

Implementation of the Choir Program in Shaping the Islamic Character of Mts Banu Hasyim Waru Sidoarjo Students

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Abstract

This study aims to examine the implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo in shaping the Islamic character of students, as well as the relevance of these activities to the values of Islamic Religious Education (PAI). The research method used is descriptive qualitative with data collection techniques through observation, in-depth interviews, and documentation. Data were analyzed using data reduction and descriptive presentation. The results of the study show that the choir program is carried out regularly every Saturday with national song material and religious songs that function as a medium for the formation of Islamic character, such as amanah, patience, ta'awun, gratitude, and mujahadah. Student involvement in these activities also contributes to the formation of discipline, responsibility, and cooperation. In addition, the MTs Banu Hasyim choir won 1st place at the district level in 2023. In conclusion, the choir program is an effective means of forming students' Islamic character that is integrated with the values of PAI and vocal arts. It is recommended that the school continue to support the development of this program as an alternative to holistic and sustainable art-based character learning.

Keywords: *Impelemntasi, Choir, and Islamic Character.*

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INTRODUCTION

Education is a fundamental element in building the character of the younger generation. One of the effective approaches in shaping students' character is through extracurricular activities¹, such as choirs. Choir activities not only hone vocal skills, but also foster an attitude of discipline, cooperation, and responsibility in students. In the context of Islamic education, choir activities can be integrated with Islamic values to strengthen the noble character of the students. Character education in art activities, including choirs, has been proven to be able to instill good moral values in students through a continuous training process and high discipline². Furthermore, character education has a very important position in Islamic education because it not only shapes the intellectual intelligence, but also the spiritual and moral of the students. The formation of Islamic character is the core goal of Islamic educational institutions, which emphasize the importance of values such as honesty, responsibility, cooperation, and obedience to religious teachings in daily life³. Therefore, the integration of Islamic character values in extracurricular activities such as choirs is a strategic part of fostering a generation that is not only intelligent, but also noble.

According to Djamarah⁴, character education is not only formed through formal learning, but also through non-formal activities such as choirs, which are able to instill discipline, responsibility, and cooperation through structured exercises. Character education that is integrated with religious values will further strengthen students' morals and morals in daily life. This is supported by Mulyasa⁵ who states that art activities in education are able to stimulate character formation through a process of positive habituation and harmonious social interaction. Meanwhile, according to the Qur'an and Hadith, Islamic character education is based on universal values such as amanah (trust), patience (patience), ta'awun (help-help), gratitude (gratitude), and mujahadah (effort and struggle) which must be applied in daily life as a moral and spiritual foundation for every Muslim⁶. These values are the main foothold in shaping the character of students who are not only accomplished, but also noble⁷. In addition, *art-based education* theory emphasizes that art is an effective medium to express and internalize character values because creative and collaborative processes in art can improve students' self-awareness, empathy, and social skills⁸. Therefore, choir programs that are part of the musical arts are very relevant in developing Islamic character holistically.

At MTs Banu Hasyim Waru Sidoarjo, choir activities are one of the flagship programs that not only focus on vocal training, but also the cultivation of Islamic

¹ Eisner, E. W. (2002). *The Arts and the Creation of Mind*. New Haven: Yale University Press.

² Nuriyah, P. S., & Rahayuningtyas, W. (2024). Strategi Pembelajaran Ekstrakurikuler Bidang Paduan Suara di Madrasah Aliyah Negeri (MAN). *Journal of Language Literature and Arts*, 4(9), 907-920.

³ Zuhdi, M. (2011). *Pendidikan Islam dalam Perspektif Teori dan Praktik*. Kencana, Jakarta.

⁴ Djamarah, S. (1997). *Pendidikan Karakter Islam*. Bumi Aksara, Jakarta.

⁵ Mulyasa, (2013). *Pengembangan dan Implementasi Pemikiran Kurikulum*. Rosdakarya, Bandung.

⁶ Al-Ghazali. (2000). *Ihya Ulumuddin (Kebangkitan Ilmu-ilmu Agama)*. Lentera Hati, Jakarta.

⁷ Nasution, H. (2008). *Filsafat Pendidikan Islam*. Bumi Aksara, Jakarta.

