

Religious Character Education Model Based On Local Wisdom In The Era Of Disruption 4.0 At MTs Baiturrahmah Pamekasan

Imaniyatul Fithriyah

Institut Agama Islam Al-Khairat Pamekasan

imani@alkhairat.ac.id

Afandi

Sekolah Tinggi Agama Islam Al-Ibrohimy Bangkalan

afandiabbas229@gmail.com

Iswatun Hasanah

Institut Agama Islam Negeri Madura

iswatun_hasanah@iainmadura.ac.id

Roro Kurnia Nofita R

Institut Agama Islam Al-Khairat Pamekasan

kurnianofita@alkhairat.ac.id

Abstrak

Penelitian ini bertujuan untuk mengungkap temuan tentang eksplorasi dan internalisasi nilai karakter religius berbasis kearifan lokal di MTs Baiturrahman Pamekasan. Penelitian ini menggunakan pendekatan kualitatif dan jenisnya studi kasus, penggalian datanya melalui observasi, wawancara, dan FGD serta studi dokumen yang relevan. Data hasil penelitian kemudian di analisis dengan cara mengatur, mengurutkan, mengelompokkan, memberi kode, dan mengategorikan data. Hasil penelitian menunjukkan bahwa eksplorasi nilai-nilai karakter religius berbasis kearifan lokal terdiri dari tiga rumpun nilai, spiritual, ukhuwah Islamiyah, dan kebangsaan yang kemudian terinternalisasi melalui kegiatan shalat dluha, pembacaan surah-surah pendek, keteladanan, pembiasaan, pemberian nasihat, kedisiplinan, kepramukaan, olah raga, tadarus keliling, dan strategi pengambilan pelajaran. Eksplorasi nilai dan proses internalisasi kemudian terkonstruksi menjadi sebuah model baru, yaitu; model spiritual kholistik, model pembelajaran integratif dan model sosial religius.

Kata Kunci: Pendidikan, Karakter Religius, Kearifan Lokal

Abstract

This study aims to reveal findings about the exploration and internalization of religious character values based on local wisdom at MTs Baiturrahman Pamekasan. This type of research is qualitative with a case study approach; data mining is done through observation, interviews, and FGDs as well as relevant documents. The research data are then analyzed by organizing, sorting, grouping, coding, and categorizing the data. The results showed that the exploration of religious character values based on local wisdom consisted of three value clusters, spiritual, ukhuwah Islamiyah, and nationality which were then internalized through dluha prayer activities, reading short suras, exemplary, habituation, giving advice, discipline, scouting, sports, traveling tadarus, and learning strategies. The value exploration and internalization process were then constructed into a new model, namely; holistic spiritual model, integrative learning model and religious social model.

Keywords: Education, Religious Character, Local Wisdom

Introduction

The era of disruption 4.0 has an impact that is not only positive but also a negative impact, especially this era is haunted by an era of new normality due to the Covid-19 pandemic which demands fundamental changes and innovations in the social order and system of society. As a result, the nation's energy is devoted to handling the COVID-19 pandemic, which tends to override other aspects, including the education aspect. The negative impact should be a serious concern in education, especially regarding the morality of the nation's generation which ignores the system of behaving and behaving in accordance with the rules and norms that apply in the midst of society.

The era of disruption 4.0 has resulted in the erosion of the morality of the nation's generation, the indication is that cases of social deviation are increasingly widespread. This deviation is enough to attract public attention.¹ For example, a few weeks ago we were shocked by the news of the teaching and learning process being carried out online via zoom, which during the lesson took place when one of the students was caught urinating in the restroom, it went viral because he forgot to turn off the zoom camera.² This case is not enough, recently there was a more extreme case, because during the online distance teaching and learning process, one of the female students was caught on a zoom camera committing lewd acts during the teaching and learning process, as a result it became a spectacle together in the *zoom meeting* class and even some students document and go viral the indecent actions of one of the students.³

The era of disruption 4.0 this time is a big challenge for scientific experts because along with the increasingly widespread impact of the COVID-19 outbreak on the order of human life starting from social aspects, norms, culture, traditions, economy and education.⁴ However, this research focuses on the educational aspect only in order to overcome the erosion of the nation's morality caused by the demands for change and innovation fundamentally, the ideal direction and pattern of the educational process, including the pattern or teaching and learning process that must be carried out remotely and social and physical restrictions. that affect the mental and character of students today have really changed the point of view of education today.⁵ The importance of moral and moral values in the world of education today is very important, considering that the advancement of technology today makes a person easily influenced by the

¹ Ai Nurul Nurohmah dan Dini Anggraeni Dewi, "Penanaman Nilai Moral Dan Karakter Di Era Pandemi Melalui Pendidikan Dengan Mengimplementasikan Nilai-Nilai Pancasila," *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (6 Maret 2021): 119–27.

² centini, "Adekan Tiduran Sampai Mesum Warnai Meeting Room Via Zoom," *CENTININEWS* (blog), 13 Oktober 2020, <https://centininews.co.id/adekan-tiduran-sampai-mesum-warnai-meeting-room-via-zoom/>.

