LEARNING ISLAMIC RELIGIOUS EDUCATION IN FORMING THE RELIGIOUS CHARACTER IN JUNIOR HIGH SCHOOL STUDENTS

Nurun Najmi[a*], Muhammad Anas Ma`arif[b], Muhamad Arif[c]

[a] Universitas Kh. Abdul Chalim Mojokerto, Indoinesia
[b] Universitas Kh. Abdul Chalim Mojokerto, Indoinesia
[c] Sekolah Tinggi Agama Islam Al-Azhar Menganti Gresik, Indonesia

*Correspondent Emails: nurunnajmi5@gmail.com

ABSTRACT

This study aims to analyze the implementation of Islamic Religious Education learning in shaping students' religious character and the implications of Islamic Religious Education learning in shaping students' religious character. This study uses a type of qualitative research with a case study approach. Data collection is in the form of observation, interviews, and documentation. Data analysis techniques were carried out through four stages, namely data collection, data reduction, data presentation, and data verification. The results of this study indicate that: 1) Implementation of Islamic Religious Education learning in shaping the religious character of students at SMP Negeri 1 Dlanggu in the form of a) Islamic Religious Education Learning Planning which contains lesson plans, Prota, Promissory Notes, and Syllabus. b) Implementation of Islamic Religious Education learning in shaping the religious character of students through two stages, namely Intracurricular and Extracurricular. c) learning evaluation of Islamic Religious Education in shaping the religious character of students in the form of Authentic assessment, Criteria benchmarking, and Final Learning Reporting 2) Implications of Islamic Religious Education learning in shaping students' religious character, namely in the form of worship values, jihad spirit values, trustworthy and sincere values, moral values and discipline, exemplary values.

Keywords: Islamic Religious Education Learning, Religious Character, Islamic School

INTRODUCTION

Looking at the phenomena faced by the nation today, religious character education is a solution to improve the morals of a nation, so it is important to instill it in children in relation to the child's growth and development and social relations(Fiqih, Hanief, & Sutarno, 2022; Komariah & Nihayah, 2023; Sandria, Asy'ari, & Fatimah, 2022). Judging from the existing reality, it turns out that hopes do not match expectations so in the current or recent world of education, moral and religious values are often underestimated and ignored (Chande, 2023).

A lack of religious character values in the world of education for generations of nations and countries could be a disaster for the nation itself. Apart from that, the fact is that school education sometimes places more importance on developing academic cognitive aspects (Azmi, Hadijaya, & Syah, 2022; Haq, Wasliman, Sauri, Fatkhullah, & Khori, 2022; Komalasari & Yakubu, 2023). This causes attitude scores to decrease and students' affective domains are less accurately and clearly identified, so that sometimes they are only considered as impacts that follow the educational process.

The morals and morals of today's teenagers can be said to be declining because today's era continues to develop so young people are unable to protect themselves from these developments (Chowdhury, 2018; Mohzana, Masita, Adnan, Murcahyanto, & Kulsum, 2023; Rachman, Kawakip, Fadhillah, Saputra, & Zulkifli, 2023). For this reason, a long process is needed to achieve the goal of life, because basically, humans who have a religious character are a form of realizing a safe and prosperous life (Dian, Indayanti, Fanani, & Nurhayati, 2023).

It can be seen that there are many cases that show the moral degradation of the current generation of the Indonesian nation, as many as 63% of junior and senior high school-age teenagers have had sexual relations outside of marriage, 21% of them have had abortions, not to mention drug abuse or illegal drugs which are often used by students. Then 58% of young women who become pregnant out of wedlock intend to have an abortion. This reflects the decline in the morals and behavior of today's students (Hariyanti & Permady, 2022).

From these cases, religious character education is really needed because seeing the nation's next generation is very worrying and a warning for the world of education, especially for students in educational institutions through learning Islamic religious education (Mäkinen, Linden, Annala, & Wiseman, 2018; Tang, Wong, Li, & Cheng, 2020). From this explanation, the importance of this research is because the morality crisis is a serious matter facing the Indonesian nation, especially in the world of education, it can be seen that there are many brawls between students, both students and university students, relationships that know no boundaries, one of which is free sex and this has become a trend or culture for children (Abbas, Suriani, & Muchlis, 2021; Abdussyukur, Mursyidi, Nicolas, Syarfuni, & Muflihah, 2023; Husnaini, Victorynie, & Amili, 2020).

