



Identification and Analysis of the Design Process of Character Education for Students in Islamic Boarding Schools in West Sumatra

Wino Mulya Hari¹, Anita Indria¹, Muhammad Hafizh¹

¹STIT Ahlussunnah Bukittinggi, Indonesia

✉ anitaindria@stitahlussunnah.ac.id *

Article Information:

Received February 11, 2023

Revised March 28, 2023

Accepted April 15, 2023

Keywords: *Identification, design process, character education*

Abstract

At the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, the vision and mission are seamlessly woven into the educational fabric, embracing diverse dimensions of character development outlined by religious and governmental directives. Through a collective effort, school administrators and teachers utilize these foundational principles to foster students' character growth, extending into extracurricular activities both within and outside the school premises. Researchers seek to investigate and evaluate the character education model implemented at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, employing a descriptive methodology that encompasses field research techniques. Teachers oversee student activities throughout lessons and extracurriculars, ensuring active participation and guidance. The educational approach divides into intracurricular and extracurricular realms, with teachers directing classroom engagement and extracurricular pursuits occurring outside regular hours. Teacher evaluations, conducted weekly or monthly, monitor progress. The head of curriculum notes improved discipline and manners among students, reflecting positive character education outcomes.

INTRODUCTION

The national education system in article 3 emphasizes that national education functions to develop knowledge and shape character, as well as a dignified national civilization to make the nation's life more intelligent (Magnell, 2012). The aim of national education is not only to produce intelligent human resources but also those with character, morals, and responsibility (Taufik, 2020). A nation with superior character, apart from being reflected in good moral ethics and character, is also characterized by a spirit of determination and strong energy as well as positive thinking (Taufik, 2020). The totality of a strong and superior national character, which in turn can increase independence towards a developed and dignified Indonesia (Wartoyo & Prasetyo, 2021). Universally, the character is formulated as the value of living together based on peace, respect, cooperation, etc. A new character has meaning if it is based on these values (Luque et al., 2019). Meanwhile, character education is knowledge that is used to instill and develop noble characters in students, and then apply them in everyday life (Ismail, 2016).

How to cite:

Hari, W. M., Indria, A., Hafizh, M. (2023). Identification and Analysis of the Design Process of Character Education for Students in Islamic Boarding Schools in West Sumatra. *Ahlussunnah: Journal of Islamic Education*, 2(1), 8-18.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

Islam is a religion that highly upholds the value of character, a person who is used as a role model in Islam is a figure or figure who has always been a role model, namely the Prophet Muhammad SAW who occupies the most important position (Rasyid et al., 2021). The argument is found in Surah al-Ahzab: 21 which means;

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot".

In order to realize the expected character formation, it is necessary to have management to manage character education in the appropriate domain (Hennecke et al., 2014). Especially for students who are the objects of instilling character values in everyday life, so that ultimately students with character are formed. Character education is an activity carried out by teachers to shape the character of students who are religious, polite, polite and shape their personality so that it is in accordance with religious values (Azmi & Wardi, 2020; Peviyatmi et al., 2017).

Character education is the management of educational values and activities which are described in management stages, namely planning, implementation and evaluation. Management, in the context of this research, refers to the management standards of educational units. The development of school work programs is in line with the values of the institution that houses it, namely the Islamic boarding school foundation. This alignment is based on the view that character education is part of moral education; Islamic teachings that underlie moral thinking and actions are in accordance with Pancasila (Brownlee et al., 2016). One of the schools that implements a character education system is the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, which is a formal institution that has a school vision and mission that prioritizes religious education with character and environmental insight in preparing students for the future. Students are expected to grow into students who are religious, friendly, polite, and polite.

