

## Research Article

# Ahlu al-Assunnah wa Al-Jama'ah Studies in Religious Character Building in Islamic Schools

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## Abstract

This study aims to evaluate the effectiveness of the Aswaja Study Program in shaping the religious character of class XI students at SMK Islamic Qon Gresik. With a qualitative approach and case study method, data were collected through observation, interviews, and documentation. Data analysis followed four stages with source triangulation for validity. The results showed significant improvement in four aspects of students' religious character: awareness of worship (prayer consistency, ritual participation), moral improvement (courtesy, respect for differences), development of tolerance (inclusive interaction, dialogue between groups), and transformation of religious understanding (spiritual internalization, social care). Success is supported by institutional support, quality of teachers, discussions, case studies, field trips, student enthusiasm, and relevance of materials. Obstacles include differences in basic understanding, inconsistent attendance, limited method innovation, and lecture saturation. Implementation strategies include interactive routine studies, exemplary teachers, integration of values in the curriculum, and collaboration with extracurricular activities. Globally, this model indicates that the internalization of moderate religious values (tawassuth, tasamuh, tawazun, i'tidal) has the potential to be an effective strategy in strengthening adolescents' religious character, preventing radicalism, and enriching moderate religious literacy. This model is worth adapting in vocational and general education institutions in Muslim countries as well as global communities facing the challenges of intolerance and extremism. This research examines the impact of the Aswaja religious studies program, which matches your interest in education and religious programs

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## INTRODUCTION

Education is the main foundation in the sustainable development of human potential, not only as a vehicle for knowledge transfer, but also as a means of character building, personality development, and strengthening the intellectual and moral capacity of students. character education includes the process of internalizing values through cultivation, habituation, and acculturation to form ulul albab individuals, namely individuals who are intellectually, affective, and spiritually balanced, and able to actualize the value of goodness in their lives. (Febriyanti et al., 2021)

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In the context of education in Indonesia, religious character building is one of the strategic focuses, given the importance of religious values as the moral and spiritual basis of the younger generation. (Chusnul Hamidiah et al., 2023) Character education based on religious values, especially through approaches such as Aswaja amaliyah, is an integral part of efforts to uphold diversity and strengthen Islamic identity amid the challenges of modern times today. (Ayuningtyas et al., 2021) One of the efforts made is through the integration of Ahlussunnah Wal Jama'ah (Aswaja) values in the curriculum, both intracurricular and extracurricular, which aims to form moderate, tolerant, and fair attitudes in students' daily lives. (Chusnul Hamidiah et al., 2023)

The role of Islamic Religious Education teachers through religious programs and strategies such as setting examples, instilling values, and continuous evaluation determines the success of this process (Mubin et al., 2023). Activities such as commemoration of holidays and extracurricular activities are expected to be able to instill religious character in students, although personal and environmental differences become inhibiting factors. Therefore, systematic and sustainable guidance from teachers is needed to internalize Islamic values and create a religious and harmonious school atmosphere. (Febriyanti et al., 2022)

The formation of students' religious character through extra-religious activities and Aswaja amaliyah is very important because it can form a Muslim person who is obedient, has strong morals, understands religious values, and is able to emulate the exemplary attitudes and behavior of the Prophet Muhammad SAW. Religious activities such as reading the Qur'an, istighotsah, commemoration of religious holidays, and other religious activities in schools support the process of internalizing these religious characters, thus creating a religious and tolerant school culture (Anam et al., 2019; Holilurrohman, 2022). Along with the times and the challenges of globalization, Aswaja-based character education is increasingly gaining attention as one of the strategic approaches in fostering the religious and moral attitudes of students at various levels of education. (Silkyanti, 2019)

In recent years, the development of character education based on Aswaja values at various levels of education has received increasing attention, given the importance of forming students' characters based on tolerance, justice, and balance in facing today's social and religious challenges (Sukoharjo, 2017). In line with these developments, the importance of developing Aswaja-based learning models is a major highlight in improving the religious character of students at various levels of education (Arofah et al., 2021). The importance of implementing character education based on religious values in the context of national education is getting more attention, given its strategic role in maintaining social harmonization and building a harmonious, tolerant and just society. (Nursikin et al., 2024)

Aswaja-based religious character education is not only important in forming individuals who are faithful and pious, but also plays a role in creating a harmonious and tolerant learning atmosphere in the school environment. This becomes very relevant in today's modern era where challenges to the diversity and sustainability of religious values are increasingly complex, so systematic and consistent efforts are needed to internalize these values in the lives of students. (Abdullah et al., 2024) The influence of Aswaja amaliyah on the development of school culture, especially in the context of schools under NU or pesantren institutions. the principal's policy and the habituation of religious activities are able to shape the religious character of students - a theme that is very close to your research on the implementation of Aswaja amaliyah and its influence on school culture. (Qomaruddin, 2016)