³ Liputan6.com, "Bikin Heboh, Mahasiswi di Kupang Ketahuan Berbuat Mesum Saat Kuliah Online," *liputan6.com*, 9 Oktober 2020, <https://www.liputan6.com/citizen6/read/4378402/bikin-heboh-mahasiswi-di-kupang-ketahuan-berbuat-mesum-saat-kuliah-online>.

⁴ Nurohmah dan Dewi, "Penanaman Nilai Moral Dan Karakter Di Era Pandemi Melalui Pendidikan Dengan Mengimplementasikan Nilai-Nilai Pancasila."

⁵ Arifah Prima Satrianingrum dan Iis Prasetyo, "Persepsi Guru Dampak Pandemi Covid-19 terhadap Pelaksanaan Pembelajaran Daring di PAUD," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (1 Agustus 2020): 633–40, <https://doi.org/10.31004/obsesi.v5i1.574>.

development of the era and the ease of technology that can reverse the nature and character of a person at this time.⁶

The erosion of the morality of the nation's generation is one of the failures of the educational aspect caused by the unpreparedness of the community to be in the disruption phase and the covid-19 pandemic phase. The phenomenon of immoral acts among teenagers as described above, of course, is our shared responsibility and weakness, especially parents in supervising children. Not infrequently parents tend to pamper children without providing direct rules and supervision, not infrequently parents who tend to be indifferent to children's development. As a result, children do not have good development, both from social, psychomotor, emotional and spiritual aspects.⁷

The latest developments in technology and science that change the point of view of teaching in the world of education affect the decline in the character and morals of students today. Online learning is a breakthrough made by schools today in carrying out education, using gadget media as a means of online learning will have an impact on being difficult to socialize, slow in motor development, and significant behavioral changes⁸. This impact will significantly change the character of students over time.

Education in Indonesia aims to educate the nation with virtuous and noble character, therefore the government urges every educational institution in Indonesia to embed character education in every aspect of their learning. Sutrisno argues that character education lies not only in what values are offered but how a teacher conveys and teaches them to his students in class⁹. Good learning is learning that can integrate character education in it.

The reality of deviations that occur is due to the lack of moral education and religious character in the community due to increasingly rapid technological developments and unsupervised relationships as well as the negligence of educators and parents to actually carry out their obligations in educating the nation's children, resulting in rampant fraudulent actions committed by population of this country is becoming more and more frequent.¹⁰ The importance of integrating religious character values based on local wisdom in education is an important key to fundamental change and innovation for the better.¹¹

⁶ Moh Wardi dan Ismail Ismail, "FOLLOWING THE PROPHET MUHAMMAD CHARACTER THROUGH NGABULEH TRADITION IN PONDOK PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN," *EL HARAKAH (TERAKREDITASI)* 20, no. 1 (1 Juni 2018): 49–64, <https://doi.org/10.18860/el.v20i1.4473>.

⁷ Nurohmah dan Dewi, "Penanaman Nilai Moral Dan Karakter Di Era Pandemi Melalui Pendidikan Dengan Mengimplementasikan Nilai-Nilai Pancasila."

⁸ Puji Asmaul Chusna, "PENGARUH MEDIA GADGET PADA PERKEMBANGAN KARAKTER ANAK," *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 17, no. 2 (3 Desember 2017): 315–30, <https://doi.org/10.21274/dinamika.2017.17.2.315-330>.

⁹ Sutrimo Purnomo, "PENDIDIKAN KARAKTER DI INDONESIA: ANTARA ASA DAN REALITA," *Jurnal Kependidikan* 2, no. 2 (2014): 66–84, <https://doi.org/10.24090/jk.v2i2.553>.

¹⁰ Imaniyatul Fithriyah dan Maghfirotul Lathifah, "KONSELING TRAUMATIK BERBASIS NILAI-NILAI RELIGIUS," *Jurnal Konseling Pendidikan Islam* 1, no. 2 (29 Juli 2020): 84–93, <https://doi.org/10.32806/jkpi.v1i2.24>.

¹¹ Rini Setyaningsih dan Siti Nikmatul Rochma, "INTERNALISASI NILAI-NILAI KARAKTER RELIGIUS SISWA DI MADRASAH IBTIDAIYAH NURUSSALAM MANTINGAN," *el-Ibtidaiy: Journal of Primary Education* 3, no. 2 (31 Oktober 2020): 83–90, <https://doi.org/10.24014/ejpe.v3i2.10590>.