The Miftahul Ulumi Syar'iyah Canduang Islamic boarding school also emphasizes character education in second grade at madrasah tsanawiyah Miftahul Ulumi Syar'iyah Canduang in all subjects, from religious subjects to general subjects. By emphasizing character education in the classroom, it is hoped that students will be able to have character by religious values. Good in actions, creative, and rooted in the Islamic teachings of Ahlus Sunnah Wal Jama'ah as well as studying hard and being devout to the existing vision. To develop the character of students at school, teachers have a strategic position as the main actors. Teachers are role models for students (Dixon et al., 2014; Yeager & Dweck, 2012). Teachers can be a source of inspiration and motivation for their students. The attitude and behavior of a teacher make an impression on students, so the teacher's words, character, and personality become a reflection of the students. Thus, teachers have a big responsibility to produce a generation with character, culture, and morals (Syar'iyahsen & Lauver, 2018).

The activities based on the character of students in second grade at madrasah tsanawiyah Miftahul Ulumi Syar'iyah Canduang include how to be disciplined regarding students' attendance in the morning, what is the process for holding a flag ceremony and morning cult, and carrying out midday prayers in the congregation. Religious character education through the habit of congregational prayers is not only during congregational noon prayers but begins when students queue for ablution, prayer, dhikr, and scout activities. The Miftahul Ulumi Syar'iyah Canduang Islamic boarding school institution also has a dormitory for students from outside Canduang and in the dormitory there is also character training such as congregational Maghrib and Isya prayers as well as reciting the Quran. Activities carried out repeatedly based on awareness will become a person's character. Seeing the above, the author is interested in researching how teachers identify and analyze the character education process in every activity of students at school, both in the teaching and learning

process and the process of extracurricular activities for second-grade madrasah tsanawiyah Miftahul 'Ulumi Syar'iyah V Islamic boarding school Canduang Tribe, Canduang district, Agam Regency. The author wants to research with the title "Identification and analysis of the character education design process for santri in Islamic boarding schools".

The formulation of the research problem is how is the management of character education at the Miftahul 'Ulumi Syar'iyah V Islamic boarding school, Canduang Tribe, Canduang District, Agam Regency, while the boundaries of the problem to be studied are: i) management planning for character education at the Miftahul 'Ulumi Syar'iyah Islamic Boarding School, ii) organizing character education management at the Miftahul 'Ulumi Syar'iyah Islamic boarding school iii) implementation of character education management at the Miftahul 'Ulumi Syar'iyah Islamic boarding school, iv) evaluation of character education management at the Miftahul 'Ulumi Syar'iyah Islamic boarding school.

In general, this research aims to find out the extent of character education management at the Miftahul Ulumi Syar'iyah Islamic boarding school. Specifically, the research aims to find out: i) management planning for character education at the Miftahul Ulumi Syar'iyah Islamic boarding school, ii) management organization character education at the Miftahul 'Ulumi Syar'iyah Islamic boarding school, iii) implementation of character education management at the Miftahul 'Ulumi Syar'iyah Islamic boarding school, iv) evaluation of character education management at the Miftahul 'Ulumi Syar'iyah Islamic boarding school. Ahmad Salim said that character education management in madrasas is one of the efforts to minimize inequality in educational outcomes seen in aspects of student behavior or education graduates such as brawls, speeding, free sex, drugs, theft, and other deviant behavior, which can be carried out through several stages, namely, planning, organizing, implementing, monitoring and evaluating.

METHODS

The series of research activities carried out by researchers is through initial activities, namely by observing research objects, searching for documents, and continuing with conducting interviews with sources that can provide information about the data that the author needs in future research and discussions (Asril, 2021; Novita et al., 2022; Sabrina et al., 2022). The research subjects in this study were the school principal, head of curriculum, head of student affairs, teachers, and students. The techniques used in collecting data in this research were observation, documentation, and interviews (Efendi et al., 2019; Sartika et al., 2020). This was developed through qualitative data analysis, namely through analytical induction techniques, not to test a particular theory but rather to develop a theory. Data analysis in this research was carried out in three stages, namely the preparation stage, then the checking stage, and finally the evaluation stage (Mardiana et al., 2021; Nopriza et al., 2021; Rasdiany et al., 2022).