A number of studies in the past decade have highlighted the importance of Aswaja-based character education at various levels of education. Yoyok Amirudin's study (2023) confirms that the implementation of Aswaja values such as tasamuh (tolerance), tawazun (balance), and ta'adul (justice) is able to shape the character of religious, honest, and responsible students, both in madrasah and public schools. Research at SMK NU Lekok also shows that Aswaja learning contributes significantly to the formation of students' religious character through the integration of religious values in school activities (Chusnul Hamidiah et al., 2023). Meanwhile, research at Darul Ulum Rejosari Islamic Boarding School revealed that religious character building does not only occur in the classroom, but also through habituation and religious programs integrated in the school curriculum (Rosyida, 2023). Another study at SMK Al-Falah Nagreg highlights the innovation of the Aswaja

local content curriculum that has a positive impact on the attitudes and behavior of students, and emphasizes the need for teacher support and training for effective integration of religious values. (Rizki, 2024)

However, there is a gap that has not been filled by previous research, especially regarding the implementation of the Aswaja Study program in Vocational High Schools (SMK) which has a main orientation on developing work skills. Many previous studies have focused more on Aswaja-based character education in madrasah or religious-based educational institutions, while studies on the implementation of similar programs in SMKs are still limited (Chusnul Hamidiah et al., 2023). Other problems that arise are the lack of attention to religious materials in SMKs, the low competence of Aswaja teachers, and the inconsistency of students' religious behavior despite cognitive understanding of Aswaja values. This shows the inconsistency between the understanding and practice of religious values in the daily lives of SMK students.

## METHOD

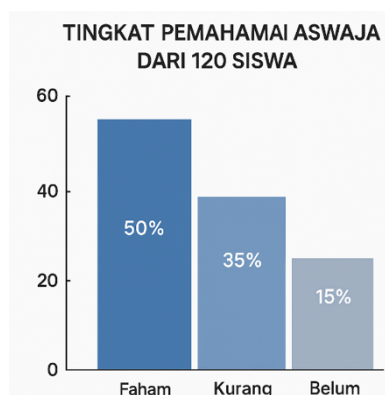
This research uses a qualitative approach that produces descriptive data in the form of speech, writing, and behavior that can be observed from the research subjects themselves (Moleong, 2014). Qualitative research is a type of research whose findings are not generated through statistical procedures or other forms of calculation (Strauss & Corbin, 2003). The type of research applied is case studies where researchers collect detailed and in-depth information, and present data descriptively (Yin, 2002). The data sources of this study include the principal, students, and Aswaja study fillers who are the main informants in the study. Data collection was carried out through non-participant observation by making direct observations, in-depth interviews with several sources, and collecting documentation in the form of photos of Aswaja study activities (Sugiyono, 2018). In the context of qualitative research, methods that are generally utilized include interviews and observations to obtain comprehensive and in-depth data.

Data analysis was conducted through four systematic stages, namely data collection from various sources, data reduction to sort out relevant information, data presentation in an easy-to-understand descriptive form, and conclusion drawing based on research findings. To ensure data validity, researchers used source triangulation techniques by comparing and checking the consistency of information obtained from school principals, students, and Aswaja study fillers (Moleong, 2014). This triangulation approach ensures the validity and reliability of the data collected so that the research results can be scientifically accounted for.

## RESULTS AND DISCUSSION

### Results

#### The Role of the Aswaja Study Program in Shaping the Religious Character of Students



Based on the graph of the level of Aswaja understanding of 120 students, it can be seen that the level of understanding of students is still diverse, with 50% of students having high understanding, 35% medium, and 15% low. This data shows that although most students have a good understanding, there are still groups of students who need further strengthening in understanding Aswaja values. This condition confirms the importance of the Aswaja Study Program as a strategic effort to improve the quality of religious understanding evenly among students. Thus, this program not only focuses on knowledge transfer, but also plays an important

role in shaping students' religious character through the internalization of Ahlussunnah Wal Jama'ah values in everyday life.

The Aswaja Study Program implemented at SMK Islamic Qon Gresik is an educational initiative designed comprehensively and systematically to shape the religious character of students. This program comes as an answer to the challenges of character education in the modern era, where many young people experience a religious identity crisis and are easily influenced by various extremism. The main objective of this program is not just to transfer theoretical religious knowledge, but to transform this understanding into real practices that are embodied in the daily lives of students.

