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Instilling Islamic Values in Realizing Religious Character at SMA Negeri 4 Surakarta

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ABSTRACT

This research aims to describe the cultivation of Islamic values in realizing religious character in SMA Negeri 4 Surakarta through the implementation of Islamic activities. Data were collected using qualitative research methods through interviews with Islamic religious teachers and then students, observation and document studies. The results of the study show that the cultivation of Islamic values in Islamic activities at SMA Negeri 4 Surakarta has an impact that leads to the formation of students' religious character. This can be seen from the active participation of students in Islamic activities at school and discipline in worship. The conclusion based on the research is that Islamic activities that are carried out in a structured and sustainable manner are a means for students to be able to grow Islamic values and form a generation that has a religious character. Future prospects schools need to innovate in carrying out Islamic activities so that they attract more Muslim students and improve facilities for the implementation of activities so that they can continue to improve. With this research, it is hoped that it can provide insight into the cultivation of Islamic values in school activities so that it can realize religious character in students.

1. Introduction

In Islam, character is defined as morality, which in Indonesian refers to personality. Personality itself consists of three elements, knowledge, attitudes, and behaviours (Hafid, 2018). A person is considered to have character if his behaviour is in accordance with moral norms. The process of character formation is dynamic and constantly developing, so even though individuals initially have positive characters, it is likely that the character can change over time, either towards an increase or a decrease. In this way, many schools have a responsibility to teach how to be a moral individual.

The character of a Muslim reflects the characteristics, disposition, personality, and behaviour that are based on the ideal concepts in the teachings of Islam contained in the Qur'an. In other words, the ideal characteristic of a Muslim is a character that comes from the values of the Qur'an. Through this character, a Muslim is

expected to be a servant who always obeys the commands of Allah SWT in accordance with His instructions (Hakim, 2017).

Etymologically, character comes from the Greek word meaning 'to ark', which emphasizes the importance of implementing good values through personality and behaviour (Hidayanti, 2018). Ellen G. White argues that character can be formed through the process of character development, which is an effort that aims to educate children to have good and perfect traits and behaviours (Hariyanto, 2021). Character is formed consciously and planned through the process of strengthening and internalizing religious values, Pancasila, culture, and national education goals. One way to form character is through education that is educational, as regulated in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Bafadhol, 2017). According to Elkind and Sweet, character education is an effort that is planned with the aim of helping a person acquire values and build a sense of caring. Character education also includes everything that is done by teachers directly that can affect students, because the teacher's job is to help students in forming good character (Supriyadi, 2017).

Educational institutions or schools have a significant role in shaping student character. In their efforts, educational institutions can develop programs that support the development of students' character in accordance with applicable norms. The formation of students' religious character can be through the cultivation of Islamic values which are implemented through Islamic programs or activities in schools. The cultivation of Islamic values can be through various Islamic activities with various methods such as direct practice, mentoring, example, lectures, and habituation. In its implementation, Islamic activities carried out to instill Islamic values can be carried out with various methods or can be adjusted to needs.

The cultivation of Islamic values in the school environment has an important role in the formation of students' religious character. According to Hasnita's research, the process of instilling religious values to shape the character of students at MTs AL-AMIN is carried out through the application of several methods, including habituation, example, and punishment. The cultivation of religious values is also applied in all subjects in schools, and is supported by various activities that are considered effective in supporting the process (Hasnita, 2023).

The results of the research conducted by Eny indicate that religion-based character education is realized through the program. Maqoman Mahmudah and Routine with the Quran. Methods applied in character education include: 1) Example, 2) Teaching, 3) Strengthening and cultivation, 4) Mentoring, and 5) Evaluation. Character education needs to be combined with religious education, considering that religion makes an important contribution in guiding, directing, and balancing the character of students to meet their needs. (Ismail, 2020).