RESULT AND DISCUSSION

Character education management planning at Islamic boarding schools in Miftahul 'Ulumi Syar'iyah. The Miftahul Ulumi Syar'iyah Canduang Islamic boarding school is an Islamic-based school that has several programs to educate and guide students as human beings with moral character, namely by providing extracurricular programs and coaching in the learning process. Regarding the purpose of planning the character education of students at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, in this case, the Miftahul Ulumi Syar'iyah Islamic boarding school has a vision and mission in building the character of students, vision; the realization of independence and achieving students is based on faith and piety as well as science

and technology. Mission; carrying out learning and guidance effectively so that students' abilities are optimal, guiding students with full attention, awakening students' potential by holding activities and exercises, adding the nature of religion and nationalism to daily life, implementing management that involves the school community, facilitating the development of students through formation of effective, normative behavior in daily life and the future, facilitating the development of students in the school/madrasah, family and community environment, facilitating the alleviation of students' problems referring to effective daily life.

Based on the results of an interview with the head of curriculum, he stated that: the formulation of the planning vision and mission was prepared together with the entire school community and also involved committees and community leaders and under the supervision of the school supervisor (Bolland, 2017). The supervising teacher in the extracurricular field also stated that the management of extracurricular activities is very influential in shaping the character of students. Among the extracurricular activities at school are: scout activities, art activities such as (qasidah, shalawat, dance, drama, and greenhouse), hijaz activities which are held on Friday mornings, types of activities include congregational morning prayers, memorizing the Quran, speeches, sermons and hadith hafiz, and sports activities such as badminton, futsal, football and others, this aims to train students to become accustomed to discipline in everyday life, and train students' self-confidence when entering society.

The Miftahul Ulumi Syar'iyah Canduang Islamic boarding school has responded to one of the government's programs in terms of education, namely in the context of character education or national morals. One of the character education management that is very influential in the character education of students is the management of character education in extracurricular activities. The extracurricular activities held at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school are activities that support the character training of students, both for themselves, at school, and when they are involved in society, such as scout activities which influence the discipline of students and shape the social life of students when they are in the community amidst society.

The Miftahul Ulumi Syar'iyah Canduang Islamic boarding school has responded to one of the government's programs in terms of education, namely in the context of character education or national morals. One of the character education management that is very influential in the character education of students is the management of character education in extracurricular activities. The extracurricular activities held at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school are activities that support the character training of students, both for themselves, at school, and when they are involved in society, such as scout activities which influence the discipline of students and shape the social life of students when they are in the community amidst society.

Hijaz extracurricular activities are a place to train students' self-confidence to enter society, for example, speeches or sermons, these activities will be useful during the fasting month, the students will hold a Ramadhan safari, namely giving lectures in mosques as well as introducing Islamic boarding schools to the area (Alabdulkarem et al., 2021). Which he visited, holding the Hijaz will build students' self-confidence when dealing with large crowds. To realize the vision and mission of character education management, teachers cannot play their role alone, because teachers cannot possibly supervise children 24 hours, and the biggest factors that influence children's character are family and environmental factors, especially the condition of students at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, many children living with parents rather than living in dormitories. For this reason, there needs to be cooperation between parents and teachers in forming the character of

students. Based on the results of an interview with the head of curriculum, he stated that:

Character development for students is carried out on an ongoing basis, one of the efforts to overcome student misbehavior is by preparing a case book and if there are too many mistakes, the parents are called with the aim of directing the students together both at home and at school (Wang & Sheikh-Khalil, 2014). This is in line with the deputy head of students' interview, he stated that: how to respond to student delinquency cannot be the same, because looking at the different backgrounds of students, also looking at the education of students in the family environment, because nowadays, children's character education is not the same as in the past. The majority of parents today pay attention to their children in material ways, one of which is giving them cell phones. Based on an interview with one of the teachers in the field of interpretation and the Osis supervisor at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, he also said that: the problem with the character of students at school is the problem of etiquette, the children in the dormitory are not evenly distributed, the majority of etiquette problems are mostly outside the dormitory.