METHODS

This research uses qualitative research with a case study approach. This research was conducted at SMP Negeri 1 Dlanggu, Mojokerto. The location used as the object of this research was SMP Negeri 1 Dlanggu, Mojokerto Regency, which is an educational unit with a junior high school (SMP) level that is characterized by Islam under the auspices of the ministry and culture.

In the research, there are two sources of data, namely primary data that will be used by researchers, namely verbal data from interviews with informants which the researchers then record in the form of written notes, recordings using a recorder, and photos. Meanwhile, data from direct observations will be recorded by researchers in the form of field notes.

The researcher will obtain primary data from informants using a purposive informant selection technique, meaning that the informants selected are people who are competent (considered to know) or are related either directly or indirectly to the focus of the research. The informants as sources of data in this research include the principal of the Head of Curriculum of SMP Negeri 1 Dlanggu, Mojokerto Regency, the Head of Student Affairs, the Islamic Religious Education Teacher, and Female Students.

Then secondary data is complementary data that functions to complete the data required by primary data. obtained from official documents, books, and research results in the form of reports, diaries, journals, and so on. which relates to the implementation of PAI learning in forming the religious character of students at SMP N 1 Dlanggu. With data collection techniques in the form of observation, interviews, and documentation. The data that has been obtained is then analyzed through several stages of analysis, namely data collection, data reduction, data presentation, and data verification.

RESULT AND DISCUSSION

Implementation of PAI Learning in Forming Students' Religious Character in Middle Schools

Following Mulyasa's explanation that implementation consists of planning, implementation and evaluation, the results and discussion sub-chapters are made as follows (Mulyasa, 2003):

Islamic Religious Education Learning Planning

The learning plan prepared by the teacher can be a guide in implementing quality learning. Quality learning of course has comprehensive guidelines regarding the learning scenarios desired by the teacher (Adriana, Santoso, Adijaya, & Srinio, 2023; Annisa, Akrim, & Manurung, 2020). This aims to ensure that learning can run more effectively and efficiently in accordance with the demands of students' needs. Likewise, according to Wina (Sanjaya, 2015), regarding the preparation of learning plans, it is absolutely necessary for teachers to carry out their duties in providing learning materials. This means that teachers will not be able to teach optimally if they do not have previously developed preparation.

Planning is a guideline in compiling a process that leads to the goals to be achieved. As with PAI learning, a plan is needed to be used as a guide in implementing learning which aims to shape students' religious character in forming a religious attitude in managing the learning process. PAI learning planning preparation to carry out teaching objectives or teaching activities by applying learning principles and through steps in learning, namely: implementing planning, assessment in order to overcome the objectives that have been set in PAI learning as the definition of learning is one of the absolute requirements for every management activity . Without planning, implementing an activity will experience difficulties and even failure in achieving the desired goals.

The implementation of PAI learning in forming the religious character of students at SMP Negeri 1 Dlanggu is not easy and of course requires the right effort and strategy, as well as the need for cooperation from various parties in its implementation. This program is of course not only the obligation of PAI teachers, but also encouragement from the principal who is the leader of the school and determines policies for all teachers and staff so that it runs optimally.

As is the case with the results of the interview with the PAI Teacher at SMPN 1 Dlanggu, Mr. Abdul Halim, who explained that:

> "Islamic Religious Education (PAI) lessons are very important lessons for students, because one of the aims of PAI lessons is to shape character, one of which is students' religious character, PAI is able to support, develop and encourage students to live life in accordance with Islamic values. based on the Qur'an and Hadith so as to produce a noble life."

Based on the results of the interview above, it can be concluded that PAI subjects are very important for students in forming good character at SMPN 1 Dlanggu Mojokerto. In PAI learning activities it is considered capable of bringing about many changes in students which lead to character formation, especially in the religious character of students at SMPN 1 Dlanggu Mojokerto. Islamic Religious Education lessons at SMP Negeri 1 Dlanggu Mojokerto are implemented in the teaching and learning process to provide habituation in forming students' religious character.