Recently, there have been a series of incidents of juvenile delinquency that have emerged, and the perpetrators are still students who are studying at school. One example of the latest incident is the brawl incident that occurred on Monday,

October 30, 2023, at around 18.00 WIB. This brawl involved three schools, namely SMKN 2 Bandar Lampung, SMK 2 Mei Bandar Lampung, and SMK BLK Bandar Lampung. The incident, unfortunately, was fatal and claimed lives, namely Gilang Ihsan Zikri, a student from SMK BLK Bandar Lampung who died due to being persecuted in the brawl (Firmansyah, 2023).

A study in the United States found that 90 percent of rejection cases are caused by bad behavior, such as indifference, skepticism, and poor social relationships. Other research also revealed that 80 percent of a person's success in society is influenced by emotional intelligence. Often, we hear, even witness, people who are intelligent and educated, but have bad behavior. Some examples of extraordinary children's characters include: students who love to learn, have the ability to solve problems, can communicate effectively, dare to take risks, have intelligence, be fair, reliable, strong, and caring, tolerant, and flexible, who will be able to compete in the future. (Syukri, 2019). So that in the process of religious education in schools, teachers and school institutions play a very big role. The teacher plays the role of conveying information about the teaching material from the book, but it is more than that. Teachers and schools have a crucial role in instilling Islamic values in students, so appropriate approaches and efficient strategies are needed to achieve these goals.

The cultivation of Islamic values at SMA Negeri 4 Surakarta is carried out through various structured and sustainable religious activities. This activity is managed by religious teachers, Rohis organizations, and school support, so as to make the environment conducive to the development of students' religious character, making students have good morals and spiritual awareness. Routine activities carried out at school include congregational prayers, congregational Friday prayers, nisa studies, mentoring, as well as BTA and Tahsin which discuss various aspects of aqidah, fiqh, and morals. In addition, there is a BTA program intended for students who still have difficulty reading the Qur'an. In addition, there are also tahsin activities that aim to improve the quality of reading by applying the rules of tajweed correctly.

In addition to daily and weekly activities, the school also organizes various Islamic activities that are temporary, such as flash Islamic boarding schools in the month of Ramadan, Tadarus Al-Quran, commemoration of Islamic holidays and other activities in the form of social services and fundraising for those in need. These activities aim to instill an understanding of Islam in theory, as well as form disciplined worship habits, foster a spirit of togetherness, and build students' religious character.

Many previous studies have been conducted on religious character and Islamic values. Researchers have explored various aspects of religion-based character education, such as habituation methods, exemplary, and character education approaches through Islamic programs. In addition, several studies have also examined the implementation of character education at various levels of education and the role of religious values in shaping students' personalities. However, these studies have not specifically discussed how the cultivation of Islamic values is

applied through structured religious activities in the school environment, especially at the high school level. Therefore, this study was conducted to describe how the Islamic program at SMA Negeri 4 Surakarta plays a role in realizing the religious character of students, as well as the impact of instilling Islamic values in students.

This research aims to describe the cultivation of Islamic values in realizing religious character in SMA Negeri 4 Surakarta through the implementation of Islamic activities. The results of this research are expected to provide insight and become a source of consideration in determining solutions used to realize religious character in students at school.

2. Methodology

The research approach applied is a field study with qualitative data that focuses on the process of collecting data and information from social educational phenomena that actually occur at SMAN 4 Surakarta. Field research is conducted to describe and understand the various issues that may arise in society, although not all of them are revealed.

This research was conducted at SMA Negeri 4 Surakarta in March 2025. Data were collected using interview, observation, and document study methods. Interviews were conducted with Islamic religious teachers as supervisors of Islamic activities and several students of grades X and XI. Observation was carried out directly at SMA Negeri 4 Surakarta. The document study was carried out by collecting documents of Islamic activities held at the school. To ensure the credibility of the data in this study, a validity test was carried out through the triangulation method, which included source triangulation and triangulation techniques. The researcher tests the data with many sources and then analyzes the data to draw conclusions and then the data that has been obtained can be checked using different techniques through interviews, observations, and doctoral studies. This qualitative research uses data analysis techniques based on the Miles and Huberman models. In the process of qualitative data analysis, the data that appears is in the form of words and not a series of numbers.