Family environmental factors and the community environment are very influential in forming the character of students (Viner et al., 2012). To plan student education management, teachers first look at the student's life background, both at home and in the community, because this will influence how a teacher responds to the student's character. For example, when teachers face students who lack parental attention (broken home) at home or experience a process of bullying, and to deal with this the teacher will be responsible for guiding students to have good morals and not fall into delinquency. The principal will also monitor through the homeroom teacher how the child's character is developing once a month.

Determination of policies regarding character education at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school first through deliberation, as well as the formulation of goals, vision, mission, and strategies for character education which have been prepared and recorded as one unit together with the principal's decision letter regarding implementation instructions and technical rules for activities determined for implementation of character education in schools. The deliberation to formulate strategic objectives held at the beginning of the learning year involved all teachers and the school committee as representatives of the student parents. The decisions and agreements in the deliberations have been socialized and all teacher councils and school committees have received their respective copies and have been implemented properly according to the implementation and technical instructions submitted by the school principal to the teachers as implementers of the activities.

Organizing character education management at the Miftahul 'Ulumi Syar'iyah Canduang Islamic boarding school. Organizing is a dynamic process that requires grouping tasks and distributing work to each personnel, determining departments (sub-systems), and determining relationships. The division of labor in an organization is a breakdown of work tasks so that each individual in the organization is responsible for carrying out a set of activities. These two aspects are the basis for the process of organizing an organization to achieve predetermined goals effectively and efficiently. In the process of organizing student character education at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school. Based on the principal's statement, he stated: the organization here is adjusted to the abilities of each teacher and then given an assignment letter (School Principal's Decree).

Here all teachers have main duties and functions according to their respective positions. The division of tasks refers to the 5W 1H, namely what activities will be carried out, where they will be carried out, when they will be carried out, who will carry them out, why they Miftahul Ulumi Syar'iyah be carried out, and how they will

be carried out, this is done with the aim of ensuring that everything is on target and efficient (Jia et al., 2016). The Head of curriculum said; each teacher is responsible for students during the learning process starting from the learning process until the learning time is finished, the teacher is responsible for all student activities in class. If a student has a personal case or problem then the responsibility is handed over to the guidance and counseling teacher, in this case, the guidance and counseling teacher is also responsible for the discipline and neatness of the students, such as every morning the picket at the gate shakes hands with the students while saying hello, this is done so that their character students look at growing in between their activities. Apart from that, I also check their nails, hair, uniforms, shoes, and so on.

Regarding this organizing process, the principal first holds a meeting with the teachers. To discuss the positions that will be held by several teachers according to the expertise each teacher has. Teachers who are given positions will have a decree made by the school principal, in this case the school principal groups tasks and distributes the work to each personnel. The main principle is to place the right people in their places and positions. The division of labor in the organization is a breakdown of tasks so that each teacher is responsible for carrying out a set of activities. To achieve the set goals effectively and efficiently.

Teachers who are appointed to hold certain positions in school organization Miftahul Ulumi Syar'iyah create work programs, both short and long-term, and will later be evaluated by the school principal each semester they will submit a report on the implementation of activities to the school principal. Apart from that, in the organizing process it is known that the principal as a manager not only distributes tasks to teachers and employees at the school but also directs and motivates all school stakeholders and also students at the school so that the educational goals that have been previously planned can be achieved. Through documentation studies, researchers found documents in the form of guidance and counseling teacher program planning in carrying out annual performance for students, in the form of a vision and mission, planning semester activities.

To organize the management of character education in schools, all school components are involved in building student character, including the principal, head of curriculum, head of student affairs, subject teachers and other employees who are also involved in supervising student activities, for example at flag ceremonies, all teachers sharing tasks involved in monitoring student discipline, starting from the arrival of students, orderly lines, monitoring students from the start of the ceremony until the end. Implementation of character education management at the Miftahul 'Ulumi Syar'iyah Canduang Islamic boarding school. Good planning and organization will be meaningless if it is not followed by good work implementation. For this reason, all existing human resources Miftahul Ulumi Syar'iyah be optimized to achieve the organization's vision, mission and work programs. Work implementation Miftahul Ulumi Syar'iyah be in line with the work plan that has been prepared. In this study, researchers found data on several extracurricular activities. The scope of extracurricular activities is in the form of activities that support and can support the intracurricular program, namely developing students' knowledge and reasoning abilities, and skills through their hobbies and interests as well as developing attitudes found in the extracurricular program.