On various occasions, the Principal of SMK Islamic Qon Gresik emphasized the importance of this program for student character building. He emphasized that Aswaja Studies is not only about providing theoretical knowledge about Islam, but furthermore about shaping students' personalities with integrity, strong character, and moderate religious understanding in accordance with the principles of Ahlussunnah Wal Jama'ah. "We don't want students to only be good at religious theory but empty in practice. We want them to be a complete person, who understands and practices the values of Islam which is rahmatan lil alamin in their lives," said the Principal in one of his remarks at the opening ceremony of the study program.

The implementation of the Aswaja Study Program shows a strategic role in the formation of students' religious character. Through routine studies held once a week, students are introduced to the fundamental concepts of Ahlussunnah Wal Jama'ah which emphasize the values of moderation (tawassuth), tolerance (tasamuh), balance (tawazun), and justice (i'tidal). The study material is designed in stages, starting from the introduction of the basics of Aswaja belief, understanding moderate sharia, to the implementation of noble morals in the context of modern life. Interestingly, this study is not delivered in the form of monotonous one-way lectures, but is packaged in interactive discussions, case studies, and even field trips to various religious communities to give students direct experience of diversity and the importance of a tolerant attitude.

Table 1: The Role of the Aswaja Study Program in Shaping the Religious Character of Students.

No	Aspects of Change	Form of Change	Form of Change
1.	Increased Awareness of Worship	1. Consistency in compulsory worship 2. Increase in sunnah worship 3. Enthusiasm in religious activities	1. Pray the five daily prayers without being reminded 2. Implementation of dhuha prayer and Monday-Thursday fasting 3. Active participation in Friday morning yasin and tahlil recitation
2.	Moral Improvement	1. More polite speech and actions 2. Respect for differences	1. Speak politely to teachers and friends 2. Accept different opinions without conflict
3.	Tolerance Attitude Development	1. Appreciate diversity 2. Understanding that differences are a blessing 3. Inclusive attitude towards different groups	1. Does not discriminate in social service activities 2. Positive interaction with different communities 3. Participation in cross-group dialog
4.	Transformation of Religious Understanding	1. Change from ritual to awareness 2. Internalization of Islamic values in behavior	1. Worship is done with appreciation 2. Concern for others

Olivia Syafitri, a grade XI student, is a clear example of how this program has changed students' religious views and behavior. In an interview, she revealed the personal transformation she experienced after attending the Aswaja Study Program for two semesters. "Before, my understanding of religion was very shallow and superficial. I performed worship just as a routine without understanding its meaning. Sometimes I even felt that religion was a burden," Olivia said honestly. "But after attending this study, I began to understand the

essence of Islamic teachings more deeply. I realized that Islam is a religion full of values of kindness, peace, and love. Now, I carry out my religious obligations not out of fear of sin or hell, but out of love and awareness of the greatness of Allah," she added with sparkling eyes.

Changes in students' religious character can be seen in various aspects of their lives. First, there is a significant increase in awareness of worship. Teachers report that students are now more consistent in performing compulsory worship, especially the five daily prayers. They no longer need to be reminded to go to the school prayer room when prayer time comes. In fact, many students now routinely perform sunnah acts of worship such as dhuha prayer and Monday-Thursday fasting. In addition, they also show high enthusiasm in participating in additional religious activities such as reading yasin and tahlil every Friday morning.

## **Supporting and Inhibiting Factors for the Role of the Aswaja Study Program in Shaping the Religious Character of Students**

The implementation of Aswaja studies at SMK Islamic Qon Gresik is supported by several factors that greatly influence its success. The support of educational institutions is the main factor, where the school and the foundation provide adequate facilities such as comfortable study rooms, audio-visual equipment, and special time allocations in the school schedule. This allows the study program to run regularly and be integrated into academic activities.

The availability of qualified teachers is also key to the success of this program. Ustadz who teach Aswaja not only have in-depth knowledge of the teachings of Ahlussunnah wal Jamaah, but are also able to communicate them in a language that is suitable for the understanding of grade XI students. Various delivery methods such as group discussions, case studies, and the application of Aswaja values in the current context make the material easier to understand and interesting.

The high enthusiasm of Grade XI students creates a positive learning atmosphere. They show great interest in deepening their understanding of Aswaja because they realize its relevance to their daily lives. The study materials that are always updated and linked to contemporary issues make learners feel that learning Aswaja is not just a theory, but a practical guide to deal with various situations in the modern era.