Based on the above phenomenon, it is important to reconstruct character education by integrating religious values based on local wisdom which naturally has been formed and practiced in the midst of society.¹² Character education consists of two words that have different meanings. Education is a process of maturation in the context of humanizing humans through learning, while character is the identity attached to individual figures or groups of people of the nation and state, which have an open nature to face change and to analyze problems critically.¹³

Character according to Tadzkirrotun Musfiroh in Zuhriy is attitude, behaviors motivations and skills.¹⁴ In contrast to Musfiroh's opinion above, Lickona in Iswatiningsih asserts that character is defined as the nature of an individual in responding morally to national circumstances or problems.¹⁵ Character is basically grown, developed and internalized intentionally and genuinely starting from the family, continuing in the community and school.¹⁶

Character is defined as character, character and morals that are formed through the internalization process in each individual as a basis for behaving and thinking wisely so as to form characteristics according to the individual's nature.¹⁷ Whether or not the character, character and akhlak (character) of the above individuals develop is dependent on the proper strengthening process (educational process).¹⁸ On the basis of the meaning of the character, then some experts classify the character into three mutually reinforcing parts, moral knowing, moral feeling, moral behavior.¹⁹ Individual character can grow and develop if it is done through a process of transformation or learning, therefore the word character must be juxtaposed with the word education, which then becomes character education.

Zuhdiyah gives an understanding that character education is a system of inculcating character values to students which includes components, awareness, understanding, concern, and high commitment to implement these values, both towards Allah SWT, oneself, others, the environment, and others. society and nation as a whole, so that they become perfect human beings according to their nature.²⁰ Slightly different from Zuhdiyah's statement above, Berkowitz and Bier in Maunah emphasize that character education is the creation of an environmental atmosphere

¹² Muhammad Priyatna, "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL," *Edukasi Islami: Jurnal Pendidikan Islam* 5, no. 10 (25 Oktober 2017), <https://doi.org/10.30868/ei.v5i10.6>.

¹³ Priyatna.

¹⁴ M. Syaifuddin Zuhriy, "BUDAYA PESANTREN DAN PENDIDIKAN KARAKTER PADA PONDOK PESANTREN SALAF," *Walisono: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (6 Desember 2011): 287–310, <https://doi.org/10.21580/ws.19.2.159>.

¹⁵ Daroe Iswatiningsih, "Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal Di Sekolah," *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 3, no. 2 (18 November 2019): 155–64, <https://doi.org/10.22219/satwika.v3i2.10244>.

¹⁶ Iswatiningsih.

¹⁷ Binti Maunah, "IMPLEMENTASI PENDIDIKAN KARAKTER DALAM PEMBENTUKAN KEPERIBADIAN HOLISTIK SISWA," *Jurnal Pendidikan Karakter* 0, no. 1 (2015), <https://doi.org/10.21831/jpk.v0i1.8615>.

¹⁸ Ach Sayyi, "MENGUAK NILAI PENDIDIKAN ISLAM MODERAT DI PESANTREN FEDERASI ANNUQAYAH GULUK-GULUK SUMENEP," *Turatsuna: Jurnal Keislaman Dan Pendidikan* 2, no. 2 (28 November 2020): 227–42.

¹⁹ Dian Oktari dan Aceng Kosasih, "Pendidikan Karakter Religius dan Mandiri di Pesantren," *JURNAL PENDIDIKAN ILMU SOSIAL* 28 (28 Juni 2019): 42, <https://doi.org/10.17509/jpis.v28i1.14985>.

²⁰ Zuhdiyah Zuhdiyah, "Pendekatan Terpadu dalam Membentuk Karakter Santri di Pondok Pesantren Sabilul Hasanah Banyuasin III," *Intizar* 19, no. 1 (2013): 189–204.

that can shape students in ethics, responsibility through learning good and religious character values.²¹

Isa Anshori also gives an understanding that character education is a process of formation, formulation, transformation, transmission and developing the potential of students to behave, think, act and have a good heart in accordance with their *fitrah* (nature).²² So it is certain that individual character is the result of interaction between innate and environment, so that in the process of character education the emphasis is on the interaction between the environment and the nature of each individual.²³

Character education is a process towards change that moves from *knowing* to *doing* or *acting*.²⁴ This statement contains a deep meaning that the success of character education in its implementation depends on the existence of processes ranging from knowing to doing or acting, because a person's inability to do and behave well even though he already has knowledge of goodness (moral knowing) is because he is not trained (moral doing).²⁵

It can be said that character education is a system in order to internalize religious values in students in particular and society in general, it is implied in it knowledge, awareness, determination, and an independent drive to practice and practice these religious values in their life. real life, both to the creator, as well as to others, the environment, the nation and the state, especially to oneself in the era of disruption 4.0.

This research at MTs Baiturrahman Proppo Pamekasan does not only discuss character education as the results of previous research, but rather on how to explore religious character values based on local wisdom and also the process of planting using traditional techniques or methods. The character values and local wisdom-based planting processes are effective and efficient, especially in the era of disruption 4.0 which coincides with the outbreak of the COVID-19 virus.

Method

The approach used in this research is qualitative with case study approach and using *participant interview* steps and *natural setting*²⁶ to explore the implied meaning²⁷ from the

²¹ Maunah, "IMPLEMENTASI PENDIDIKAN KARAKTER DALAM PEMBENTUKAN KEPERIBADIAN HOLISTIK SISWA."

²² Isa Anshori, "Penguatan Pendidikan Karakter Di Madrasah," *Halaqa: Islamic Education Journal* 1, no. 2 (15 Desember 2017): 63–74, <https://doi.org/10.21070/halaqa.v1i2.1243>.