The types of activities that influence the character of students at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school are compulsory activities: scouts and hijas, sports activities: football, futsal, and pencak silat, Arts activities: calligraphy and shalawat, religious activities cult morning. The implementation of extracurricular activities is adjusted to the needs or results of suggestions from teachers and students. These activities are carried out after class hours and stop when prayer time arrives and extracurricular activities Miftahul Ulumi Syar'iyah be accompanied by a

supervisor or trainer. The implementation of extracurricular programs supports student character, such as scouting. Scouting is held every saturday for female students and sunday for male students. Scout activities include training in setting up tents held in Aliyah level school buildings, and also conducting exploration.

The next extracurricular activity is hijaz, namely training students' intellectual abilities and training students' self-confidence. Hijaz was held on friday morning, starting with congregational morning prayers, then continued with an event that included students performing memorized Quran in front of other friends and the guidance teacher, memorizing letters including the As-Sajadah and Al-Insan, then performing speeches and sermons. During the morning cult which is held every day except monday, students are again trained to make speeches in front of teachers and other friends. The implementation of character education at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school places great emphasis on general knowledge and religion. During the learning process and joint activities, the teacher sets an example for students, so that later they can indirectly become an example for students. To instill character education in students, the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school has several supporting activities such as the Ramadhan safari team which aims to develop the knowledge students gain at school for the community, and mentally prepare students o are lazy about studying. For sports and arts time such as dance, the activity schedule is determined by the teacher concerned based on discussions with students, but these activities Miftahul Ulumi Syar'iyah not interfere with mandatory class hours.

Evaluation of character education management at the Miftahul 'Ulumi Syar'iyah Canduang Islamic boarding school. Assessment is an effort to obtain various information periodically, continuously, and comprehensively about the process and results of growth and character development achieved by students. This assessment focuses more on the successful acceptance of values in students' attitudes and behavior which are adjusted to the character values that are determined and practiced in everyday life (Edmunds et al., 2012). To see the development of student's education, the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school takes several steps in evaluating the students' character, including. Daily assessment assessment of character education management at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school is carried out every day by all teachers. Character assessment does not take the form of grades but takes the form of supervision or observation carried out by teachers every day. The results of reports or notes on student development as a form of evaluation of character education. From the results of the report, it can be seen the development of character pillars that have been achieved and those that have not been achieved, so that teachers know what actions they Miftahul Ulumi Syar'iyah take (Giza et al., 2013; Shonkoff et al., 2012).

Based on the results of an interview with the head of curriculum, he stated: at present, the results of the character education of participants have increased quite a lot, and several of the planned objectives have been implemented well. This can be seen from the reduction in students coming to school late, as well as the number of students paying attention to neatness when going to school. The students are also active and enthusiastic in honing their potential and active in extracurricular activities such as scouting and sports. Monthly assessment the teacher evaluates the student's character and summarizes it in a monthly report, as stated by one of the subject teachers, namely: once a month, the homeroom teacher is called by the principal and asked about the development of the student's character. Based on the statement above, the homeroom teacher Miftahul Ulumi Syar'iyah monitor students' behavior every day and summarize it in the form of a report. The homeroom teacher will see an increase or decrease in students' character in terms of craft, discipline, neatness, and so on. Teachers also carry out field evaluations or surveys in the community and

collaborate with the ISM organization regarding whether students' morals reflect good morals or not (Gehman et al., 2013; Mathiyazhagan et al., 2013).

