

Strengthening Student Character Through Internalization of Religious Values in School

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Article History:

Received: 17/10/2022

Revised: 14/11/2022

Accepted: 17/11/2022

Published: 15/12/2022

Keywords:

internalization, religious values, character strengthening

Kata Kunci:

internalisasi, nilai religius, penguatan karakter

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Abstract: *Religious character is the principal capital teachers must teach students in schools. The religious character formed from a religious footing will allow someone to measure everything. Therefore, strengthening religious character must be seen as a conscious and planned effort by the teacher, not an effort that occurs by chance. This study aimed to explore in depth the implementation of strengthening student character through the internalization of religious character values carried out by teachers in Cianjur district schools. This study uses a qualitative approach with a descriptive method. Furthermore, data collection is done through observation, interviews, and documentation. The results showed that the highest percentage of strengthening students' character through internalization of religious values carried out by teachers to students was the value of worship, as much as 95%. At the same time, the patient value has the lowest percentage, 75%. This shows that the value of patience must be increased again in its cultivation both in learning and outside the classroom.*

Abstrak: Karakter religius merupakan modal utama yang harus diajarkan oleh guru kepada siswa di sekolah. Karakter religius yang terbentuk dari pijakan religius akan memungkinkan seseorang untuk mengukur segala sesuatu. Oleh karena itu, penguatan karakter religius harus dilihat sebagai upaya sadar dan terencana oleh guru, bukan upaya yang terjadi secara kebetulan. Tujuan penelitian ini adalah untuk menggali secara mendalam tentang pelaksanaan penguatan karakter siswa melalui internalisasi nilai-nilai karakter religius yang dilakukan oleh guru di sekolah kabupaten Cianjur. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Selanjutnya pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa persentase paling tinggi dari penguatan karakter siswa melalui internalisasi nilai-nilai religius yang dilakukan oleh guru kepada siswa adalah nilai ibadah sebanyak 95%. Sedangkan nilai sabar memiliki persentase paling rendah yaitu 75%. Hal ini menunjukkan bahwa nilai sabar mesti ditingkatkan kembali dalam penanamannya baik dalam pembelajaran di kelas maupun di luar kelas.

INTRODUCTION

So far, the shift in values that often occurs in the world of education is a change in the character of the nation's children who are far from religious values, which are marked by the spread of moral decadence in the life of society, government and state (Sauri et al., 2020). There have been many cases of moral decadence in Indonesia, especially in

education. As a concrete example, students often show the problems of hitting ethics, morals, and law from mild to severe. It is considered to be commonplace.

More firmly, based on data from the Central Statistics Agency in 2016, the juvenile delinquency rate in Indonesia reached 8597.97 cases. 2017 was 9523.97 cases, 2018 was 10549.70 cases, 2019 reached 11685.90 cases, and in 2020 reached 12944.47 cases, an increase of 10.7% annually (Oktaviani, 2019). The same is the case with social conflicts. Based on BPS data, during 2011-2018, the number of villages that became the scene of mass conflict tended to increase, from around 2,500 villages in 2011 to 2,700 villages in 2014. It again increased to around 3,100 villages in 2018 (BPS, 2020).

The above conditions are exacerbated by the emergence of free sex, drug abuse, and corruption cases from the central to the regional levels—first, adolescent free-sex behavior. The National Population and Family Planning Agency reports that 51% of adolescents in Jabodetabek have had premarital sex. Several other regions in Indonesia found that teenagers also carried out premarital sex. For example, in Surabaya, it was recorded at 54%, in Bandung at 47%, and in Medan at 2%. This data is not much different from the data reported Kusumawati (2014), that the incidence of abortion in 2014 was 43% per 100 live births. 78% occurred in urban areas and was carried out by adolescents aged 15-19. The number of sexually transmitted diseases in adolescents reaches 4.18%, and 50% of people living with HIV/AIDS in West Java are aged around 15-29 (Setyaningrum & Husamah, 2011).

Sutriyanto (2017) emphasized that both male and female teenagers in Indonesia dated for the first time at the age of 16, and most of those who had already dated had sexual relations. Rohmawati & Sukanto (2020) found that one of the factors that influence adolescent free-sex behavior is permissive parenting and peers. In addition, adolescent reproductive health behavior related to eating patterns, free sex, pregnancy out of wedlock, and abortion is supported by the inculcation of religious values and habituation of these values in daily life. The closeness of parents with children and good examples make children behave well and positively.

Furthermore, using technological media such as cell phones in students is currently the most substantial causal factor. Where the development of trends in social media is straightforward to influence (Andriani et al., 2018), the results of Handayani & Sanusi's (2020) research emphasize that if the use of technology and information media is not

framed with religious values, it will destroy humans themselves. Therefore, in anticipating these problems, parents must be extra in educating their children at home.

The various problems above are caused by the influence of the information media, both print and online, but also due to the collapse of the religious foundation of each individual. In addition, the lack of character planting in students is a significant factor in this happening.

In addition, schools also have an essential role in helping this. In the last period, to minimize the occurrence of moral decadence, many schools in various regions have made efforts to instill character values, including by holding activities for the national literacy movement (Hidayah & Widodo, 2020), school literacy movements based on local wisdom (Winangun, 2020), and the fun school movement (Nudin, 2020).

In fact, in the last two years, previous researchers discussed efforts to minimize the occurrence of moral decadence by students. For example, Hidayah & Widodo's research (2020) examines efforts to instill character values, including by holding activities for the national literacy movement, the school literacy movement based on local wisdom (Winangun, 2020), and the fun school movement (Nudin, 2020). In contrast to this study, the focus of this research is to explore the implementation of strengthening students' character through the internalization of religious character values carried out by teachers. This is done because problems related to moral decadence encourage various demands on education to overcome the moral crisis by cultivating religious values.