²³ Saihu Saihu dan Baeti Rohman, "PEMBENTUKAN KARAKTER MELALUI MODEL PENDIDIKAN TRANSFORMATIF LEARNING PADA SANTRI DI PONDOK PESANTREN NURUL IKHLAS BALI," *Edukasi Islami: Jurnal Pendidikan Islam* 8, no. 02 (29 Agustus 2019): 435–52, <https://doi.org/10.30868/ei.v8i2.477>.

²⁴ Priyatna, "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL."

²⁵ Priyatna.

²⁶ Rohana Sufia, Sumarmi Sumarmi, dan Ach Amirudin, "KEARIFAN LOKAL DALAM MELESTARIKAN LINGKUNGAN HIDUP (STUDI KASUS MASYARAKAT ADAT DESA KEMIREN KECAMATAN GLAGAH KABUPATEN BANYUWANGI)," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 1, no. 4 (1 April 2016): 726–31, <https://doi.org/10.17977/jp.v1i4.6234>.

²⁷ Wardi dan Ismail, "FOLLOWING THE PROPHET MUHAMMAD CHARACTER THROUGH NGABULEH TRADITION IN PONDOK PESANTREN DARUL ULUM BANYUANYAR PAMEKASAN."

research subject as a direct data source starting from words, attitudes, and actions²⁸ from each informant both individually and in groups through observation, interview and focus group discussion (FGD) techniques,²⁹ these data are then supported by relevant documents at the research site. FGDs were conducted to ensure and discuss the research data generated during observations and interviews.

This case study aims to pay attention to the meaning of action³⁰ and then describes the values of religious character based on local wisdom and then explores in detail the process of inculcating these values, so that the attitudes and morality of MTs Baiturrahman Pamekasan students *still* exist and deserve to be used as examples, especially in the era of disruption 4.0. The research data are then analyzed continuously, both at the research site and after from the research location by describing, classifying, sorting, coding and classifying and constructing the data so that it becomes a new model which in this case is a model of religious character education based on local culture.³¹

Result and Discussion

Exploration of Religious Character Values Based on Local Wisdom

The value of religious character based on local wisdom at MTs Baiturrahman Pamekasan is interpreted as the attitude and behavior of *andhep ashor* (humble), polite, disciplined, independent, obedient and *istiqamah* in practicing Islamic teachings, national rules, and human norms that apply in each. regions, providing space and opportunities for other people to practice and express their beliefs in religion, traditions, culture, and other religious rituals, so as to create an environmental atmosphere that upholds the values of decency, mutual respect, peace, conduciveness and inclusiveness despite living with different views, social status, ethnicity, race, culture, understanding and even differences in religious beliefs.³²

Referring to this meaning, the values of religious character based on local wisdom at MTs Baiturrahman Pamekasan can be grouped into three parts; 1) spiritual value; 2) national values; and 3) socio-cultural values. These three groups of religious character values based on local wisdom are able to shape the character of students to be better and more accommodating, especially in this era of disruption 4.0 with all forms of activities that must be carried out online in order to avoid the spread of the virus known as the COVID-19 pandemic.

²⁸ Ach Sayyi dan Moh Laili, "Implementasi Hasil Belajar PAI Dalam Lingkungan Keluarga Di Desa Kertagena Tengah Kecamatan Kadur Pamekasan," *FIKROTUNA* 10, no. 02 (30 Desember 2019): 1232–42, <https://doi.org/10.32806/jf.v10i02.3761>.

²⁹ Christiani Jodi Yonathan dkk., "FOCUS GROUP DISCUSSION BERASAMA KEPALA MADARASAH DAN SLURUH STEAKHOLDER, 20 MARET 2021 AND QUANTITATIVE SENSORY ANALYSIS TO IDENTIFY SENSORY PARAMETERS OF NEW FOOD PRODUCT," *JOURNAL OF TOURISM, CULINARY AND ENTREPRENEURSHIP (JTCE)* 1, no. 1 (18 Maret 2021): 61–78, <https://doi.org/10.37715/jtce.v1i1.1800>.

³⁰ Sukadari Sukadari, Suyata Suyata, dan Shodiq A. Kuntoro, "PENELITIAN ETNOGRAFI TENTANG BUDAYA SEKOLAH DALAM PENDIDIKAN KARAKTER DI SEKOLAH DASAR," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 3, no. 1 (1 Juli 2015): 58–68, <https://doi.org/10.21831/jppfa.v3i1.7812>.

³¹ Mufiqur Rahman dkk., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'adalah," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (31 Juli 2020): 39–58, <https://doi.org/10.15642/jpai.2020.8.1.39-58>.

³² Hasil *Focus Group Discussion* bersama Kepala Madrasah dan sluruh Steakholder, 20 Maret 2021 (FGD) bersama kepala Sekolah dan Guru-guru MTs Baiturrahman Pamekasan, 7 Maret 2021.