⁸ Hetland, L. (2013). *Studio Thinking 2: The Real Benefits of Visual Arts Education*. Teachers College Press, New York.

character values. This program is integrated with the teachings of Islam through songs with religious nuances and disciplined exercises. The students who are members of the choir are educated to have a high attitude of responsibility, cooperation, and confidence. Additionally, involvement in choir activities encourages students to respect each other, understand the importance of harmony in singing, and foster a sense of brotherhood. The selection of MTs Banu Hasyim Waru Sidoarjo as the location of the research was based on several considerations. The school is known for actively developing Islamic choir programs in a consistent and structured manner. A religious school environment and support Islamic values are important factors in supporting the formation of students' Islamic character through art activities. In addition, the level of student participation in extracurricular activities, especially choirs, is relatively high. MTs Banu Hasyim has also shown proud achievements, one of which is by winning 1st place in the district level choir competition, which is clear evidence of the commitment and quality of this program as well as its relevance as an object of research.

The Islamic character formed through choir activities includes discipline, responsibility, cooperation, and confidence⁹. Discipline is formed through regularity of training schedules and compliance with trainer instructions¹⁰. Responsibility is reflected in the commitment to be present on time and maintain sound quality. Cooperation arises when each member supports each other in achieving good vocal harmony, and confidence is built through intensive vocal practice.

The implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo takes place in a structured and sustainable manner: routine training is carried out every Saturday at 11.00 WIB, not only when the competition is over, so that vocal and character development is consistent throughout the year. Each session lasts ± 120 minutes and begins with prayer reading, vocal warm-up, and breathing techniques before entering the song material. The repertoire taught includes three main categories—national anthem (*Indonesia Raya, Tanah Airku*) to foster nationalism, regional songs as a form of cultural appreciation, and religious songs to strengthen their love for the Prophet PBUH. Through this process, students not only learn to sing in harmony, but are also trained on time, orderly, mutual respect for differences in voices, mutual cooperation, *tawadhu'*, and *amanah*—Islamic character values that are the core of education in madrasas. For the students, involvement in this program is interpreted as a place for comprehensive self-development: they feel an increase in confidence when performing at school and religious events, feel a strong *ukhuwah* because they have to support each other for the sake of harmony of voices, and value religious lyrics as a means of deep self-reflection. The members are also proud because this choir has won 1st place in the district level competition, thus fostering motivation to excel as well as a sense of responsibility to maintain the good name of the madrasah (Boli *et al.*, 2025). Thus, the choir program not

⁹ Agung, A. (2018). Konsep Pendidikan Karakter Islami; Kajian Epistemologis. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 3(2), 10-20.

¹⁰ Kardinus, W. N. (2022). Implementasi Program Pendidikan Karakter untuk Membangun Sikap Kepedulian Sosial. *Jurnal Penelitian Dan Pendidikan IPS*, 16(1), 31-40.

only improves vocal skills, but also becomes an effective vehicle for cultivating Islamic character and nationality at MTs Banu Hasyim.

Previous research has shown that choirs are able to form positive characters. In the study of Pabayo *et al.* explained that choir activities not only improve vocal skills, but also foster character values such as discipline, confidence, responsibility, and cooperation through the process of practice and performance. First, previous research generally addressed only a portion of the topic, such as the influence of choir activities on students' vocal skills or social attitudes, without in-depth examination of the integration of Islamic character values in the process. Second, there has been no research specifically conducted in the Sidoarjo area, especially at MTs Banu Hasyim Waru, which has been proven to be active and outstanding in Islamic choir activities. Third, although this topic has been researched, most studies use a quantitative approach, while qualitative approaches that can delve deeper into the meaning and experience of students in their involvement in these activities are still very limited. Therefore, this research is important to answer this void and make a real contribution to the development of Islamic character education through art activities in madrasas.

The advantage of this research is that it integrates choral arts activities with Islamic character education, which not only hone vocal skills, but also foster an attitude of discipline, responsibility, cooperation, and confidence in students. Another uniqueness lies in the use of choirs as a medium for forming Islamic character in Islamic school environments, especially at MTs Banu Hasyim Waru Sidoarjo. This program is different from the Islamic character education approach which is generally based on tahfidz programs or religious lectures. In addition, the relationship with values in Islamic Religious Education (PAI) makes this activity in line with strengthening religious values in schools, so that it is more effective in forming Islamic character in a real and sustainable manner. Therefore, this research is very important both in terms of science and practice; Scientifically, this research enriches the study of Islamic character education with a sound art approach that is still rarely studied, while in terms of practice, this choir program has proven to be an applicative strategic means in building students' Islamic character comprehensively and sustainably, as well as providing inspiration for the development of character education methods in other Islamic schools.