The results of character education objectives. Several goals of character education have also been summarized from extracurricular activities carried out at school, among the extracurricular goals are: Self-development is an educational activity outside of subjects as an integral part of the school curriculum. Self-development activities are efforts to shape students' character and personality which are carried out through counseling service activities regarding personal and social life problems, learning and career development activities, as well as extracurricular activities to develop students' talents. According to the directorate of vocational secondary education, the aim of implementing extracurricular activities in schools is that extracurricular activities Miftahul Ulumi Syar'iyah be able to improve students' abilities in terms of developing attitudes, knowledge, and skills. Developing students' talents and interests in personal development efforts towards positive whole human development. Can know and differentiate between the relationship between one subject and other subjects.

The same thing was also conveyed by students, namely: the character education process has formed good personalities in students, such as the value of honesty which has been embedded in their souls, for example when shopping at a stall, they will pay as much as the goods they take. Character education assessments are also held every week, with announcements at flag ceremonies. During the flag ceremony, teachers will monitor the neatness and discipline of students, and teachers will assess and evaluate the development of students' discipline at each flag ceremony which is held once a week. The teacher will also give rewards to classes that receive awards for either discipline or class cleanliness. Teachers also see the neatness and cleanliness of students and check regularly. The aim is to trigger students' awareness to discipline themselves. Assessments are also held every semester by holding meetings that discuss the development of students' character and what steps will be taken to overcome problems arising from behavior that is considered contrary to the rules and regulations that have been established by various parties, both from the school and other people. parents of students, and the school committee.

CONCLUSION

Based on the results of research on character education management at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school, it can be concluded: character education management planning at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school begins with the formulation of a vision and mission for character education, namely "the realization of students who are independent and achievers based on pious faith and science and technology", the principal and teachers work together to realize this vision and mission, both in the teaching and learning process or in extracurricular activities. Apart from that, cooperation with parents is also needed to guide the character of students. The organization of character education at the Miftahul Ulumi Syar'iyah Canduang Islamic boarding school is carried out jointly. The school principal assigns positions to teachers who are experts in their fields and are given letters of assignment. Each teacher creates long-term and short-term programs and makes annual or semester reports.

Implementation of character education is carried out both during the teaching and learning process and during extracurricular activities. During the teaching and learning process in class, the teacher gives direction if there are students who are not focused on learning. Teachers also find out the background causes of students' misbehavior to make it easier for teachers to overcome their misbehavior. The methods used by teachers during the learning process are lecture, discussion or demonstration, and dissertation methods. The strategies used by teachers adapt to

the material and conditions of students, and the learning model. Students are required to be active and creative during the learning process. Character education is also carried out in extracurricular activities outside of mandatory class hours, such as morning cult which aims to hone students' interests, talents, and self-confidence in appearing in public. Evaluation of character education is carried out every day during the morning cult or during the teaching and learning process and during midday prayers in congregation at the mosque or once a week, namely during the flag ceremony, and evaluation is also carried out in the middle and end of the semester. Evaluation aims to see the development of students' character.