Table 2: Supporting and Hindering Factors for the Role of the Aswaja Study Program in Shaping the Religious Character of Students

<b>Supporting Factors</b>	<b>Inhibiting Factors</b>
Educational institution support (adequate facilities, special time allocation)	Different levels of basic understanding among learners
Availability of qualified and communicative teachers	Inconsistent attendance of some students
Varied delivery methods (group discussions, case studies)	Challenges in maintaining innovative teaching methods
High enthusiasm of students	Boredom with one-way lecture method
Study materials that are relevant to contemporary issues	

On the other hand, the Aswaja study program also faces some challenges. The different levels of basic understanding among students sometimes slow down the learning process. Some students who do not have a strong foundation of religious knowledge require extra attention to be able to follow more complex material. In addition, the inconsistent attendance of some students due to various reasons such as extracurricular activities or personal problems can disrupt the continuity of understanding the material.

Another significant challenge is maintaining innovation in teaching methods. Studies that too often use a one-way lecture approach sometimes make students feel bored. Creativity is needed from teachers to continue to develop interactive learning methods that suit the characteristics of the current generation.

Understanding the supporting and inhibiting factors is very important as a basis for continuous evaluation and improvement. By optimizing existing support and finding solutions to overcome obstacles, it is

hoped that the Aswaja study program at SMK Islamic Qon Gresik can continue to improve its quality and have a greater positive impact on the formation of students' religious character.

### The teacher's strategy in instilling Aswaja values through the study program to form the religious character

In an effort to instill Ahlussunnah wal Jamaah (Aswaja) values to students, teachers implement various comprehensive and sustainable strategies. This integrative approach aims to ensure that these values are not only understood theoretically, but also embedded in students' daily behavior and way of thinking.

The first strategy implemented is the organization of routine Aswaja studies. In this study, Ustadz discusses in depth the fundamental principles of Aswaja such as tawasuth (moderate attitude), tawazun (balance), tasamuh (tolerance), and i'tidal (justice). Interestingly, this study is not delivered in the form of one-way lectures that tend to be boring, but is packaged in an interactive discussion format. With this approach, students are encouraged to actively think critically, ask questions, and express their opinions. This helps students not only understand the concepts, but also develop their analytical skills in applying these values in various life contexts.

Modeling and habituation is the second strategy that is no less important. Teachers realize that they are role models for students, so they try to display Aswaja attitudes and practices in their daily lives. They show how to respect differences of opinion, maintain morals in interacting with everyone, and diligently carry out worship. In addition to role modeling, teachers also invite students to familiarize themselves with religious activities such as dhikr together after prayer, reading salawat, and learning the yellow book with simple and easy-to-understand methods. This habituation is carried out consistently so that it gradually becomes part of the student's personality.

Table 3: the teacher's strategy in instilling Aswaja values through the study program to form the religious character

No	Strategy	Implementation	Expected Results
1	Routine Aswaja Study	<ol style="list-style-type: none"> <li>1. Discussion of the fundamental principles of Aswaja</li> <li>2. Interactive discussion format</li> <li>3. Encourages critical thinking</li> </ol>	<ol style="list-style-type: none"> <li>1. Deep understanding of Aswaja values</li> <li>2. Ability to apply values in the context of life</li> <li>3. Development of analytical skills</li> </ol>
2	Exemplary and Habituation	<ol style="list-style-type: none"> <li>1. Teacher as a role model</li> <li>2. Religious activity habituation</li> <li>3. Consistent practice of Aswaja values</li> </ol>	<ol style="list-style-type: none"> <li>1. Internalization of values in students' personality</li> <li>2. Consistency in value practice</li> <li>3. Sustainable positive habits</li> </ol>
3	Integration in School Activities	<ol style="list-style-type: none"> <li>1. Integration in subjects</li> <li>2. Emphasizing Aswaja values in routine activities</li> <li>3. Religious social activities</li> </ol>	<ol style="list-style-type: none"> <li>1. Holistic understanding of Aswaja values</li> <li>2. Manifestation of values in various contexts</li> <li>3. Growing social awareness</li> </ol>
4	Collaboration with Extracurricular	<ol style="list-style-type: none"> <li>1. Cooperation with student council</li> <li>2. Training of young da'i with moderate vision</li> <li>3. Yellow book study</li> </ol>	<ol style="list-style-type: none"> <li>1. Strengthening Aswaja values in non-formal activities</li> <li>2. Ability to preach rahmatan lil alamin</li> <li>3. Understanding the relevance of scholarly thought to contemporary life</li> </ol>

The integration of Aswaja values in various school activities is the third strategy implemented. These values are not only taught in specific subjects, but also integrated in routine religious activities such as congregational prayers at school and commemoration of Islamic holidays. In these activities, teachers always emphasize the importance of togetherness, tolerance, and mutual respect as manifestations of Aswaja values. In addition, the school also organizes social religious activities such as donations to orphans and the poor to foster social care in students.