3. Results and Discussion

According to the Ministry of National Education and Culture, the function of character education is development, carried out to optimize the potential of students to grow into well-behaved individuals. In addition, improvements are also needed to strengthen the role of national education in encouraging students to become more dignified individuals. Meanwhile, distribution functions as a filter in filtering local and foreign cultures that are contrary to social values and the character of the nation (Supriyadi, 2017).

The cultivation of character education in the school environment requires all elements involved (stakeholders) to participate, including the components of education itself, such as curriculum materials, learning methods and assessments, the quality of interaction between parties, subject management, school management, the implementation of activities, optimization of facilities and infrastructure, funding, and the work ethic of all members and the school environment (Hasanah, 2020).

Strengthening religious character can be applied through policies set by the government, implementation in the education and learning curriculum, extracurricular activities, and culture and behavior that are carried out consistently by all school members. In this way, the strengthening of religious character will be achieved in accordance with the goals desired by the school. Some of the steps that can be taken to make this happen include by setting an example, creating a supportive atmosphere, and actively participating in school activities (Suryanti & Widayanti, 2018).

Islamic activities at SMA Negeri 4 Surakarta are carried out in a structured and sustainable manner to instill Islamic values in the lives of students. Some of the main activities that are routinely carried out in addition to congregational prayers are blessing Fridays, congregational Friday prayers, tahsin, BTA, nisa studies, and mentoring. In addition, there are also several other Islamic activities that are carried out temporarily, such as madding which is carried out once a year, morning tadarus every Ramadan, lightning pesantren during the month of Ramadan, and the implementation of Islamic holiday commemorations.

The implementation of Islamic activities at this school is managed by various parties, including religious teachers, Rohis organizations, and support from the school. The activity schedule is prepared by considering the balance between academic and non-academic activities, so that students can still follow learning optimally. The available facilities, such as school prayer rooms and study rooms, also support the smooth implementation of Islamic activities.

On Monday, the Islamic activities carried out were BTA or Read and Write the Quran. The target for this activity is Muslim students in grades X, XI who are not fluent in reading the Quran in order to improve their reading and writing skills in Hijaiyah letters properly and correctly. Then for the form of implementation of the activity, namely the students learn Hijaiyah letters with members of the Batual department (Read and Write Al-Quran). So, the implementation of BTA activities is guided by members of the Rohis organization, especially the Batual department (Read and Write Al-Quran), who act as mentors in the learning process. The students who participated in this activity were divided based on their level of ability to read the Qur'an. In each session, they were given material starting from the basic mastery of Hijaiyah letters.

On Tuesday, the Islamic activity carried out was Tahsin, which is an activity program that focuses on improving the reading of the Qur'an. The target of this activity is the Rohismara management and Muslim students in grades X, XI. Then

for the form of implementation of the activity, namely the students learn tajweed and makhroj, as well as tartil pronunciation is taught by mentors. This Tahsin activity is guided by mentors from the Rohismara management and each student gets more intensive guidance. The material taught includes mastery of the makhraj of letters (where letters come out), the laws of tajweed, and pronunciation in accordance with the rules of tartil.

Friday prayers in congregation, Friday, nisa studies, and blessing Fridays are mandatory activities that are carried out every Friday with the guidance of Islamic religious teachers and the management of the Rohis organization. Friday prayers in congregation are activities intended for male Muslim students. In its implementation, congregational Friday prayer activities are carried out mandatorily but scheduled in turn, this is considered from the capacity of the school mosque which is not enough to accommodate all students at the same time. So, Islamic religious teachers make a schedule for the implementation of congregational Friday prayers at the school mosque. The implementation of congregational Friday prayers includes congregational prayers and studies. Then for female students to participate in nisa study activities. The nisa study activity was attended by all Muslim female students, which was held three times a month. The implementation of nisa study activities includes the discussion of materials related to women's fiqh, Islamic faith, monotheism, and others, by presenting speakers from inside and outside the school to provide a deeper understanding of Islam related to women. In addition to these two activities, there is another routine agenda, namely carrying out Friday blessings by providing consumption to the congregation of Friday prayers at the SMAN 4 mosque.