Based on the above explanation, the implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo is an interesting thing to research. This is based on the relevance of choir activities to the values in Islamic Religious Education (PAI) which focuses on the formation of noble morals. Therefore, this study aims to answer the following research questions: How is the implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo? What Islamic characters are formed through the involvement of students in the choir? How is the relevance of choir activities to the values in Islamic Religious Education?

METHOD

This study uses a descriptive qualitative approach with the research location at MTs Banu Hasyim Waru Sidoarjo. The data collection technique is carried out through

two types of data, namely primary data and secondary data. Primary data was obtained directly by researchers from original sources in the field¹¹. To obtain the primary data, the researcher conducted direct observation of the process of implementing the choir program, in-depth interviews with the parties involved such as choir coaches, principals, and choir students, and documentation in the form of recordings of choir rehearsal activities and performances at school¹². Meanwhile, secondary data were collected from various relevant literature sources, such as books, journals, scientific articles, and school documents related to choir programs and Islamic character education, in order to strengthen and complement the results of field findings¹³. The data sources in this study came from direct observation of the implementation of the choir program at MTs Banu Hasyim, interviews with coaching teachers and students, as well as documentation of choir training activities and performances. After the data is collected, data analysis is carried out by means of data reduction, which is filtering data that is relevant to the focus of the research, then presenting the data descriptively in the form of a narrative. Then the researcher draws conclusions based on the results of the analysis to answer the formulation of the problem that has been determined.

RESULTS AND DISCUSSION

1. Implementation of the Choir Program at Mts Banu Hasyim Waru Sidoarjo

Based on the results of interviews with Mrs. Biah and Mrs. Erin as choir coaches at MTs Banu Hasyim Waru Sidoarjo, the implementation of the choir program runs routinely every Saturday at 11.00 WIB. This activity is carried out once a week with the aim of training students' vocal skills while instilling nationalism and religious values through selected songs learned.

The song material taught includes three main categories, namely national anthems, regional songs, and religious songs. The national anthem that is routinely sung is Indonesia Raya and Tanah Air, as an effort to foster a sense of love for the homeland and the spirit of nationality among students. Meanwhile, to instill Islamic values, students are also invited to chant prayers in each training session. These prayer songs aim to foster love for the Prophet PBUH and strengthen the spiritual bonds of the students (Interview, Mrs. Erin).

According to Mrs. Biah, this choir activity not only trains students' vocal techniques, but also forms Islamic character through discipline, cooperation, and responsibility. Each member is required to be present on time and follow the training seriously. Mrs. Erin added that in addition to routine training, the MTs Banu Hasyim choir also often performs in school events such as the commemoration of

¹¹ Fitriyah, N. H., Bariroh, R., Yustrianawati, M., & Sugianti, S. (2024). Pengembangan Kreativitas dan Kolaborasi Siswa Melalui Gelar Karya dalam Program P5 Di Kelas X SMAN 4 Pasuruan. *Jurnal Ilmu Pendidikan Islam*, 22(4), 483-492.

¹² Destiannisa, A. (2012). Implementasi Metode Pendekatan Kognitif dalam Pembelajaran Paduan Suara. *Harmonia: Journal of Arts Research and Education*, 12(2), 1-10.

¹³ Alwy, S. I. T. (2020). Pembentukan Karakter Religius Siswa melalui Pembiasaan Aktivitas Keagamaan. *Journal of Islamic Elementary Education*, 2(1), 55-65.

Independence Day, the Prophet's Birthday, and various other religious activities. This is a tangible form of the implementation of character education through the art of music (Interview of Mrs. Biah).

Overall, the implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo went well and was structured. This program is also relevant to the theory of Islamic character education based on the Qur'an and Hadith. Values such as trust, patience, ta'awun, gratitude, and mujahadah are implemented through disciplined practice and harmonious cooperation between members. Discipline in attendance and practice reflects the value of trust, cooperation in producing harmony of voice shows the practice of ta'awun¹⁴, as well as efforts in vocal training to reflect mujahadah in learning. In addition, this choir activity is in line with the art-based education theory which emphasizes that art can be an effective medium in instilling character values. Through the creative process in vocal exercise, students are trained to collaborate, increase self-awareness, and express emotions positively (Azhari, 2023). This is in line with the opinion of Eisner¹⁵ and Hetland et al.¹⁶ who stated that art is able to develop character through habituation and collective expression that involves cooperation and harmony.

Choir activities at MTs Banu Hasyim not only teach vocal skills, but also instill PAI values in real terms. Through the prayer songs that are sung, students are taught to be grateful (gratitude), patient in the practice process (sabar), and work together in achieving harmony of voice (ta'awun) (Haniyyah, 2021). Thus, this program is not only a means of art, but also a vehicle for the formation of a strong and sustainable Islamic character.