The Spiritual Character Value

Specific spiritual values at MTs Baiturrahman originate from the basic values of Islam, namely *Divine (Ilahiyah)*, honest values (*shiddiq*), realistic/trustworthy values (*amanah*), realized values (*tabligh*), intelligent values (*fathanah*); the value of sincerity, the value of simplicity, and the value of independence. The overall value is firmly embedded in students,³³ The indicators are the attitudes and behavior of students when hanging out with friends, respecting parents, siblings, relatives, teachers and Madrasah stakeholders, as well as the surrounding community.³⁴

The results of the exploration of character values in the spiritual aspect are a new formula for religious character values and have been instilled in students either intentionally or not through a natural transformation and acculturation process, although basically there are similarities and differences in values and the process of planting them with research findings, but an offer of a new model in implementing the model in this era of disruption 4.0.

The Character of Ukhuwah Islamiyah Value

The value of the character of *ukhuwah Islamiyyah* at MTs Baiturrahman Pamekasan is interpreted as a bond of brotherhood through the three pillars of the religion of faith, Islam and Ihsan so as to create obligations and feelings that can unite the hearts of others, even though they are far apart, in different languages and nations, but still bound in an attitude of love, respect, and compassion. please help, love and a sense of justice.³⁵

Based on the meaning of the values of the *ukhuwah Islamiyyah* character, it can be described that there are values that are instilled in the students of MTs Baiturrahman, so as to create an environment that is harmonious, harmonious and peaceful and harmonious in making friends and being humble among students, namely; humanist values, inclusiveness, promoting dialogue, tolerance, fairness, *husnud dhan* (kindness), mutual respect, mutual trust, and mutual need (*interdependent*) values.³⁶

National Character Value

The value of national character at MTs Baiturrahman is interpreted as a way of looking at and thinking, acting and acting that represents loyalty to the State, concern for fellow nation's children, and gives the highest respect to the Indonesian language, to the physical environment, to the social order, local culture, community economy, and national politics, placing the interests of the nation and the state above personal and group interests.³⁷

Based on this meaning, it can be found that the values of national character include the values of nationalism, democracy, diversity, discipline, hard work, honesty, tolerance, creativity, independence, love for the homeland, friendship, harmony and peace, caring and responsible.

³³ Shaleh Mudaqi, Internalisasi nilai karakter religius berbasis kearifan Lokal, 10 Maret 2021.

³⁴ Nur Cholis, Internalisasi nilai karakter religius berbasis kearifan Lokal, 8 Maret 2021.

³⁵ Ma'luf Hasbiyallah, Internalisasi nilai karakter religius berbasis kearifan Lokal, 15 Maret 2021.

³⁶ "Focus Group Discussion bersama Kepala Madrasah dan sluruh Steakholder, 20 Maret 2021."

³⁷ Syarif Hidayat, Internalisasi nilai karakter religius berbasis kearifan Lokal, 8 Maret 2021.

Thus, the national character of students is created who upholds love and loyalty to the Indonesian nation and State.

It can be concluded that the value of religious character based on local wisdom in MTs Baiturrahman there are three classifications, namely; First, the value of spiritual character which describes the attitude and character of students' faith in Allah SWT which is evidenced through attitudes and behavior in carrying out Islamic teachings in an istiqamah manner, providing opportunities for other people who have different religious beliefs to practice and express it, live in harmony and peace with adherents. other religions; second, the value of ukhuwah Islamiyyah reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, providing assistance/help to brothers who share the same faith and belief, countrymen and countrymen; and third, national values reflect loyalty, care, love for the homeland, and give the highest appreciation to patriotic heroes, the Indonesian language, the physical, social, cultural, ethnic, racial, ethnic, economic and political environment of the nation, placing the interests of Country and nationality above personal and community/group interests.³⁸

From a theoretical perspective, character values include the value of empathy, conscience, self-control, respect, kindness, tolerance, and the value of justice.³⁹ Slightly different from the findings of previous studies, Iwan Hermawan describes his findings that character values include; Love of God and truth, discipline and independence, trustworthiness, respect and courtesy, responsibility, compassion, caring, cooperation, self-confidence, creative and unyielding, fair, and leadership, kind and humble, tolerant, peace-loving.⁴⁰

Character values that must be instilled in students in Islam include the character of gratitude, the character of faith, and the character of doing good to both parents. This is as stated in the Al-Quran Surah Luqman Verses 12-14. The content of the verse emphasizes the human identity to always be grateful for the favors of Allah given to every human being, both physically and mentally, either directly or indirectly. The character of gratitude is the key to the faith of students in Islam. The embedded character of gratitude and faith above will attract children to submit and obey, respect, love, love, be fair, friendly, caring, and be andhep asor (humble) to both parents, to the older one, to the older one. young people, relatives, neighbors, brothers and sisters of the same religion, compatriots and countrymen, and then to the environment wherever the child lives.

³⁸ Muhamad Taufik, "STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (29 Februari 2020): 86–104, <https://doi.org/10.22373/jiif.v20i1.5797>.

³⁹ Eka Nova Ali Vardani, "PENANAMAN NILAI-NILAI KARAKTER ISLAM DALAM CERPEN AKU INGIN EMAK MASUK SURGA KARYA MAIYADE LAILA YANE," *BELAJAR BAHASA: Jurnal Ilmiah Program Studi Pendidikan Bahasa dan Sastra Indonesia* 3, no. 1 (3 Maret 2018), <https://doi.org/10.32528/bb.v3i1.1106>.