Mentoring activities are one of the Islamic programs that this year has only been implemented at SMA Negeri 4 Surakarta. The implementation of this activity aims to increase students' understanding of various aspects of Islamic teachings, such as aqidah, tauhid, fiqh, as well as moral development and worship. Mentoring is carried out in a group form, each group consists of 8 to 12 students with one mentor who guides the course of discussion and learning. This activity is carried out in a relaxed yet still serious atmosphere, where the participants sit in a circle to create a closer interaction between the mentor and the group members. In each meeting, the mentor delivers material that has been prepared according to the needs and level of understanding of the students.

In addition to routine activities, SMA Negeri 4 Surakarta also organizes various Islamic activities that are temporary, namely activities that are carried out at certain times. One of these activities is Islamic mading, which is held once a year as a means for students to channel their creativity in conveying Islamic messages through visual and written media by making mading that is displayed in mosques. This Mading contains articles on Islam, calligraphy, inspirational stories, Islamic motivations, and information about Rohis' activities. In addition, there are also morning tadarus activities, which are carried out together during the month of Ramadan before teaching and learning activities begin. This tadarus is a step to familiarize students in reading the Qur'an with the guidance of the Rohis administrator. Then, during the month of Ramadan, the school also holds a flash

Islamic boarding school, which includes various Islamic coaching programs such as Islamic studies, religious lectures, and Qur'an tadarus, worship training. Then, the school also held commemorations of Islamic holidays, such as the Prophet Muhammad's Birthday, Isra' Mi'raj, Islamic New Year, and Eid al-Adha. This commemoration is generally filled with various religious activities that aim to strengthen students' understanding of historical events in Islam and practice the values contained in them.

Religious values are behaviors that are based on Islamic principles. The purpose of the formation or application of Islamic values is to convey religious teachings so that the understanding and implementation of religious teachings can run effectively in society. (Ristianah, 2020). In line with Suyanto's opinion quoted by Uswatun, there are nine pillars of moral development, namely: (1) Fear of Allah and all His manifestations, (2) Freedom and obligation, (3) Trust or dependence, (4) Respect and appreciation, (5) Generosity, as described in Al-Tadzkiyyah: Journal of Islamic Education, creating differences, as well as participation or participation together, (6) Confidence and hard work, (7) Authority and justice, (8) Generosity and humility, (9) Resilience, peace, and solidarity (Hasanah, 2020).

Religious values are universal. Therefore, every aspect of human life and activities needs to be in harmony with religious teachings in order to achieve salvation and happiness both in this world and in the hereafter. In addition, religion also functions as a value system in individuals (Jempa, 2017). Islamic values that are important and can be used as a guide for life are Tauhid, which is the belief in the oneness of Allah SWT, which is the basic and fundamental value in Islam (Ristianah, 2020).

Islamic activities in schools have an important role in instilling various Islamic values. The value of faith is strengthened through nisa study, mentoring, and tadarus Al-Qur'an. The Nisa study aims to equip the young generation of Muslims with the necessary knowledge in various fields of Islam as well as mentoring as a forum for exchange and discussion, thereby expanding insights, knowledge and experience. The morning tadarus activity in the month of Ramadan also trains students to get closer to the Qur'an, getting them used to reading and understanding the content of the holy verses. In addition, mentoring that discusses aqidah and monotheism helps students strengthen the foundation of their faith.

The value of discipline in worship is taught through congregational prayers, Friday prayers, and BTA activities. Congregational prayers and Friday prayers held in schools teach students to carry out worship on time and with full awareness. Meanwhile, BTA activities held every Monday are a means for students who are not fluent in reading the Qur'an to learn with the guidance of Rohis members. This learning process also trains them to be diligent and consistently improve their skills in reading the Qur'an correctly.

In addition, the value of togetherness and Islamic ukhuwah is instilled through group activities such as mentoring and Islamic boarding schools. In mentoring,

students are grouped into small circles consisting of 8-12 people with a mentor who guides discussions related to aqidah, fiqh, and morals. Togetherness is further strengthened through flash boarding schools in the month of Ramadan, where students carry out various religious activities such as tadarus together, and Islamic studies. This activity provides a spiritual experience that strengthens the relationship between students in an Islamic atmosphere.

The value of tolerance is also an important part of Islamic activities, especially through the celebration of Islamic holidays such as the Prophet's Birthday, Isra' Mi'raj, and Eid al-Adha, which was attended by all students from various backgrounds. This activity teaches the importance of respecting differences and strengthening brotherhood, both among fellow Muslims and with other students who have different beliefs. That way, students are guided to always respect their colleagues in carrying out Islamic worship and activities in the school environment.

The development of noble morals is also the focus of various Islamic activities such as Islamic studies, mentoring, and creative da'wah through Islamic mading. Through Islamic studies, students learn about the importance of honesty, patience, and humility. Creative da'wah through Islamic mading published once a year is a medium for students to pour out positive thoughts that can inspire their friends. The value of social care is developed through social service and zakat activities in the month of Ramadan, where students are trained to share with others in need. This program teaches the concepts of zakat and infak in theory and directly applies them in real life. Students are also active in fundraising and assistance for those in need, as a form of their social concern for the community around the school.

According to Douglas P. Superka, quoted by Niken, there are five approaches to implementing value education, one of which is the value instillation approach. This approach focuses on internalizing values, so that children can accept positive social values and replace values that are contrary to expected social norms (Ristianah, 2020). By describing Islamic values in real activities, character formation is a continuous and integrated process in their daily lives at school. This condition suggests that character formation does not occur instantaneously, but through spiritual experience and consistent religious practices in an educational environment.

The cultivation of Islamic values at SMAN 4 Surakarta has a significant impact on the formation of students' religious character, both in terms of understanding Islamic teachings, worship habits, and daily attitudes and behaviors. Based on interviews conducted with several students, the majority of students assessed that they understood Islamic values well through Islamic activities. This shows that various Islamic activities, such as recitation, Qur'anic tadarus, mentoring, and flash Islamic boarding schools, play an effective role in increasing their awareness of the importance of practicing Islamic teachings in their daily lives. Students who are active in this activity feel closer to religion and have greater motivation to practice Islamic values, both in the school environment and at home.

The majority of students admitted to participating in Islamic activities at school quite often, with some of them revealing that they were always active. This high participation shows that Islamic activities have become part of the school culture and have an influence on students' worship habits. Islamic activities at school help students in building more disciplined worship habits. Activities such as Dhuha prayers, congregational Dhuhr prayers, and morning tadarus during the month of Ramadan are a means for students to practice consistency in worship. Discipline in worship also has an impact on other aspects of life, such as increasing the habit of respecting teachers and parents, as well as more positive patterns of social interaction with peers.

Another impact that can be seen is the increasing sense of togetherness and Islamic ukhuwah among students. Activities such as mentoring and flash boarding schools provide space for them to interact in small groups, share experiences, and provide support to each other in understanding and practicing Islamic teachings. The students also felt support from their friends in practicing Islamic values, such as reminding each other to worship, inviting prayers together, and respecting Islamic teachings in daily life. This fact shows that the social environment in schools plays a significant role in shaping the religious character of students.

Furthermore, the cultivation of Islamic values also has an impact on the formation of students' moral and ethical character. Based on the results of interviews with teachers, students who are active in Islamic activities tend to show a more polite, honest, and disciplined attitude. Activities such as creative da'wah through Islamic mading and Islamic studies encourage students to be more reflective of their daily attitudes and deeds. Most students feel that Islamic activities in schools help them in forming religious character. Some students stated that these activities provided positive teachings, helped them understand Islamic teachings better, and became a means to counter negative influences in their social environment. In addition, awareness of the importance of noble morals is further strengthened by the guidance of religious teachers and a conducive school environment.