2. Islamic Character Formed through Student Involvement in Choirs

Based on the results of interviews and observations of choir activities at MTs Banu Hasyim Waru Sidoarjo, it was found that student involvement in the choir program contributes significantly to the formation of Islamic character. These characters include trust, patience, ta'awun, gratitude, and mujahadah, which are clearly reflected in the process of rehearsals and choir performances:

a. Trust (Responsibility)

Trust or responsibility can be seen from the discipline of students in attending on time and maintaining commitment in every exercise. Each member has the responsibility to memorize the song, maintain sound harmony, and respect each other during the rehearsal process. Mrs. Biah stated that the regularity of students in training shows a trustworthy attitude in maintaining the trust of coaches and other members.

b. Patient

¹⁴ Khoiri, A., Agussuryani, Q., & Hartini, P. (2017). Penumbuhan Karakter Islami Melalui Pembelajaran Fisika Berbasis Integrasi Sains-Islam. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 2(1), 19-31.

¹⁵ Eisner, E. W. (2002). *The Arts and the Creation of Mind*. New Haven: Yale University Press.

¹⁶ Hetland, L. (2013). *Studio Thinking 2: The Real Benefits of Visual Arts Education*. Teachers College Press, New York.

The patience of students is trained through the process of repetition of vocal material and voice harmonization. In each exercise, students are faced with the challenge of adjusting tone, tempo, and expression over and over again until they reach perfection. This process trains students not to give up easily and continue to try to improve the quality of their voice¹⁷.

c. Ta'awun (Help-Help)

The value of ta'awun is very clearly seen in the practice of cooperation between students. Each choir member helps each other in remembering lyrics, keeping the tone, and correcting each other's mistakes. This collaborative activity not only strengthens the harmonization of voices, but also fosters an attitude of mutual care and respect.

d. Gratitude (Gratitude)

Choir activities also teach students to be grateful for their singing skills and the opportunity to practice together in a harmonious atmosphere. Every time they successfully perform a song well, students are invited to express their gratitude and appreciate the process that has been passed.

e. Mujahadah (Earnestness in Striving)

The training process that is carried out consistently every week trains students to have a high fighting spirit. In achieving good sound harmonization, it takes hard work and high focus, so that the value of mujahadah is reflected in the dedication and hard work of students in each training session.

Overall, the involvement of students in the choir program at MTs Banu Hasyim Waru Sidoarjo was able to form a strong Islamic character. This achievement is also reflected in their achievements at the Regency level choir competition in 2023, where the MTs Banu Hasyim choir won 1st place. This success is clear proof that values such as discipline, cooperation, and hard work instilled in practice, can be realized in real competition.

3. The Relevance of Choir Activities to Values in Islamic Religious Education

Based on the results of interviews and observations of choir activities at MTs Banu Hasyim Waru Sidoarjo, choir activities have a close relevance to the values in Islamic Religious Education (PAI). This activity not only trains vocal skills, but also instills moral and spiritual values that are in harmony with Islamic teachings. This is in line with the theory of Islamic character education based on the Qur'an and Hadith, where education is not only about science, but also the cultivation of morals and moral values¹⁸.

In practice, the choir at MTs Banu Hasyim emphasizes the value of amanah (responsibility) in carrying out routine exercises in a disciplined and timely manner. Each member has the duty and commitment to memorize the lyrics, maintain the

¹⁷ Lestari, P. (2016). Membangun karakter siswa melalui kegiatan intrakurikuler, ekstrakurikuler, dan hidden curriculum di sd budi mulia dua pandeansari yogyakarta. *Jurnal Penelitian*, 10(1), 71-96.

¹⁸ Al-Ghazali. (2000). *Ihya Ulumuddin (Kebangkitan Ilmu-ilmu Agama)*. Lentera Hati, Jakarta.

harmony of the voice, and be on time in each rehearsal session. This attitude reflects the value of trust that is also taught in Islam to always maintain the trust that has been given (QS. Al-Mu'minun: 8).

In addition, the value of patience is seen in the process of repeated exercises to achieve harmonious sound quality. Each choir member is trained to be patient in correcting mistakes and maintaining vocal stability during rehearsals. This concept of patience is in line with the words of Allah in QS. Al-Baqarah: 153 which states that "Indeed, Allah is with those who are patient."