PAI learning planning is the initial stage in the process of implementing PAI learning to provide habituation in forming students' religious character at SMP Negeri 1 Dlanggu. If the planning is good and thorough, the desired goals will be easily achieved. For this reason, planning is very necessary in the PAI learning process to shape students' religious character.

The research findings are based on data obtained regarding PAI learning at SMP Negeri 1 Dlanggu Mojokerto including the preparation of the syllabus, annual program, semester program and lesson plan.

The syllabus is the main source in preparing learning plans for a basic competency standard, where the syllabus is also useful as a guide for planning the management of classical, small group or individual learning activities and is useful for developing an assessment system in implementing competency-based learning, basic competencies. and learning contained in the syllabus. Abdul Majid believes that some of the guidelines for developing learning include making learning plans, managing learning activities and developing assessment systems.

In making the PAI learning syllabus carried out at SMP Negeri 1 Dlanggu, the aim was to improve student learning activities in forming religious character and fostering good morals and creating learning activities in small groups or individual learning. Apart from that, it is useful for developing an assessment system. This is according to Hamid Hamdani, who said that the syllabus must be arranged systematically and contain interrelated components to fulfill the object of achieving basic competencies. By creating a syllabus in PAI, it will make it easier for students to learn the subjects that will be taught. Apart from that, it makes it easier for teachers to assess students from individual and group assessments. So having a learning plan will make the process of implementing learning and assessing students easier.

The annual program is a general program for each subject for each class which is developed by the subject teacher concerned. This program has been prepared and developed by the subject teacher before the new school year. Because it is a guide for the development of other programs. This annual program contains a description of the time allocation for each competency standard and basic competency for each semester and each class during one learning year.

Having an annual program in PAI learning planning will make it easier for teaching and learning activities to clarify the material that must be delivered to students at SMP N 1 Dlanggu. Apart from that, it makes it easier for students to understand the material that will be presented by the Religion teacher. So having an annual program will make it easier to implement and achieve the expected goals.

The semester program at SMP Negeri 1 Dlanggu is aimed at all teachers to organize the teaching process and guide students to understand and know better, then the teaching program must be achieved during one semester, during this period it is hoped that students will master knowledge, attitudes and skills as a complete unit. Wina Sanjaya's semester program is an extension of the annual program. If the annual program is structured to determine the number of hours needed to achieve basic competencies, then the semester

program is directed at achieving basic competencies (Azis, Abou-Samra, & Aprilianto, 2022; Ilmi et al., 2021).

The learning implementation plan (RPP) at SMP Negeri 1 Dlanggu is a learning program packaged for one or several basic competencies for one or several meetings. The learning implementation plan contains an outline of the things that will be done by the teacher and students during the learning process, either for one meeting or several meetings. As explained by Dick and Carry (Dick, 1996), it is essentially a learning implementation plan (RPP), short-term planning to estimate or project things that will be done in learning. Therefore, learning activities must be organized through a series of certain activities, with appropriate and capable strategies.

As discovered by researchers Muhammad Nur Hasib and M.Ali Musyafa. Regarding Islamic religious education learning planning at MTs Assa'adah Bungah Gresik, PAI learning planning is carried out in the form of making a syllabus, lesson plan, prota, promissory note, then producing a teacher learning plan and presenting it to students using a method that is applied and implemented to improve moral character.

Implementation of PAI Learning in Forming Students' Religious Character in Middle Schools

The implementation of PAI learning to form religious character at SMP Negeri 1 Dlanggu certainly cannot be separated from the existence of good coordination and cooperation between various parties such as the principal, PAI teachers, teachers of other subjects, as well as all students of SMP Negeri 1 Dlanggu. Based on the previous explanation regarding the PAI learning process in forming students' religious character at SMP Negeri 1 Dlanggu, it is carried out in two ways, namely intracurricular (in learning activities) and extracurricular (outside learning activities). This is in accordance with Minister of Religion Regulation No.16 of 2010 concerning Management of Religious Education (Engkizar et al., 2021; Mappaenre, Hasanah, Arifin, Nuraini, & Wiwaha, 2022).

The religious education learning process is carried out through intracurricular and extracurricular activities. This intracurricular activity is carried out through the integration of character education values into PAI learning materials. Integration is carried out through the preparation of a syllabus and indicators that refer to competency standards and basic competencies contained in the 2013 curriculum.