REFERENCES

- Alabdulkarem, A., Alhojailan, M., & Alabdulkarim, S. (2021). Comprehensive investigation of factors influencing university students' academic performance in saudi arabia. *Education Sciences*, 11(8). <https://doi.org/10.3390/educsci11080375>
- Asril, Z. (2021). Forming Student Social Intelligence Through Islamic Religion Lectures at Public Universities. *Khalifa: Journal of Islamic Education*, 5(1), 34. <https://doi.org/10.24036/kjie.v5i1.114>
- Azmi, S., & Wardi, F. (2020). Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia. *Khalifa: Journal of Islamic Education*, 4(1), 19. <https://doi.org/10.24036/kjie.v4i1.37>
- Bolland, E. J. (2017). People, Mission, Vision and Planning in Strategic Management. *Comprehensive Strategic Management*, 57–85. <https://doi.org/10.1108/978-1-78714-225-120171003>
- Dixon, F. A., Yssel, N., McConnell, J. M., & Hardin, T. (2014). Differentiated instruction, professional development, and teacher efficacy. *Journal for the Education of the Gifted*, 37(2), 111–127. <https://doi.org/10.1177/0162353214529042>
- Edmunds, R., Thorpe, M., & Conole, G. (2012). Student attitudes towards and use of ICT in course study, work and social activity: A technology acceptance model approach. *British Journal of Educational Technology*, 43(1), 71–84. <https://doi.org/10.1111/j.1467-8535.2010.01142.x>
- Efendi, E., Alkhaira, S., Mutiaramses, M., Elkhaira, I., & Monlinia, Y. (2019). Developing Islamic Learning Media of Fable Box to Develop Students' Spiritual Quotient. *Khalifa: Journal of Islamic Education*, 3(1), 73. <https://doi.org/10.24036/kjie.v3i1.28>
- Gehman, J., Treviño, L. K., & Garud, R. (2013). Values work: A process study of the emergence and performance of organizational values practices. *Academy of Management Journal*, 56(1), 84–112. <https://doi.org/10.5465/amj.2010.0628>
- Giza, C. C., Kutcher, J. S., Ashwal, S., Barth, J., Getchius, T. S. D., Gioia, G. A., Gronseth, G. S., Guskiewicz, K., Mandel, S., Manley, G., McKeag, D. B., Thurman, D. J., & Zafonte, R. (2013). Summary of evidence-based guideline update: Evaluation and management of concussion in sports. *Neurology*, 80(24), 2250–2257. <https://doi.org/10.1212/WNL.0b013e31828d57dd>
- Hanson-RasMiftahul Ulumi Syar'iyahsen, N. J., & Lauver, K. J. (2018). Environmental responsibility: millennial values and cultural dimensions. *Journal of Global Responsibility*, 9(1), 6–20. <https://doi.org/10.1108/JGR-06-2017-0039>
- Hennecke, M., Bleidorn, W., Denissen, J. J. A., & Wood, D. (2014). A Three-Part Framework for Self-Regulated Personality Development across Adulthood. *European Journal of Personality*, 28(3), 289–299. <https://doi.org/10.1002/per.1945>
- Ismail, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58.