⁴⁰ Iwan Hermawan, "Konsep Nilai-Nilai Karakter Islami Sebagai Pembentuk Peradaban Manusia," *Southeast Asian Journal of Islamic Education Management* 1, no. 2 (24 Juli 2020): 200–220, <https://doi.org/10.21154/sajiem.v1i2.24>.

On the basis of the character values implied in QS. Luqman 12-14 mentioned above, the values of religious character based on local wisdom at MTs Baiturrahman Pamekasan are grouped into three parts, namely; spiritual values, ukhuwah Islamiyah values, and national values, the whole discussion of which has been described above.

Internalization of Religious Character Values Based on Local Wisdom

The values of religious character based on local wisdom as described above are internalized through activities that have been planned at MTs Baiturrahman Pamekasan, both through intra-curricular activities and extra-curricular activities such as praying dluha in congregation before entering class, reading short suras 15 minutes before class starts, exemplary, habituation, giving advice (mauidzah), discipline, scouting, sports, tadarus around, and learning strategies (ibrah).⁴¹

The dluha prayer activity in congregation at MTs Baiturrahman in the era of disruption 4.0 is one of the processes of internalizing the value of religious character by teaching students to get closer to God which is then continued by reading prayers together so that they are given ease in learning and given blessings in all things. things, and not infrequently the priest adds prayers for safety for each other, the nation and the homeland from the covid-19 disease outbreak. The reading of short suras is encouraged in order to purify the character, body and soul before receiving lessons from each teacher. The activities as described are in line with those stated by Linnaja, but the results of the research focus on developing skill-based learning through amaliah tarekat as a system of meditation and charity in performing worship according to the advice of the Prophet SAW.⁴² The three activities in this madrasa can be categorized as an internalization process through a holistic spiritual dimension.⁴³

Furthermore, the internalization of the values of religious characters above through the example, attitudes and behavior of teachers and stakeholders who become role models in various aspects of their respective lives and personalities becomes very important, especially in the era of disruption 4.0, even in remote conditions because learning is carried out. online, at MTs Baiturrahman it is an additional task for teachers to continue to monitor student activities at home by visiting them one by one while still complying with the covid-19 prokes. The activity of monitoring students at home is in line with Muhammad Saleh's research which suggests that educators have additional tasks outside the classroom or school.⁴⁴ However, when the teachers visited them factually, their movements would inadvertently be in the spotlight for all students.

⁴¹ Ismail Ismail, "Character Education Based on Religious Values: An Islamic Perspective," *Ta'dib: Jurnal Pendidikan Islam* 21, no. 1 (25 September 2016): 41–58, <https://doi.org/10.19109/td.v21i1.744>.

⁴² Ngatoillah Linnaja, "INTERNALIZATION OF CHARACTER EDUCATION VALUES IN THE TAREKAT QADIRIYAH WA NAQSYABANDIYAH TEACHING IN AN-NAWAWI PESANTREN BERJAN PURWOREJO," *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM* 1, no. 2 (20 Desember 2018): 53–64, <https://doi.org/10.32699/paramurobi.v1i2.528>.

⁴³ "Focus Group Discussion bersama Kepala Madarasah dan sluruh Steakholder, 20 Maret 2021."

⁴⁴ Muhammad Saleh, "Internalisation of Spiritual Character Values in Learning of Indonesian Language and Literature Based Curriculum 2013," *PROCEEDINGS OF THE 65th TEFLIN INTERNATIONAL CONFERENCE* 65, no. 02 (21 November 2018), <https://ojs.unm.ac.id/teflin65/article/view/7324>.

Through exemplary students get education on struggle, sincerity, independence and the principles of life that will become their foundation on which to stand. The lesson takes place practically, not through theory. This means that students see and feel it independently.

Then the process of internalizing religious character values is also internalized naturally through habituation at MTs Baiturrahman, especially in this era of disruption 4.0 by balancing the pattern of life according to its portion in order to practice positive habits which include the ability to do and say something. This strategy is in line with Miftakhu Rosyad's research which suggests that character values can grow in students through habituation starting from their family, environment and social life.⁴⁵ The application of habituation strategies in madrasas is closely related to routines or activities as described above, namely activities belonging to the holistic spiritual dimension. Habituation at this madrasa, especially in the era of the covid-19 pandemic, is more about efforts to develop a healthy lifestyle, increase the practice of Sunnah, pray for people who are affected by disasters, visit people who are sick, say greetings, help others who are in trouble, protect themselves from all calamities. including getting used to carrying out various activities that have been planned and scheduled in an orderly manner.⁴⁶

The next process of internalizing religious character values is through giving advice (mauidzah), giving advice (mauidzah) in this madrasa which is an activity that is guided directly by the teachers, both in class and outside the classroom. Giving advice is the teacher's effort to grow the attitudes and character of students to be better, especially in this era of the covid-19 pandemic, the teacher does not stop giving advice so that wherever students are to maintain health, avoid crowds, keep trying, pray and worship diligently, still respect parents, relatives, neighbors, and anyone who meets the student, calls for greetings and advice so that students always respect and help others. This is in line with what was stated by Hawa Lubis that giving advice to students can shape the religious character of students.⁴⁷ Giving advice is always done to students, both individually and when they are in the same room (group).⁴⁸ The contents of the advice of teachers in madrasas are related to warnings for goodness and truth in a way that can touch the hearts of students and awaken their hearts to practice.