This was also explained by the PAI Teacher of SMPN 1 Dlanggu class VIII regarding the learning process carried out to shape the religious character of students at SMP Negeri 1 Dlanggu:

> "In the process of implementing PAI learning to shape students' religious character, it is carried out in two ways, namely internal and external. This is done in line with supporting the character formation process carried out. "Internal activities are carried out in the PAI learning process in the classroom by including religious character values in each PAI learning material, while external activities are carried out outside of classroom learning activities."

This intracurricular activity is carried out through face-to-face PAI learning process activities in the classroom which lasts for 2 hours of learning every week. The teacher's time allocation in the classroom is 45 minutes per hour, so the total that the teacher has in a week is 120 minutes of lessons. When delivering PAI learning material in the classroom, the teacher provides apperception first, such as providing encouragement and motivation that is directly

related to the material to be delivered. The material presented by the teacher will then be integrated with character education values, including religious character values.

The implementation of PAI learning in forming religious character at SMP Negeri 1 Dlanggu which is integrated into learning materials has been developed by the Ministry of Education and Culture. Mulyasa explained that the curriculum developed by the Ministry of National Education is a holistic curriculum, a character-based integrated curriculum (Ardiansyah & Erihadiana, 2022; Rozi, Pujiono, & Maskud, 2023).

According to Thomas (Lickona, 2009), character education is a deliberate effort to develop based on core values that are good for the individual and good for society. Meanwhile, according to Muchlas Samani in (Julaeha, 2019), character education is the instilling of character values in humans which includes the components of knowledge, awareness or will and action to implement good values towards God, oneself, others, the environment and nationality so that they become human beings.

As for the learning process carried out by Mr. Adi Kusriono, it is not much different from the PAI teachers at SMP Negeri 1 Dlanggu, he said:

> "Before learning begins, students perform Duha prayers first. Then, so that students don't get bored in learning activities, I usually use discussion and question and answer methods so that participants are enthusiastic about learning. "Then before the lesson ends there is 10 minutes or 5 minutes, I always give advice to the students."

Likewise, Syamsul Kurniawan in (Baharun, 2017) said that character education in the school environment can be integrated into the lessons of each subject. Material related to norms or values in each subject needs to be developed and linked to everyday life. Thus, character education is not just a cognitive aspect but also touches on aspects of implementing PAI in real experiences in students' daily lives. Thus, character education is not only limited to the cognitive level, but also touches on the implementation and real experiences and daily lives of students in society.

In integrating PAI learning materials, appropriate learning methods are needed so that the objectives of the PAI learning process can be conveyed well to students. Learning methods are the way educators provide lessons and the way students receive lessons during the lesson, either in the form of informing or generating. So the role of learning methods is as a tool to create a conducive teaching and learning process.

When using a method, we should have some rationale for why we use that method. The principle of using the method used serves to strengthen what we do, so that we have a strong reason for using a particular method. The method chosen by educators should be an appropriate method, a method that does not conflict with the learning objectives or competency standards and basic competencies that have been established in the RPP.

The choice of certain methods in learning aims to provide the best possible way for the implementation and success of learning operations. Meanwhile, in other contexts, methods can be a means of finding and testing data needed for the development of a scientific discipline. In this case, the method aims to facilitate the learning process and results so that what has been planned can be achieved and as well as possible. Implementation of PAI learning in forming students' religious character at SMP Negeri 1 Dlanggu Mojokerto using lecture and discussion methods.

The PAI Learning Implementation Process in forming students' religious character is carried out through the integration of extracurricular activities. Based on the research results

presented in chapter 2, there are several extracurricular activities carried out at SMP Negeri 1 Dlanggu Mojokerto to shape students' religious character.

Evaluation of Islamic Religious Education Learning in Forming Students' Religious Character at SMPN Evaluation is the process of determining standard criteria, carrying out measurements and assessments and making decisions based on these criteria (Ajjawi et al., 2020; Colthorpe, Gray, Ainscough, & Ernst, 2021). Based on the results of research in the field, the assessment carried out in the implementation of PAI learning to shape students' religious character at SMP Ngeri 1 Dlanggu was carried out through 3 assessment sections including authentic assessment, criteria reference assessment, and reporting of learning results.