The fourth strategy is collaboration with religious extracurricular activities. Teachers work with student council organizations to make Aswaja values an integral part of extracurricular activities. For example, in young *da'i* training activities, students are not only trained in preaching techniques, but also taught how to convey moderate religious messages and *rahmatan lil alamin* according to the spirit of Aswaja. Similarly, in the study of the yellow book, students are guided to understand the thoughts of Aswaja scholars and their relevance to contemporary life.

By applying the four strategies consistently and continuously, Aswaja values are expected to not only be theoretical knowledge for students, but actually become a way of life that underlies their attitudes and behavior in interacting with others and the environment.

## **Discussion**

Based on the results and discussion described, it appears that the Aswaja study program at SMK Islamic Qon Gresik has a significant role in shaping the religious character of class XI students. The following is a comprehensive discussion of these findings:

### **Effectiveness of Aswaja Study Program**

The Aswaja Study Program has proven effective in transforming theoretical understanding into real practice in students' daily lives. This is in line with the concept of character education proposed by Lickona (1991) that successful character education must involve aspects of knowing, feeling, and action. From the case of Olivia Syafitri who experienced personal transformation, it can be seen that this program not only touches the cognitive aspects, but also the affective and psychomotor aspects of students.

The Principal's statement that the program aims to form a "whole person" reflects the philosophy of holistic education that not only focuses on knowledge transfer, but also character building. This shows institutional awareness of the importance of integrating intellectual and spiritual aspects in education.

### **Integration of Aswaja Values in School Life**

The integration of Aswaja values into various aspects of school life reflects a comprehensive character education approach. The habituation of religious activities, exemplary teachers and collaboration with extracurricular activities are the implementation of the "hidden curriculum" concept which emphasizes that character building does not only occur through the formal curriculum but also through the overall school culture.

Interestingly, the Aswaja values emphasized (*tawassuth*, *tasamuh*, *tawazun*, and *i'tidal*) are very relevant to the challenges of diversity and intolerance faced by Indonesian society today. This program also indirectly plays a role in the de-radicalization of religious understanding and the formation of a moderate Islamic identity among the younger generation.

### **Challenges in Program Implementation**

Differences in the level of basic religious understanding among students pose a significant challenge in program implementation. This reflects the reality of student background heterogeneity that is common in formal education institutions. Learning differentiation strategies may need to be developed to accommodate diverse learning needs.

The inconsistent attendance of some students also indicates the need for an evaluation of the program's time management and better integration with other extracurricular activities. A possible solution is the implementation of blended learning that allows students to access study materials flexibly..

## CONCLUSION

Based on the results of research on the Aswaja Study Program at SMK Islamic Qon Gresik, it can be concluded as follows: 1. The Aswaja Study Program has proven to play an important role in shaping the religious character of students at SMK Islamic Qon Gresik. This program does not merely transfer theoretical religious knowledge, but succeeds in transforming this understanding into real practice in students' daily lives, which can be seen from an increase in awareness of worship, moral improvement in social interactions, development of tolerance for differences, and transformation of religious understanding from mere rituals to deep spiritual awareness. 2. The implementation of the Aswaja Study Program is supported by several main factors such as the support of educational institutions that provide adequate facilities and special time allocations, the availability of qualified and communicative teachers, varied delivery methods, high enthusiasm of students, and study materials that are relevant to contemporary issues. Meanwhile, the inhibiting factors identified include different levels of basic understanding among students, inconsistent attendance of some students, challenges in maintaining innovative teaching methods, and boredom with one-way lecture methods. 3. The teacher's strategy in instilling Aswaja values to form the religious character of class XI students at SMK Islamic Qon Gresik is carried out through four main approaches, namely routine Aswaja studies with an interactive discussion format, exemplary and habituation of religious values, integration in various school activities, and collaboration with religious extracurricular activities.

The development prospect of the results of this study is the expansion of the implementation of the Aswaja Study Program model to other vocational education institutions with adaptations according to the local characteristics of each school. This program can be an alternative character education based on moderate religious values to ward off radicalism and extremism among teenagers. As an implication for future research, it is necessary to conduct a comparative study on the effectiveness of the Aswaja Study Program between SMK and other public schools, as well as longitudinal research to measure the long-term impact of this program on the religious behavior of alumni after they complete their education and enter the community or the world of work.

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