Choir activities also foster the value of ta'awun (help-help) among members. Each student helps each other in correcting the pitch, maintaining the tempo, and reminding the lyrics of the song. The collaboration established during the training reflects the spirit of mutual cooperation and cooperation which is also taught in Islam (QS. Al-Maidah: 2).

In the aspect of gratitude, students are taught to be grateful for their vocal abilities by practicing earnestly and displaying the best results when performing at school events and competitions. This gratitude is manifested by the spirit of practice and appreciation for the opportunities provided by the school.

Finally, the value of mujahadah (earnestness) is reflected in the students' efforts in undergoing training consistently and focusedly. The intensive process of vocal training requires seriousness and perseverance. This is in line with the principle of mujahadah in Islam, which is earnest in fighting for something good (QS. Al-Ankabut: 69).

Overall, choir activities at MTs Banu Hasyim Waru Sidoarjo are not only a means of developing art skills, but also an effective medium in instilling Islamic values. Through disciplined, collaborative, and structured exercises, the values of PAI are naturally internalized in students' daily interactions. This is in line with the art-based education theory which states that art can be an effective medium in instilling character and moral values in students¹⁹.

The implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo shows the effective application of Islamic character education through vocal-based art activities. This activity is held every Saturday at 11.00 WIB with the main material in the form of national anthem (Indonesia Raya and Tanah Air), as well as religious songs in the form of prayers. The structured and disciplined implementation is in line with Islamic character education theory which emphasizes the importance of real practice in instilling moral and spiritual values (Nasution, 2008). In addition, art-based education theory supports the view that art is able to develop social skills and character through a repetitive and collaborative process of practice²⁰.

¹⁹ Hetland, L. (2013). *Studio Thinking 2: The Real Benefits of Visual Arts Education*. Teachers College Press, New York.

²⁰ Hetland, L. (2013). *Studio Thinking 2: The Real Benefits of Visual Arts Education*. Teachers College Press, New York.

Students' involvement in the choir not only hones vocal skills, but also fosters a strong Islamic character. Values such as *amanah* (responsibility), *patience* (patience), *ta'awun* (helping), *gratitude* (gratitude), and *mujahadah* (seriousness) are internalized through direct practice in practice. The value of *trust* can be seen from the discipline of students in attending on time and maintaining commitment during training. Meanwhile, the value of *patience* is reflected in the student's willingness to correct vocal errors repeatedly. Collaboration in maintaining sound harmony is a tangible manifestation of *ta'awun*, while the spirit of consistent practice describes the value of *mujahadah*. The Islamic character that is formed is not only seen in the training, but also reflected in the achievements of the MTs Banu Hasyim choir which won 1st place at the district level in 2023.



Figure 1. Padus Competition in the Regency

Choir activities at MTs Banu Hasyim are also relevant to the values in Islamic Religious Education (PAI). Through prayer song material, students are invited to strengthen spirituality and love for the Prophet. In addition, the national anthem that is sung regularly teaches students to love the homeland and appreciate diversity. The implementation of PAI values in this choir strengthens the concept of Islamic character education based on the Qur'an and Hadith, so that it is able to form noble morals among students.

The supporting factors in the implementation of this choir program include full support from the school, high student enthusiasm, and a consistent training schedule every week. In addition, the role of a professional trainer and structured training methods are also key in maintaining the quality of training. Meanwhile, the inhibiting factors found include limited facilities and infrastructure, such as inadequate training rooms and limited supporting musical instruments. Nevertheless, the enthusiasm and dedication of the students and coaching teachers were able to overcome these obstacles, so that the program could run well and achieve optimal results.

CONCLUSION

The implementation of the choir program at MTs Banu Hasyim Waru Sidoarjo runs regularly and is structured every Saturday with national song material and religious songs. This activity is effective in building student discipline, responsibility, and cooperation in the context of Islamic character education. It is hoped that this program will continue to be supported by schools and trainers so that its implementation is more optimal and can reach more students.

The involvement of students in the choir has formed Islamic characters such as amanah, patience, ta'awun, gratitude, and mujahadah which are internalized through consistent and collaborative practice. The achievement of 1st place at the district level in 2023 is proof of the success of character formation through art. It is suggested that character development through choirs can continue to be developed as an effective alternative in Islamic character education in schools.

Choir activities are very relevant to the values in Islamic Religious Education, because through vocal arts, students learn moral and spiritual values directly. It is hoped that in the future, this activity can become an art-based learning model that is integrated with religious education, so that it not only improves art skills but also strengthens students' Islamic morals as a whole.

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