As the Deputy Head of Curriculum said:

"In PAI learning here we use an assessment system using what is more commonly known as the affective domain, the cognitive domain and the psychomotor domain, in these three to assess students when they are inside and outside the classroom, from this assessment you can see using assessment using concrete, so there is a reference, so it doesn't create its own value, in the book guidelines it has also been written."

Authentic assessment Based on the regulation of the Minister of Education and Culture of the Republic of Indonesia No. 104 of 2014 concerning the assessment of learning outcomes by educators in primary and secondary education. Article 1 states that authentic assessment is a form of assessment that requires students to display attitudes, use knowledge and skills obtained from learning in carrying out tasks in real situations.

Based on the research results obtained in the field, SMP Negeri 1 Dlanggu authentic research there places more emphasis on students' learning abilities to simulate the knowledge they already have in a real and meaningful way in everyday life in society (Villarroel, Bloxham, Bruna, Bruna, & Herrera-Seda, 2018). So it can be understood that the authentic assessment referred to here is that students are expected to be able to show real applications of the learning outcomes received in the real world (in society) (Umami, 2018).

Criterion reference assessment

Criterion-referenced assessment is an assessment that provides the assumption that the learning abilities of all students are the same for different time periods. The level of learning ability between students is different, there are those who receive learning material relatively quickly and there are also those who take a relatively long time (Dick & Carey, 1977). What is included in the criteria reference assessment is tests, daily tests, in the form of memorization and other tests that have been determined previously (Matondang, Djulia, Sriadhi, & Simarmata, 2019). The purpose of using criteria reference tests at SMP Negeri 1 Dlanggu Mojokerto is to focus on a particular person or group of student behavior. In this criteria reference assessment there will be remedial measures for students who do not complete and do not meet the KKM.

Final reporting of learning

Reporting assessment results is a process for communicating student knowledge and skills obtained from the results of learning outcomes assessments (Ahmad & Ogunsola, 2011). This reporting is intended to provide relevant information related to student learning progress so that it is known to students, administrative staff, parents and other stakeholders.

Reports on student learning outcomes must describe the achievement of student competencies in all subjects. Government Regulation no. 19 of 2005 Article 25 paragraph (4) explains that the assessment results report includes knowledge, skills and attitudes. Therefore, the assessment must cover the three aspects above. At SMP Negeri 1 Dlanggu, the assessment results process is carried out by considering three aspects, including students' knowledge, skills and attitudes. The report is then given to the curriculum to be archived and used as material for future evaluation. Apart from that, reporting of assessment results is also provided to students and parents so that all parties involved can understand the results of the learning that has been carried out by each student.

CONCLUSION

PAI learning planning in forming religious character at SMP Negeri 1 Dlanggu is formed with several aspects, namely learning planning aims to assist the process of formulating and determining learning objectives so that general learning objectives are achieved, as well as developing evaluation tools in an effort to achieve the expected learning objectives. Prepare PAI learning steps with learning tools such as a) syllabus, b) compiling an annual program, c) compiling a semester program, d) and RPP (learning implementation plan). The implementation of PAI learning in forming students' religious character at SMP Negeri 1 Dlanggu goes through two stages, namely Intracurricular and Extracurricular. Learning evaluation is to establish assessment standards that will become the basis and reference for teachers and educational practitioners in carrying out assessment activities, namely, there are three assessments: a) Authentic Assessment, b) Criteria Reference Assessment, c) Final Learning Report Assessment.

REFERENCES

Abbas, A., Suriani, S., & Muchlis, M. (2021). Strategy for shapeing the character of students based on PAI in school. *Linguistics and Culture Review*, *5*(S1), 867–877. https://doi.org/10.21744/lingcure.v5nS1.1471

Abdussyukur, A., Mursyidi, M., Nicolas, D. G., Syarfuni, S., & Muflihah, S. (2023). Learning Process for Islamic Religious Education Based on Minimum Service Standards for Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, *4*(3), 458–472. https://doi.org/10.31538/tijie.v4i3.536