- <https://doi.org/10.19109/td.v2i1i.744>
- Jia, C., Cai, Y., Yu, Y. T., & Tse, T. H. (2016). 5W+1H pattern: A perspective of systematic mapping studies and a case study on cloud software testing. *Journal of Systems and Software*, 116, 206–219. <https://doi.org/10.1016/j.jss.2015.01.058>
- Lunn Brownlee, J., Scholes, L., Walker, S., & Johansson, E. (2016). Critical values education in the early years: Alignment of teachers' personal epistemologies and practices for active citizenship. *Teaching and Teacher Education*, 59, 261–273. <https://doi.org/10.1016/j.tate.2016.06.009>
- Luque, A., Carrasco, A., Martín, A., & de las Heras, A. (2019). The impact of class imbalance in classification performance metrics based on the binary confusion matrix. *Pattern Recognition*, 91(3), 216–231. <https://doi.org/10.1016/j.patcog.2019.02.023>
- Magnell, T. (2012). Critical Points for Civilization, Intelligence, and Value. *Journal of Value Inquiry*, 46(1), 1–12. <https://doi.org/10.1007/s10790-012-9328-y>
- Mardiana, P. D., Ikhsan, M., & Analka, A. (2021). The Role of Islamic Education Teachers in the Middle of Society in Religious Activities. *International Journal of Multidisciplinary Research of Higher Education*, 4(1), 19–24. <https://doi.org/10.24036/ijmurhica.v4i1.151>
- Mathiyazhagan, K., Govindan, K., NoorulHaq, A., & Geng, Y. (2013). An ISM approach for the barrier analysis in implementing green supply chain management. *Journal of Cleaner Production*, 47, 283–297. <https://doi.org/10.1016/j.jclepro.2012.10.042>
- Nopriza, C., Yulianti, F., Adel, S., & Susanti, H. (2021). Eight Skills of Islamic Religious Education Teachers in Improving Student Learning Outcomes in Junior High School. *International Journal of Multidisciplinary Research of Higher Education*, 4(2), 52–58. <https://doi.org/10.24036/ijmurhica.v4i2.155>
- Novita, Y., Yulianti, V., Handayani, D., & Sugestina, E. (2022). Teachers Efforts to Improve Student Literacy in Islamic Cultural History Subjects. *Khalifa: Journal of Islamic Education*, 6(1), 102. <https://doi.org/10.24036/kjie.v6i1.34>
- Peviyatmi, P., Sumin, S. Bin, & Ibrahim, R. (2017). Concept of Moral and Character of Professional Doctor in Islam. *Khalifa: Journal of Islamic Education*, 1(1), 78. <https://doi.org/10.24036/kjie.v1i1.7>
- Rasdiany, A. N., Putri, V. Y., Azizah, D. D., Asril, Z., & Albizar, A. (2022). Motivation of Parents to Choose Religious Educational Institutions as Means of Child Education. *International Journal of Multidisciplinary Research of Higher Education*, 5(1), 10–17. <https://doi.org/10.24036/ijmurhica.v5i1.123>
- Rasyid, D., Rasyid, A. D., Lubis, A., Balwi, M. A. W. F. B. M., & Rasyid, B. D. (2021). The writing of hadith in the era of prophet muhammad A Critique on Harun Nasution's Thought. *Al-Jami'ah*, 59(1), 191–220. <https://doi.org/10.14421/ajis.2021.591.191-220>
- Sabrina, V., Oktavia, G., Albizar, A., Susanti, H., AR, F. M., & Suryani, Y. (2022). Eight Supporting Factors for Students Success in Quran Memorization. *Khalifa: Journal of Islamic Education*, 6(1), 73. <https://doi.org/10.24036/kjie.v6i1.202>
- Sartika, F., Ritonga, M., & Rasyid, A. (2020). Implementation of Islamic Religious Education in Madrasah Ibtidaiyah During Covid-19 Pandemic. *Khalifa: Journal of Islamic Education*, 4(2), 97. <https://doi.org/10.24036/kjie.v4i2.95>
- Shonkoff, J. P., Garner, A. S., Siegel, B. S., Dobbins, M. I., Earls, M. F., McGuinn, L., Pascoe, J., Wood, D. L., High, P. C., Donoghue, E., Fussell, J. J., Gleason, M. M., Jaudes, P. K., Jones, V. F., Rubin, D. M., Schulte, E. E., Macias, M. M., Bridgemohan, C., Fussell, J., ... Wegner, L. M. (2012). The lifelong effects of early childhood adversity and toxic stress. *Pediatrics*, 129(1). <https://doi.org/10.1542/peds.2011-2663>
- Taufik, M. (2020). Strategic Role of Islamic Religious Education in Strengthening

- Character Education in the Era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104. <https://doi.org/10.22373/jiif.v20i1.5797>
- Viner, R. M., Ozer, E. M., Denny, S., Marmot, M., Resnick, M., Fatusi, A., & Currie, C. (2012). Adolescence and the social determinants of health. *The Lancet*, 379(9826), 1641–1652. [https://doi.org/10.1016/s0140-6736\(12\)60149-4](https://doi.org/10.1016/s0140-6736(12)60149-4)
- Wang, M. Te, & Sheikh-Khalil, S. (2014). Does Parental Involvement Matter for Student Achievement and Mental Health in High School? *Child Development*, 85(2), 610–625. <https://doi.org/10.1111/cdev.12153>
- Wartoyo, F. X., & Prasetyo, T. (2021). Human Rights Enforcement in Indonesia During a Pandemic: A Critical Study of Dignified Education. *Journal of Digital Law and Policy*, 1(1), 1–8. <https://doi.org/10.58982/jdlp.v1i1.61>
- Yeager, D. S., & Dweck, C. S. (2012). Mindsets That Promote Resilience: When Students Believe That Personal Characteristics Can Be Developed. *Educational Psychologist*, 47(4), 302–314. <https://doi.org/10.1080/00461520.2012.722805>

Copyright holder:

© Hari, W. M., Indria, A., Hafizh, M.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA