

CULTIVATION OF TOLERANCE CHARACTER THROUGH ISLAMIC EDUCATION IN STATE JUNIOR HIGH SCHOOL 1 JUMAPOLO

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Abstract

This study aims to find a character-building model to foster a spirit of religious tolerance. The study uses a qualitative descriptive method, with data collected through interviews and documentation. Based on the analysis, it was found that some students blame the teachings/practices of fellow Muslims, while others are reluctant to wish other religions a happy holiday. The character-building efforts conducted by PAI teachers have successfully instilled in students the habit of respecting one another and members of other religious communities. This demonstrates that the character-building model, which involves consistent practice and routine activities, produces positive character traits. It is hoped that this will transform differences into strengths between teachers and students, as well as among students themselves, thereby fostering strong tolerance.

Keywords: Character building, Tolerance, Islam

Abstrak

Penelitian ini bertujuan untuk menemukan model penanaman karakter untuk menumbuhkan jiwa toleransi yang berdasarkan keagamaan. Penelitian menggunakan metode diskriptif kualitatif, pengumpulan data dilakukan cara wawancara dan dokumentasi. Berdasarkan hasil analisis diperoleh, adanya siswa siswi menyalahkan ajaran/amalan sesama umat islam, adapula antar umat beragama enggan mengucapkan selamat hari besar kepada agama lain. Dari hasil penanaman karakter yang dilakukan guru PAI mampu membiasakan peserta didik untuk saling menghargai sesama dan antar umat beragama lain menunjukkan bahwa model penanaman melalui pembiasaan dan kegiatan rutin dalam penanaman karakter toleransi menghasilkan karakter yang baik, sehingga diharapkan dapat menjadikan perbedaan itu menjadi kekuatan antara guru dan murid, dan juga antara sesama murid untuk meningkatkan toleransi yang kuat.

Kata kunci: Penanaman karakter, Toleransi, Agama Islam

INTRODUCTION

Education is the main fundamental in forming qualified and characterful individuals. Tolerance is not just a moral value, but the key to maintaining the integrity and unity of Indonesia. In a pluralistic society, tolerance is the foundation for building a just, peaceful, and progressive society. As educated people, tolerance should be an integral part of the character and praxis of daily life. Diversity is wealth, and tolerance is the bridge. (Fadilah et al., 2021). At this point, people then turn to education as outlined in Article 3 of the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education

System (Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System) that, National education functions to develop abilities and form a dignified national character and civilization to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God The Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.(KEMENDIKBUD, n.d.). Good character, including tolerance, is the basic capital in creating a peaceful and productive national life. Students, as the next generation of the nation, are required to develop a tolerant attitude in academic and social life as part of an active contribution to national unity.(Fadilah et al., 2021). However, based on data and facts in the field, the condition of national education is considered to have not been successful in instilling and forming good character (*good character*) for each student. In the field of education, the problem faced is that the learning process tends to teach moral and ethical education(Hafidz & al., 2022) limited to text and does not prepare students to respond and face contradictory lives, one of which is about tolerance, which if it cannot be applied properly, will give rise to intolerant attitudes among teenagers, especially in students who are studying (Hafidz & al., 2023).

Intolerance is one of the very real problems faced by Indonesian society, especially in the field of education. There are many reasons for the emergence of intolerance among adolescents, especially in the junior secondary education unit. An interesting result was found with the fact of indications of intolerance in public schools, which are known as a nursery of tolerance (Asriyanto et al., 2023). One of the causes of the various problems that arise is due to the educational orientation that is fixated on intellectual intelligence alone. While the *soft skills* As the main element, character education has not been paid attention to optimally and even tends to be ignored. It was stated that "the educational process that takes place does not give meaning to the personal development and character of students. This results in the loss of personality and awareness of the true meaning of life (Gunawan et al., 2020).

The world of formal education or schooling is a very big spotlight, this is due to the strengthening of character education, which is increasingly urgent to be applied in educational institutions, considering the crisis of character degradation or morality of the nation's children. This is where it is important to instill the value of tolerance through character education, so that the Indonesian people will be able to open up their vision to an increasingly wide horizon (Hariyanto et al., 2019). Therefore, it is time for education to take over its function in educating and shaping the character of Indonesian human beings guided by the noble values of Pancasila. Of course, we do not want the degradation of the nation's morality to be more acute, so through character education implemented in educational institutions, it is hoped that it will be able to overcome the crisis of character degradation or morality of the nation's children (Subekhan & Annisa, 2018). More than that, it is hoped that in the future there will be a generation of nations that have a high

character of religious tolerance. The growth of tolerance character from an early age is a way out for the improvement process in society (Hadisaputra, 2020; Setiawati, 2017).

Based on the above phenomenon, the researcher chose the educational unit of State Junior High School 1 Jumapolo Karanganyar. Where some students and teachers have different backgrounds. Such as economic, social, and religious backgrounds. Some students and teachers are non-Muslim, although most of the teachers and students are Muslim. That is why Islamic religious education carried out at State Junior High School 1 Jumapolo is required to always instill the character of tolerance between religions in order to create conducive learning conditions. However, there is a phenomenon that occurs at State Junior High School 1 Jumapolo, namely, there are students in grade VIII at the school blaming each other for one teaching or practice of fellow believers of Islam, and there are also inter-religious groups who are reluctant to wish other religions a happy holiday. This causes a loss of tolerance for respecting each other, which leads to bringing each other down both in terms of speech and behavior. Meanwhile, in the teaching materials of PAI and Ethics, material has been taught that leads to mutual respect between others or tolerance. Therefore, the urgency of this research is the cultivation of tolerance character based on Islamic religious education in State Junior High School 1 Jumapolo, thus the special purpose of this research is to find a character cultivation model to cultivate a spirit of tolerance based on religion that supports learning at State Junior High School 1 Jumapolo.

METHOD

This study uses a descriptive method with a qualitative approach (Budianto, 2024). The main focus of this study is to examine how tolerance-based character building through Islamic Religious Education (PAI) is implemented at State Junior High School 1 Jumapolo. The subjects in this study consisted of eighth-grade students and teachers of Islamic Religious Education, as well as teachers of Pancasila and Ethics. The reason for selecting eighth-grade students as the focus is that at this stage, students are in a period of psychosocial transition that is greatly influenced by the values taught at school, including tolerance. The sample size in this study was 20 eighth-grade students selected through purposive sampling, based on certain considerations, such as active involvement in PAI learning activities and social behavior in the school environment.

Additionally, two teachers were selected as key informants: the PAI teacher and the Ethics teacher, who play a crucial role in the internalization of character values among students. Data collection was conducted using in-depth interviews and documentation. Interviews were conducted directly with students and teachers using open-ended questions to explore information about teaching methods, approaches to tolerance values, and their influence on students' social lives at school. Documentation was obtained from school archives, lesson plans, and student character evaluation records. Data analysis was conducted using qualitative data analysis techniques, including data reduction, data presentation, and conclusion. Data validity was tested using source triangulation

techniques, which involved comparing data from students and teachers to ensure consistency of information. The results of the analysis were used to understand the patterns of tolerance character development implemented through PAI and Ethics education at the school.

RESULTS AND DISCUSSION

Historically, State Junior High School 1 Jumapolo has a total of 704 students, and a total of 52 teachers and staff, which has 23 class groups with the use of the 2013 curriculum. This school has a long history, especially the history of education. State Junior High School 1 Jumapolo was established in 1975 and nationalized on February 5, 1980. In relation to the existence of the school, parents of students have a high concern in the progress and development of the school, both in physical development programs and in improving the quality of the school. The community in general understands that in the context of school development, optimal contributions and cooperation are needed from parents, students and related stakeholders. From the history of State Junior High School 1 Jumapolo, its existence can always be proud of both the output of its students, the academic and non-academic quality always increases from year to year.

Cultivation of Tolerance Character at SMP Negeri 1 Jumapolo

Character in developing tolerance attitudes at State Junior High School 1 Jumapolo through planting, with planning carried out by the Student Waka, the program will be well-arranged. An expert, George R. Terry, stated that "planning is choosing and connecting facts and connecting assumptions by describing and formulating the activities necessary to achieve the desired results." (Aziz et al., 2023; Setiawati, 2017). On the other hand, one of the functions of planning is like a roadmap that guides the team towards a goal, making a plan means choosing the best path from a variety of options, and requires the ability to imagine the future (Munib et al., 2021).

The cultivation of the character of tolerance of female students at State Junior High School 1 Jumapolo from the curriculum begins from the initial planning of appointing PAI and Budi Pekerti mapel teachers, in addition to mapel teachers, there are partners, namely homeroom teachers, BP/BK teachers, and also invite parents of students and the community as supervisors in the formation of this tolerance character, from the teacher council appointed by the curriculum waka to cultivate character with the lecture method as the first step in providing an understanding of the importance of the character of tolerance possessed by students. The steps taken by PAI schools and teachers in carrying out the cultivation of tolerance character in Islamic religious education set an example so that students can directly emulate teachers and do it in daily life, then the curriculum waka of State Junior High School 1 Jumapolo also invites the community as a supervisor outside the school in the tolerance of students and students, the role of guardians of students is very important, The role of guardians is to monitor their children outside of school, because students spend a lot of time at home or with their parents. A child will know the

circumstances of his family before getting to know the outside world. Family association experiences greatly affect the long-term development of children.(Fadilah et al., 2021)

1. Implementation of Character Cultivation of Tolerance Based on Islamic Religious Education

In order for the implementation of the cultivation of tolerance character to run well, PAI teachers carry out routine habits, such as shaking hands with students of different religions in order to foster the character of tolerance between religions in the students, then praying every day at the beginning and end of the lesson. Prayers that are carried out before learning are led by teachers, this activity is effective to instill the character of tolerance between people in students through habituation activities to be tolerant of other people of different religions, and after that PAI teachers and curriculum leaders have collaborated by including the value of tolerance in the syllabus and lesson plans, then the teacher develops learning that allows students to interact with students To increase the character of tolerance among Muslims who are different from CSOs or sects with groups to express opinions or ask questions.

In addition to this activity, the curriculum waka has a literacy/silent reading program which is carried out at State Junior High School 1 Jumapolowhich is carried out on Thursdays from 07.00 to 07.30 WIB, with the aim of instilling a love of reading for students, besides that the activity has implications for strengthening the character of tolerance between religious communities. The more you read, the wider the knowledge and the higher tolerance.(Kurniawan et al., 2022), in addition, State Junior High School 1 Jumapolo also commemorates holidays such as Eid al-Fitr, Eid al-Adha and Christmas as a form of respect between religious people according to their respective beliefs. This strategy is very important for the habit of cultivating tolerance for daily life, strategy is the process of determining a plan for good and correct achievements.(Wulandari & Suwindia, 2019)

2. Evaluation of the cultivation of tolerance character

Evaluation is an important term in learning. Evaluation is the process of collecting, analyzing, and implementing data to determine how well students achieve learning objectives (Mtd et al., 2023). This evaluation is very important because it can see the development of students, so this evaluation is very important in the world of education (Eriyanto, 2024; Sari, 2012). The evaluation carried out is the supporting factors and inhibiting factors in the cultivation of tolerance character at State Junior High School 1 Jumapolo, namely the supporting factors in the cultivation including a conducive school environment to create a harmonious school atmosphere, then the next supporting factor is the support and motivation of the principal of the school leader who is good will direct to good things as well, then the next supporting factor is cooperation between PAI teachers and the field of study that to exemplify tolerance.

Then from the evaluation carried out, of course, it was found that the inhibiting factors of the process of cultivating tolerance character. The first is of course the background of the

student, the family environment because the longest time or the shortest time, the child at home must be monitored and given direction by his parents. The next inhibiting factor is the community environment, this factor has a great influence on student behavior in daily life, because association really brings us to things that we often do. The last inhibiting factor is the lack of cooperation between teachers and parents because there is no reciprocity between teachers and parents, making supervision of children cannot be maximized, and lack of communication about the activities of State Junior High School 1 Jumapolo students.

Table 1. Interview results with PAI Teacher of State Junior High School 1 Jumapolo

RESEARCHERS	WHAT KIND OF TOLERANCE CHARACTER IS CULTIVATED AT SM NEGERI 1 JUMAPOLO?
GOOD TEACHER	To instill an attitude of tolerance that is felt to be very important to be instilled in students, we provide instilling in the internal realm of religious people, namely how we tolerate differences, especially in the understanding of religion, organizations, Islamic societies, and things that are felt to have differences in the implementation of worship. In addition, because this school is a public school where not all students and teachers are Muslim, we also try to instill an attitude of tolerance towards other religions, namely non-Islam. Whether it is Hindu, Christian or Catholic.
RESEARCHERS	What if tolerance is related to society?
GOOD TEACHER	To instill the character of tolerance in social life in society, we think it is not so difficult. We instill this character by training students' habits to work together and cooperate and resolve differences, if there is indeed a difference between friends and teachers. So PAI teachers collaborate with other teachers in terms of this habituation. Nothing is forced, everything walks with their own conscience and students' sense of empathy and affection for others with a sense of need to be accustomed to
RESEARCHERS	What programs for cultivating the character of tolerance are carried out in this school, especially in Islamic religious education at State Junior High School 1 Jumapolo?
GOOD TEACHER	The PAI Teacher Program collaborates with the Waka curriculum mas, so there are programs in every learning in the classroom and outside the classroom, there are many forums, as well as direct integration to students, for example, handshakes, holiday commemorations, praying together, as well as examples that are inserted in the subjects of PAI and

	Ethics. direct conditioning and spontaneity that Mr. Waka Curriculum often conveys and Mr. Head convey when briefing in front of teachers.
BENNETT	What methods are used to instill the character of tolerance, especially in Islamic religious education?
GOOD TEACHER	<p>Previously, I used the lecture method to provide an understanding of what tolerance is to students and finally students understood and then we taught it with practices that are usually in daily life such as mutual cooperation, almsgiving and greeting and kissing the teacher's hand when meeting with the teacher. In addition, practical methods in the classroom are also used to provide more real examples and images in front of students. The method that I usually use is the lecture method and also gives wisdom stories to children about deepening the attitude of mutual deliberation and help. Usually I tell about everyday stories about the stories of the surrounding community that inspire students to absorb them easily</p> <p>Actually, being a teacher is very hard, especially in an area where the nuances are multicultural and different religions. If you don't really have a firm determination and intention, you won't be able to and will definitely be lazy. Teaching is a place for da'wah because if Islam does not preach, Islam will not be able to develop. And it is not compatible with other religions. And I am worried that later Islam will be less and less because it is influenced by other religions. So in essence, as in the Qur'an, teaching is preaching towards the right path with wisdom and mauidhah hasanah</p>
RESEARCHERS	What are the goals that students want to achieve after learning tolerance?
GOOD TEACHER	Students are able to control their emotions, Students become patient individuals, Students are able to live life 'under <i>stress</i> ', Students are able to overcome difficulties faced, Students are able to accommodate differences of viewpoint, and, Students are able to become individuals who are easy to forgive
RESEARCHERS	Then what are the inhibiting factors in instilling tolerance character for students at SMP 1 Jumapolo?

**GOOD
TEACHER**

In my opinion, the most severe obstacle is selfishness in religious understanding and lack of cooperation between teachers and parents. So far, parents only consider tolerance not a very important problem, both parents only focus on good subjects and grades without thinking about their children's behavior. Even though this has a big impact when they are adults, it is also necessary to understand parents about the importance of tolerant character in Islamic religious education

DISCUSSION

This study reveals various important aspects of tolerance character building based on Islamic Religious Education (PAI) at State Junior High School 1 Jumapolo. Through in-depth interviews with experienced IRE teachers who are highly committed to strengthening students' character, valuable insights were gained regarding the values of tolerance instilled, the methods employed, the forms of programs implemented, and the challenges faced in the character-building process. The tolerance character instilled at State Junior High School 1 Jumapolo encompasses two important aspects, namely tolerance within the Muslim community and tolerance towards other religious communities. In the internal context, students are taught to respect differences in religious practices among Muslims, such as differences in understanding within organizations, sects, and the way worship is performed. The PAI teachers emphasize the importance of realizing that Islam itself consists of various interpretations, and this should not be contested but understood as part of religious diversity. This is particularly relevant because among students themselves, there are often influences from different religious groups, both from family environments and social media.

Meanwhile, tolerance toward followers of other religions is also a key concern. As a public school, State Junior High School 1 Jumapolo is not only attended by Muslim students but also includes students and teachers from Hindu, Christian, and Catholic backgrounds. PAI teachers explained that one way to strengthen tolerance is by teaching students that living alongside followers of other religions is an inevitability in Indonesia's diverse society. They are taught not to criticize others' beliefs, respect other religious holidays, and maintain appropriate behavior to avoid offending others. These values are conveyed verbally during lessons and reinforced through teachers' examples and social interactions among students.

In relation to the surrounding community, tolerance is also instilled through habits of cooperation, mutual assistance, and peaceful conflict resolution. PAI teachers emphasize that although instilling tolerance in a social context is not too difficult, collaboration between PAI teachers and other subject teachers is still necessary. These habits are systematically cultivated through learning programs and extracurricular activities. Concrete examples of these habits include heterogeneous group work, deliberation exercises in completing joint tasks, and peaceful resolution of minor conflicts between

students by promoting empathy. The entire process is carried out with a non-coercive approach, but rather through moral awareness and empathy that grows within the students themselves.