Adriana, M., Santoso, D., Adijaya, Y. H., & Srinio, F. (2023). Effect of Organizational Climate and Achievement Motivation on Teacher Performance. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *8*(2), 152–165. https://doi.org/10.31538/ndh.v8i2.3066

Ahmad, K., & Ogunsola, O. K. (2011). An empirical assessment of Islamic leadership principles. *International Journal of Commerce and Management*, *21*(3), 291–318. https://doi.org/10.1108/10569211111165325

Ajjawi, R., Tai, J., Huu Nghia, T. L., Boud, D., Johnson, L., & Patrick, C.-J. (2020). Aligning assessment with the needs of work-integrated learning: The challenges of authentic assessment in a complex context. *Assessment & Evaluation in Higher Education*, *45*(2), 304–316. https://doi.org/10.1080/02602938.2019.1639613

Annisa, N., Akrim, A., & Manurung, A. A. (2020). Development Of Teacher's Professional Competency In Realizing Quality Of Human Resources In The Basic School. *IJEMS:Indonesian Journal of Education and Mathematical Science*, *1*(2), 156–160. https://doi.org/10.30596/ijems.v1i2.4590

Ardiansyah, A. A., & Erihadiana, M. (2022). Strengthening Religious Moderation as A Hidden Curriculum in Islamic Religious Universities in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, *5*(1), 109–122. https://doi.org/10.31538/nzh.v5i1.1965

Azis, A., Abou-Samra, R., & Aprilianto, A. (2022). Online Assessment of Islamic Religious Education Learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, *3*(1), 60–76. https://doi.org/10.31538/tijie.v3i1.114

Azmi, F., Hadijaya, Y., & Syah, A. (2022). Management System of Sunnah Islamic Boarding School in Shaping Character of The Students. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *7*(1), 39–52. https://doi.org/10.31538/ndh.v7i1.1955

Baharun, H. (2017). Total Moral Quality: A New Approach for Character Education in Pesantren. *Ulumuna*, *21*(1), 57–80. https://doi.org/10.20414/ujis.v21i1.1167

Chande, A. (2023). Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate. *Nazhruna: Jurnal Pendidikan Islam*, *6*(2), 271–289. https://doi.org/10.31538/nzh.v6i2.3502

Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, *4*(2), 1–16.

Colthorpe, K., Gray, H., Ainscough, L., & Ernst, H. (2021). Drivers for authenticity: Student approaches and responses to an authentic assessment task. *Assessment & Evaluation in Higher Education*, *46*(7), 995–1007. https://doi.org/10.1080/02602938.2020.1845298

Dian, D., Indayanti, A. N., Fanani, A. I., & Nurhayati, E. (2023). Optimizing Islamic Religious Colleges In Facing The Era of Globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, *4*(1), 58–77. https://doi.org/10.31538/tijie.v4i1.326

Dick, W. (1996). The dick and carey model: Will it survive the decade? *Educational Technology Research and Development*, *44*(3), 55–63. https://doi.org/10.1007/BF02300425

Dick, W., & Carey, L. M. (1977). Needs Assessment and Instructional Design. *Educational Technology*, *17*(11), 53–59.

Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, *24*(2), 299–310. https://doi.org/10.31958/jt.v24i2.4847

Fiqih, U. F., Hanief, M., & Sutarno, S. (2022). The Implementation of The Mandatory Nature of Rasulullah in The Character Development of Students Through Learning of Akidah Akhlak. *Nazhruna: Jurnal Pendidikan Islam*, *5*(2), 453–465. https://doi.org/10.31538/nzh.v5i2.2231

Haq, E. A., Wasliman, I., Sauri, R. S., Fatkhullah, F. K., & Khori, A. (2022). Management of Character Education Based on Local Wisdom. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, *7*(1), 73–91. https://doi.org/10.31538/ndh.v7i1.1998

Hariyanti, & Permady, G. C. (2022). Pengembangan Nilai Religious Peserta Didik Melalui Gerakan Moral Maghrib Mengaji. *Jurnal Pendidikan Kewarganegaraan Undiksha*, *10*(3), 285–294. https://doi.org/10.23887/jpku.v10i3.52050

Husnaini, M., Victorynie, I., & Amili, N. (2020). Model of religious character education: A case study in Al-Hilal Islamic Primary School Bekasi, Indonesia. *Journal of Social Studies (JSS)*, *16*(2), 103–120. https://doi.org/10.21831/jss.v16i2.34706