The process of internalizing the value of the next religious character in this madrasa is internalized through discipline which in the disruption era 4.0 and the pandemic era was implemented by working with the student's guardian, each student was given a control card which was equipped with the initials column of the student's guardian and contained details of the

⁴⁵ Ali Miftakhu Rosyad, "Internalization of Character Education Based on Islamic Values to Students at SMK Muhammadiyah Juntinyuat," *Islam in World Perspectives Symposium* 1, no. 1 (16 Desember 2020): 273–85, <https://doi.org/10.26555/iwos.v1i1.5726>.

⁴⁶ "Focus Group Discussion bersama Kepala Madarasah dan sluruh Steakholder, 20 Maret 2021."

⁴⁷ Siti Hawa Lubis, "ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING MANAGEMENT IN THE FORMATION OF STUDENT CHARACTERS AT STATE SENIOR HIGH SCHOOL I OF PANYABUNGAN," *INTERNATIONAL JOURNAL ON LANGUAGE, RESEARCH AND EDUCATION STUDIES* 2, no. 3 (8 Oktober 2018): 369–80.

⁴⁸ Yuyik Yuyik Lulita Sari dkk., "Internalization of Character Values in Learning at Institution of English Course" (5th International Conference on Education and Technology (ICET 2019), Atlantis Press, 2019), 630–35, <https://doi.org/10.2991/icet-19.2019.153>.

activities to be carried out. students at home, starting from fardlu prayer activities, sunnah prayers, reading Surah Yasin every evening prayer, evening prayers, reading Surah Waqi'ah after every morning prayer, helping parents, starting from cleaning, cooking etc. This control card is very effective in growing students' religious attitudes independently and regularly,⁴⁹ especially in the era of the covid-19 pandemic which requires learning to be done remotely (online).

In addition, student discipline in this madrasa is carried out by giving rear and punishment. Rewards to every student who excels and also students who consistently obey and obey all the rules and activities given by MTs Baiturrahman. While punishment is given to students who deliberately violate the rules and or do not carry out activities that have become joint provisions at this madrasa.⁵⁰ This is in line with the research put forward by Hawa Lubis which suggests that punishment is important to implement so that students are active and careful in carrying out school assignments.⁵¹

The next internalization of religious character values is through scouting activities. Scouting activities at madrasas are carried out in the context of educating and providing guidance to students in order to develop mental, moral, character, emotional, social, spiritual, intellectual and physical students so that they grow from them the attitude or character of personality and noble character who are pious and have faith in Allah SWT. mentally strong, have good morals, have high intelligence, have quality skills, are strong and physically fit.⁵² Scouting activities in the era of the covid-19 pandemic are still being carried out while still complying with the covid-19 process, however, the activities are more on how to implement theories about protecting the environment, obeying government rules, helping to ease the burden on parents, neighbors and others who are in trouble. channeling assistance from madrasas and local village governments to communities affected by COVID-19. This is in line with the results of Kamaruddin's research which suggests that teaching students to care about the environment and others who are economically disadvantaged can grow students' character independently and naturally.⁵³

Sport in this madrasa is also part of the process of instilling religious character values based on local wisdom, because sport is not only a means to maintain physical fitness and health of students, especially in the era of the covid-19 pandemic which requires students to live physically and spiritually healthy, but Likewise, sports are also one of the effective media to shape the personality and character of students.⁵⁴ Through sports students are taught the importance of sportsmanship and honesty as well as to obey and obey the rules in the competition

⁴⁹ Muhammad Hanief dan Muhammad Fahmi Hidayatullah, "INTERNALIZATION OF CHARACTER VALUES BASED ON SPIRITUAL INTELLIGENCE AT SD ISLAM BANI HASYIM, MALANG REGENCY," *Conciencia* 21, no. 1 (30 Juni 2021): 36–46, <https://doi.org/10.19109/conciencia.v21i1.8576>.

⁵⁰ Atiyatul Mafruhah, Internalisasi nilai karakter religius berbasis kearifan Lokal, 10 Maret 2021.

⁵¹ Lubis, "ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING MANAGEMENT IN THE FORMATION OF STUDENT CHARACTERS AT STATE SENIOR HIGH SCHOOL I OF PANYABUNGAN."

⁵² Wldatul Aini, Internalisasi nilai karakter religius berbasis kearifan Lokal, 12 Maret 2021.

⁵³ S. Kamaruddin, "Character Education and Students Social Behavior," *Undefined*, 2012, <https://www.semanticscholar.org/paper/Character-Education-Practices-at-a-Piloted-Primary-Indrayani-Artini/114fca1d62e3e002b943d49a0245d27d201e22e3>.