In terms of tolerance character building programs, PAI teachers explained that they work together with the Vice Principal for Curriculum to integrate tolerance values into various school activities. These programs are not limited to the classroom, but also take place in extracurricular activities such as religious holidays, interclass prayers, social service activities, and routine activities such as shaking hands every morning before entering the classroom. These practices provide an emotional touch and direct experience to students, so that the values of tolerance are not just discourse, but become part of school habits and culture. The teaching methods used to instill tolerance are also very varied. PAI teachers explain that lectures are still used, especially in the early stages to introduce the concept of tolerance theoretically. However, practical approaches such as giving direct examples, practicing mutual cooperation, sharing or giving alms, and greeting and kissing the teacher's hands are also an important part of character building. In addition, teachers also use storytelling or fables, conveying inspirational stories from community leaders, folk tales, or real-life stories from the surrounding environment that contain values of tolerance, deliberation, and mutual assistance. These stories are chosen so that students can more easily understand and absorb the values that are being instilled.

The PAI teacher also revealed that being an educator in a culturally and religiously diverse environment presents its own challenges. It requires firm determination, sincerity in teaching, and a consistent spirit of preaching. He views teaching as part of the mission of preaching, which not only imparts knowledge but also values of life. In the context of diversity, teachers must be able to serve as real examples of tolerance, without showing exclusive attitudes or belittling followers of other religions. They also emphasize the importance of preaching with wisdom and good advice, in accordance with the principles of the Qur'an, which is to give advice and teachings in a gentle and wise manner.

The ultimate goal of instilling tolerance is for students to become emotionally and socially mature individuals. Teachers hope that students will be able to control their emotions, become patient individuals, be able to face life's pressures, solve problems wisely, and understand and respect different views and beliefs. In addition, students are also expected to be forgiving and not quick to anger when faced with social situations that differ from their views. These characteristics are very important for students as they face an increasingly complex and diverse world. However, the process of instilling tolerance is not without obstacles and challenges. Teachers acknowledge that the biggest challenge is the selfish attitude in understanding religious teachings that is ingrained in some students. This attitude often stems from the family or community environment outside of school that instills exclusive religious beliefs and rejects differences. This makes it difficult for teachers when students show intolerant attitudes or refuse to engage in dialogue with friends who have different understandings. Another challenge is the lack of cooperation between teachers and parents. Many parents focus more on their children's academic

achievements and consider character education, including tolerance, to be secondary. However, according to teachers, character education has a long-term impact on students' future lives. Therefore, they emphasize the importance of raising parents' awareness about the importance of fostering tolerance from an early age.

The results of this study indicate that the cultivation of tolerance based on Islamic Religious Education at State Junior High School 1 Jumapolo is carried out through a holistic and sustainable approach. The values of tolerance are not only conveyed verbally but also through modeling, habit formation, and participation in various school activities. The success of this program depends on the commitment of teachers, curriculum support, and collaboration among various parties, including parents. Despite several challenges, the approach used by PAI teachers at this school demonstrates that the cultivation of tolerance values can be effectively implemented in the context of a public school with a pluralistic and diverse religious background. Thus, the findings of this study serve as evidence that wise and open religious education can be a crucial pillar in fostering a tolerant generation ready to thrive in a multicultural society.

CONCLUSION

Based on the results of research and discussions regarding the cultivation of tolerance based on Islamic Religious Education in State Junior High School 1 Jumapolo, it can be concluded that the process of cultivating tolerance plays a very important role in shaping the character of students. This process is carried out systematically through stages of planning, implementation, and evaluation. In the planning stage, the cultivation of tolerance begins with the appointment of Islamic Education (PAI) and Moral Education teachers as the main implementers. In addition, various parties are involved, such as homeroom teachers, Guidance and Counseling (BK) teachers, as well as parents and the surrounding community as partners and supervisors in shaping students' character. Through coordination initiated by the vice principal for curriculum, these teachers are given the responsibility to instill an initial understanding of the importance of tolerance to students, one of which is through lectures that provide a foundation of thought and awareness to students.

During the implementation phase, the cultivation of tolerance is carried out through habit formation and direct practice in students' daily lives. A concrete example of this process is the practice of shaking hands every morning as a symbol of respect and brotherhood, as well as reciting prayers before starting lessons as a form of respect for religious differences. Other supporting activities, such as Thursday literacy sessions, also serve as a medium for consistently building tolerance in the school environment. The evaluation stage is an important part of this process, involving regular meetings between teachers and homeroom teachers to discuss students' character development. This evaluation is useful for identifying obstacles and supporting factors, as well as serving as a basis for formulating future improvement measures to shape students who have tolerant attitudes and are able to live harmoniously in a multicultural society.

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