Ilmi, M. U., Setiawan, F., Hikmah, M. N., Kharisma, A., Feryawan, D., & Hanafie, A. A. (2021). The Basic Concepts of Evaluation and Its Implementation in IRE Lessons in The Pandemic Era. *Tafkir: Interdisciplinary Journal of Islamic Education*, *2*(2), 175–190. https://doi.org/10.31538/tijie.v2i2.50

Julaeha, S. (2019). Problematika Kurikulum Dan Pembelajaran Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, *7*(2), 157.

Komalasari, M., & Yakubu, A. B. (2023). Implementation of Student Character Formation Through Islamic Religious Education. *At-Tadzkir: Islamic Education Journal*, *2*(1), 52–64.

Komariah, N., & Nihayah, I. (2023). Improving The Personality Character of Students Through Learning Islamic Religious Education. *At-Tadzkir: Islamic Education Journal*, *2*(1), 65–77.

Lickona, T. (2009). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Random House Publishing Group.

Mäkinen, M., Linden, J., Annala, J., & Wiseman, A. (2018). Millennial generation preservice teachers inspiring the design of teacher education. *European Journal of Teacher Education*, *41*(3), 343–359. https://doi.org/10.1080/02619768.2018.1448776

Mappaenre, A., Hasanah, A., Arifin, B. S., Nuraini, Y., & Wiwaha, R. S. (2022). The Implementation of Character Education in Madrasah. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, *5*(2), 166–181. https://doi.org/10.54069/attadrib.v5i2.302

Matondang, Z., Djulia, E., Sriadhi, S., & Simarmata, J. (2019). *Evaluasi Hasil Belajar*. Yayasan Kita Menulis.

Mohzana, M., Masita, M., Adnan, M., Murcahyanto, H., & Kulsum, U. (2023). Madrasah Principal's Strategy in Improving Student Recruitment Results at State Aliyah Madrasas. *Tafkir: Interdisciplinary Journal of Islamic Education*, *4*(3), 389–400. https://doi.org/10.31538/tijie.v4i3.425

Mulyasa, E. (2003). *Menjadi kepala sekolah profesional: Dalam konteks menyukseskan MBS dan KBK*. Remaja Rosdakarya.

Rachman, A., Kawakip, A. N., Fadhillah, F., Saputra, N., & Zulkifli, Z. (2023). Building Religious Character of Students in Madrasah Through Moral Learning. *Tafkir: Interdisciplinary Journal of Islamic Education*, *4*(1), 78–94. https://doi.org/10.31538/tijie.v4i1.261

Rozi, B., Pujiono, & Maskud. (2023). Islamic Boarding Schools and Universities' Curriculum Management Based on Spiritual and Intellectual Mentality. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(2), 187–196. https://doi.org/10.31538/munaddhomah.v4i2.329

Sandria, A., Asy'ari, H., & Fatimah, F. S. (2022). Pembentukan Karakter Religius Melalui Pembelajaran Berpusat pada Siswa Madrasah Aliyah Negeri. *At-Tadzkir: Islamic Education Journal*, *1*(1), 63–75.

Sanjaya, W. (2015). *Perencanaan dan Desain Sistem Pembelajaran*. Kencana.

Tang, S. Y. F., Wong, A. K. Y., Li, D. D. Y., & Cheng, M. M. H. (2020). Millennial generation preservice teachers' intrinsic motivation to become a teacher, professional learning and professional competence. *Teaching and Teacher Education*, *96*, 103180. https://doi.org/10.1016/j.tate.2020.103180

Umami, M. (2018). Penilaian Autentik Pembelajaran Pendidikan Agama Islam dan Budi Pekerti dalam Kurikulum 2013. *Jurnal Kependidikan*, *6*(2), 222–232. https://doi.org/10.24090/jk.v6i2.2259

Villarroel, V., Bloxham, S., Bruna, D., Bruna, C., & Herrera-Seda, C. (2018). Authentic assessment: Creating a blueprint for course design. *Assessment & Evaluation in Higher Education*, *43*(5), 840–854. https://doi.org/10.1080/02602938.2017.1412396