⁵⁴ Rosyad, "Internalization of Character Education Based on Islamic Values to Students at SMK Muhammadiyah Juntinyuat."

area. There are various types of sports at MTs Baiturrahman, such as; football, soccer ball, badminton, table tennis etc.⁵⁵

The next process of internalizing religious character values is implemented through tadarus al-Quran activities.⁵⁶ the tour which was guided directly by the teacher of Al-Quran and Hadith subjects at Baiturrahman MTs. Circular tadarus is carried out every Sunday morning and Friday afternoon through the north and south zone system alternately.⁵⁷ The northern zone is intended for students who come from the north of the madrasa and its surroundings, and vice versa. This circular tadarus is carried out in one of the students' homes in turn. Through this traveling tadarus, the value of the importance of friendship between each other is stored, helping each other and respecting each other.⁵⁸

The strategy for implementing the internalization process of religious character values in the disruption era 4.0 which coincided with the outbreak of covid-19 at MTs Baiturrahman was implemented as a whole through a humanist, religious, innovative and effective strategy so that the presence of students did not experience boredom seeing the condition of the nation which was increasingly being hit by the COVID-19 pandemic. this. The strategy used by teachers in this madrasa is more inclined to the pattern of learning through natural and simple educational games based on local wisdom. A more educative education pattern based on local wisdom fosters a sense of enthusiasm for students in learning. When students' enthusiasm for learning grows, students will automatically participate and actively participate in various kinds of learning activities both directly and remotely (online).

Model of Religious Character Education Based on Local Wisdom

The exploration of values and their internalization process above can be categorized as a new finding of a model of religious character education based on local wisdom and is classified into the following three models; holistic spiritual model, integrative learning model and religious social model.⁵⁹ The holistic spiritual model at MTs Baiturrahman shows that religious character education based on local wisdom is not enough just to change student behavior from bad to better, especially in this era of the covid 19 pandemic, but rather to practice it in order to build his soul to become human beings who spread the teachings of Islam rahmatan lilalamin, then build his body to become a tough, adaptive and communicative person wherever he is. The holistic spiritual model boils down to exploring spiritual values and the internalization process through dluha prayer activities, reading short suras, exemplary and traveling around.

⁵⁵ Nur Saleh Alfian, Internalisasi nilai karakter religius berbasis kearifan Lokal, Wawancara, 13 Maret 2021.

⁵⁶ Dedih Surana, "Model Internalisasi Nilai-nilai Islami dalam Kehidupan Siswa-siswi SMP Pemuda Garut," *Ta'dib : Jurnal Pendidikan Islam* 6, no. 1 (20 Juli 2017): 189–201, <https://doi.org/10.29313/tjpi.v6i1.2372>.

⁵⁷ Syarif Hidayat, Internalisasi nilai karakter religius berbasis kearifan Lokal.

⁵⁸ Atiyatul Mafruhah, Internalisasi nilai karakter religius berbasis kearifan Lokal.

⁵⁹ Ach Sayyi Ach Sayyi dkk., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang," *FIKROTUNA* 13, no. 01 (8 Oktober 2021), <http://ejournal.kopertais4.or.id/madura/index.php/fikrotuna/article/view/4788>.

While the integrative learning model at MTs Baiturrahman is an effort to fuse the values of religious character in every learning process delivered by the teachers.⁶⁰ The fusion of these values is implemented naturally and becomes a mutual agreement that every subject taught to students must be given illustrations and practices that lead to the acknowledgment that all knowledge comes from the Qur'an, hadith and ijma' ulema as a whole as well as fuses values. culture prevailing in the area. Thus, the spiritual character and wisdom of students towards environmental culture will grow and develop according to the guidance of the Islamic religion. This is in line with Ismail's opinion that the character of students becomes urgent through the fusion of local religious and cultural values in every subject at school or madrasa.⁶¹ This integrative learning model stems from the exploration of national values and the internalization process through disciplinary activities, scouting and sports.

While the socio-religious model is also a representation of the process of internalizing religious character values based on local wisdom at MTs Baiturrahman, this is because it refers to the exploration of the values of *ukhuwah Islamiyah* and the internalization process through scouting, sports, and learning strategies (*ibrah*) which take place in a structured manner. and systemized in this madrasa.

Conclusion

The results of this study indicate that the exploration of religious character values based on local wisdom at MTs Baiturrahman Pamekasan consists of three value clusters, namely; spiritual values, *ukhuwah Islamiyah* values, and national values. These three values are internalized through various activities such as praying *dluha* in congregation before entering class, reading short surahs 15 minutes before class starts, exemplary, habituation, giving advice (*mauidzah*), discipline, scouting, sports, traveling tadarus, and learning strategy (*ibrah*). From the results of the value exploration and internalization process based on local wisdom, a new model is constructed which is illustrated through three models, namely; holistic spiritual model, integrative learning model and religious social model.

⁶⁰ Nur Saleh Alfian, Internalisasi nilai karakter religius berbasis kearifan Lokal.

⁶¹ Ismail, "Character Education Based on Religious Values."

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