Another positive impact of Islamic activities is the increase in students' social concerns. Activities such as social service and fundraising, provide hands-on experience for students in sharing with others. This activity not only provides a conceptual understanding of zakat, infaq, and alms, but also instills a sense of empathy and concern for people in need. So that students become more concerned about the importance of helping others, then the application of Islamic values in the social aspects of their lives.

In addition to the spiritual and social benefits, the psychological impact of Islamic activities is also quite significant. Many students claim to feel calmer, happier, and have inner peace after regularly participating in Islamic activities at school. This activity gives them the opportunity to reflect on themselves, understand the meaning of life, and find peace through worship. Islamic values are a solid foundation for students in facing various challenges in life, regarding patience, perseverance, and tawakal guide them to face every difficulty with a positive and confident attitude. The practice of these values also contributes to preventing

negative behavior, such as bullying, drug abuse, and criminal acts. Students who understand and practice Islamic teachings tend to have better self-control and avoid behaviors that can harm themselves and others (Dahirin & Rusmin, 2024).

According to Thomas Lickona, there are several reasons that explain the importance of character education, including: (1) Thomas Lickona put forward several reasons for the importance of character education, including: (1) Many young generations hurt each other due to low awareness of moral values. (2) Instilling moral values in the younger generation is one of the main functions of civilization. (3) The role of schools in shaping character is increasingly crucial, especially when many children do not receive sufficient moral education from families, communities, or religious institutions. (4) There are still universally accepted ethical values, such as care, trust, appreciation, and responsibility. (5) A democratic system of government requires strong ethical education, because majority-based government must remain oriented to the interests of the people. (6) Every educational process contains moral values, because the school consciously or unconsciously teaches these values every day. (7) Commitment to character education is very important for teachers to continue to develop and become outstanding educators. (8) Effective character education creates a more civilized school environment, cares for the community, and contributes to the advancement of science. (Hasanah, 2020).

Overall, the cultivation of Islamic values at SMAN 4 Surakarta has a comprehensive impact on student development. Not only does it form a deeper understanding of religion, but it also builds disciplined worship habits, strengthens Islamic ukhuwah, improves morals and ethics, and fosters social concern among students. Therefore, the continuity and development of Islamic programs in schools is a crucial aspect. This aims to ensure that future generations not only excel in intellectual intelligence, but also have a strong religious character and are able to provide benefits to society.

4. Conclusion

The cultivation of Islamic values at SMA Negeri 4 Surakarta which is carried out through various Islamic activities has a positive impact on the formation of students' religious character. The Islamic activities carried out have succeeded in instilling the values of faith, discipline, Islamic ukhuwah, tolerance, noble morals, and social concern in students. This is reflected in the active participation of students in Islamic activities, increasing their awareness in carrying out worship in a disciplined manner, and a change in positive attitudes in daily life. In addition, a supportive school environment also strengthens the habituation of Islamic values, where students remind each other and build togetherness in carrying out worship and religious activities.

More broadly, the results of this study show that Islamic activities that are carried out in a planned and sustainable manner play a significant role in forming students who not only excel academically, but also have a strong religious character. This

means that Islamic activities also help to accustom them to carry out worship with discipline and make Islamic values a part of their daily lives.

Therefore, schools as educational institutions have a great responsibility in creating an environment that supports the learning of Islamic values. This can be done by providing adequate worship facilities, as well as involving teachers, parents, and the school community in fostering students' religious character. With the support of various parties, schools can become places that not only develop students' intellectual abilities, but also mold them into individuals of good character and have a strong spiritual awareness.

Further studies can examine the comparison between public schools and Islamic-based schools in the implementation of Islamic values, so that the best strategy can be found that suits each educational context. This is important because each type of school has a different learning system, environment, and challenges in instilling Islamic values in students. In addition, more in-depth research is needed on the challenges in the implementation of Islamic values in public schools, especially related to the influence of the environment outside the school on students' religious patterns. External factors such as socializing, social media, and social dynamics in the living environment can affect the extent to which students continue to practice the Islamic values that have been obtained at school. Therefore, further research in this aspect will provide more comprehensive insights in developing more effective Islamic education strategies.

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