to manage time and adhere to schedules. This aligns with research showing that religious practices can enhance self-regulation and self-control (Saragih & Simanjuntak, 2020). The structured environment and emphasis on worship obedience indirectly foster a strong work ethic of discipline in students, which will be highly beneficial in their future lives. Furthermore, consistency in these religious practices also helps build mental resilience in students, helping them face challenges with greater calm and direction. They learn that discipline is not merely obedience but also part of worship that brings them closer to God.

The improvement in students' responsible behavior is also a tangible result of implementing Islamic values. The jimpitan program teaches social responsibility and concern for others, where students feel they have a role in helping others. Additionally, the overall instillation of Islamic values, which teaches that every individual has obligations and trusts (*amanah*), helps shape students' personal responsibility toward their tasks, both at school and at home (Nasution & Lubis, 2018). Students become more proactive in completing tasks and maintaining the environment, demonstrating that religious values can encourage intrinsic motivation to act responsibly. This can also be linked to McClelland's Theory of Needs (McClelland, 1961), where individuals with affiliation and achievement needs are motivated to act in social contexts and complete tasks well, reinforced by Islamic values that encourage goodness and beneficence. The development of student independence is also clearly visible, as they gradually take initiative and responsibility without the need for close supervision, indicating that these values have been well internalized.

Challenges and Solutions in Implementing Islamic Values

Although showing positive impacts, the implementation of Islamic values at Madrasah Salafiyah Ula Nashrus Sunnah also faces several challenges that require comprehensive strategies to overcome. These challenges include:

1. **Consistency of Habituation Outside the School Environment:** One of the main challenges is ensuring consistency and sustainability of the habituation of these values, especially outside school hours. Although the school has instilled the values of discipline and responsibility, the influence of the home environment and social interactions outside school can somewhat diminish the habituation that has been built. Strong support from parents is needed to continue this habituation at home, but not all parents have the same understanding or time to continue it. This creates an environmental discrepancy between school and home, which can confuse students and reduce the effectiveness of habituation. This gap often becomes a major obstacle in forming strong and sustainable character.
2. **Diversity of Family Backgrounds and Religious Understanding:** Maintaining students' enthusiasm and understanding of the values being taught is another challenge, especially for students with diverse family backgrounds in terms of religious understanding. Some students may initially participate in activities only because of obligation or teacher instruction, without a deep understanding of the essence and benefits. This aligns with Kohlberg's Theory of Moral Development (Kohlberg, 1984), which states that individuals pass through various stages of moral reasoning. If students only follow rules without internalizing values, their moral development may be limited to the pre-conventional or conventional level without achieving higher moral reasoning. It is important to recognize that intrinsic motivation is key, not merely external compliance.
3. **Limited Resources (Facilities and Teacher Competence):** Limited resources, both in terms of facilities and the number of teachers competent in delivering Islamic values in innovative ways, also pose a challenge. The prayer room may not be large enough to accommodate all students simultaneously, or there may be a lack of interesting learning media, which can hinder the maximization of program impact. Additionally, teachers need continuous training to improve their competence in integrating Islamic values into daily learning and overcoming various problems that may arise in the field. Gaps in teacher competence in participatory and in-depth teaching methods can hinder value internalization.

Strategic Solutions

To overcome these challenges, a multi-faceted approach involving all stakeholders is required:

1. **Strengthening Parental Involvement and Effective Communication:**
 - a. **Parent Education Programs:** Schools can organize regular workshops or seminars for parents on the importance of continuing the habituation of Islamic values at home. The material presented includes practical guides on how to create an Islamic environment at home, how to instill discipline and responsibility, and effective communication techniques with children. This education can also include practical tips for overcoming common challenges faced by parents.
 - b. **Communication Books or Character Journals:** Implementing communication books or character journals where teachers can record students' character development at school, and parents can provide feedback or record habituation at home. This creates a consistent two-way communication channel and helps monitor students' holistic progress.

c. Role of the School Committee: Activating the role of the school committee involving parents directly in the planning and evaluation of character education programs, so they feel ownership and responsibility for its success. This encourages a greater sense of ownership and closer collaboration.

2. Enhancing Creativity in Learning Methods and Value Internalization:

a. Project-Based Learning: Integrating Islamic values into thematic projects that are interesting and relevant to students' lives. For example, creating infographics about the virtues of charity after the jimpitan program, or short dramas about the importance of greeting. This encourages active and meaningful learning, and allows students to apply values in real contexts.

b. Storytelling and Educational Games: Teachers need to be equipped with skills in telling inspiring Islamic stories (for example, from the sirah nabawiyah or stories of the companions) and using educational games that internalize values such as honesty, cooperation, and responsibility. This approach leverages the appeal of children's imagination to convey moral messages.

c. Reflective Discussions: After each habituation activity (dhikr, prayer, jimpitan, greeting/salam), teachers can facilitate brief discussions about the meaning, wisdom, and relevance of that value in students' daily lives. This helps students move from the "knowing" stage to the "understanding" and "internalizing" stages, and encourages critical thinking about values.

3. Teacher Professional Development and Facility Improvement:

a. Continuous Professional Development: Organizing regular training for teachers on the pedagogy of Islamic-based character education, including strategies for integrating values into general subjects, classroom management that supports habituation, and how to handle differences in student backgrounds. This training can also include developing creativity in the use of learning media and technology.

b. Peer Coaching and Mentoring: Encouraging senior teachers to mentor junior teachers in character education implementation. Discussion forums among teachers can also serve as a means of sharing best practices and solutions to field challenges, creating a professional learning community.

c. Facility Optimization: Striving to improve supporting facilities such as prayer room expansion (if possible) or optimizing the use of existing space. The use of technology such as projectors to display educational videos or Islamic animations can also enhance the appeal of learning and make the learning process more interactive.

d. Adaptive Curriculum Development: Developing a more adaptive and flexible curriculum, allowing teachers to adjust materials and teaching methods to the needs and characteristics of students. A dynamic curriculum will be more relevant and effective in achieving character education goals.

These challenges indicate that religion-based character education is an ongoing process that requires synergistic collaboration between schools, families, and the community. With planned strategies and consistent implementation, Madrasah Salafiyah Ula Nashrus Sunnah can further

optimize its role in shaping future generations who are not only intelligent but also possess integrity, high morality, and strong spirituality.

5. CONCLUSION AND SUGGESTIONS

This research clearly demonstrates that the implementation of Islamic values at Madrasah Salafiyah Ula Nashrus Sunnah, Madiun City, has a significant role in shaping the disciplined character and responsible behavior of 3rd-grade students. Through the habituation programs of morning dhikr, Dhuha prayer, congregational Dzuhur prayer, the jimpitan program, and greeting/salam practices, the school has succeeded in creating a conducive environment for students' moral and spiritual growth. This habituation is not merely ritualistic but essential in instilling noble values such as obedience, social care, and ethical interaction.

Students show tangible improvement in disciplined character, evident in their adherence to rules, punctuality, and task completion. Meanwhile, responsible behavior also increased, reflected in initiative in completing learning tasks and concern for others through the jimpitan program. This confirms that character education based on Islamic values is not merely a concept but an effective practice in shaping individuals with integrity and high morality from an early age.

Nevertheless, the sustainability and effectiveness of this program greatly depend on support and synergy from various parties, especially parents. Strong collaboration between school and family, supported by teacher creativity in delivering values, will further strengthen the positive impact of Islamic-based character education. This research recommends that schools continue to develop innovative programs and actively involve parents to ensure that Islamic values can be internalized holistically and sustainably in students.

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