Religious attitude is an essential part of a person's personality that can be used as a moral orientation, internalizing faith values, and as a work ethic in improving social skills (Alim, 2011). Attachment to religious values will shape students' attitudes in responding to all problems. Thus, the existence of this value can be a guide for students to behave by religious teachings.

The teacher's role is fundamental in realizing students' religious attitudes (Sauri et al., 2021). Teachers are role models for character education in schools. So, to become a teacher must have personality competence. Teacher personality competence is related to the teacher's personality abilities that are solid, noble, wise, authoritative and become role models for students, steady, stable, mature, wise and wise, evaluate their performance, and develop themselves in a sustainable manner (Ermansyah, 2021; Purwanti, 2013).

Thus, to be able to cultivate the values of students' religious character is certainly not easy. This requires qualified teachers' competence to instill religious character values in students. The deeper the teacher and students instill religious values in learning, the more students' religious personalities and attitudes will emerge and be formed. If a religious attitude has emerged and is formed, religious values will become the center of value in dealing with everything in life.

METHOD

This study uses a qualitative design with a descriptive method that aims to describe the phenomena experienced by participants directly in the field. The phenomenon referred to here is the teacher's experience regarding strengthening student character through internalizing religious character values in learning at school. The participants in this study were 20 religious teachers at private junior high schools in the Cianjur district. Participants were selected purposively based on specific considerations and criteria according to the research objectives. The purpose of this study was to find out in-depth about strengthening student character through the internalization of religious character values carried out by teachers in schools.

This research uses interview, observation, documentation, and questionnaire data collection techniques. Interviews were used to obtain detailed information about the steps taken by the teacher in strengthening the student's character through the internalization of religious values. Observation is used with careful and real observations regarding the internalization of religious values. In addition, the researchers distributed questionnaires to find out the volume of religious values instilled by teachers. The questionnaire distributed to 20 teachers has four scale levels in its assessment. Scale 1=never, 2=sometimes, 3=often, 4=often. Furthermore, the researcher uses data reduction, data presentation, and concluding the data analysis technique while simultaneously checking the data's validity using credibility, transferability, dependability, and confirmability.

RESULTS AND DISCUSSION

Implementation of strengthening student character through internalization of religious values

All elements of the school play an essential role in the implementation of character strengthening through the internalization of religious values. Schools must provide the facilities needed to support the implementation of religious values so that the school's mission is to increase religious activities. In addition, another thing that is most important in strengthening the character of students in schools is the teacher's role in strengthening students' religious character.

The teacher must be a good role model for students in strengthening religious character (Kandiri & Arfandi, 2021). As much as possible, the teacher provides an example first so that students have role models. For example, teachers also participate in infaq when there are infaq activities, congregational prayers with students, and other religious activities at school. This is to the results of interviews with teachers:

Participant 18

The teacher's example is significant in applying religious values to students, where he can provide examples of implementing and applying them in various activities, so we as teachers not only invite students to play an active role in religious activities, but all school community support also provides examples or good deeds.

Participant 11

As a teacher, give examples of positive attitudes and actions that can be examples or role models for students, for example, not coming late to class, being friendly to all students and school residents, and praying with students.

The interviews with participants 18 and 11 show that exemplary leadership is essential in various learning activities. Every teacher is always an example for students so that they can imitate good actions. In line with the results of Karson's research (2019), teachers as role models should bring out more characters so that students can imitate the examples of their teachers. In addition, the teacher also becomes an ideal figure that his students can imitate by getting used to showing a good attitude according to etiquette and courtesy towards anyone, anywhere and anytime.

Apart from being a role models, teachers can play a role in supervising and guiding student activities, both during learning and outside of learning, so that these students will

later be more focused because, essentially, students need help from others to be able to solve problems and adapt to their environment (Sanusi et al., 2020; Sanusi & Albantani, 2021). As the results of interviews with Religion teachers.

Participant 19

When students memorize the suras in the Qur'an, I guide and direct them intensively, correcting errors in reading each verse so that the students unconsciously memorize them by themselves over time.

Participant 7

My role as a teacher is that every lesson or learning activity, from lesson planning, learning implementation, and learning evaluation, must still instill religious values. This is done because religious values are essential in shaping students' character.

Participant 12

One of my roles as a religion teacher is to give students the habit of how they do what we expect, such as greeting, giving good examples, giving practices, for example, praying, habituation of dhuha prayers, midday prayers, and congregational Friday prayers.

Based on the results of interviews with participants 19, 7, and 12 that the obligation or role of a teacher is not only to teach the material to students, but the teacher also always guides, directs, and inserts religious values into students in learning activities. This is in line with the opinion of Sauri et al., (2021) that to realize students who have religious attitudes. Teachers must integrate religious character values in learning planning, implementation, and evaluation.

In addition, the teacher should carry out habituation outside of classroom learning activities, such as dhuha prayers, midday prayers, and congregational Friday prayers. This is done so that the formation of students' religious character can also be embedded in classroom learning. This is in line with the results of the research by Cahyani & Dewi (2021) that the task of a teacher is not only to deliver learning materials, but in addition to being a teacher, he is also an educator of character, morals, and culture for his students. Strengthening religious character in the planning stage can be done by entering religious values from the learning implementation plan. Meanwhile, strengthening in the implementation stage of learning is carried out through initial activities, core activities, and closing activities, and those carried out by the teacher. Thus, the implementation of

character strengthening carried out by teachers through internalizing religious character values consists of strengthening characters in and outside the classroom.

Religious values are instilled in students

Religious culture that is carried out every day allows students to carry out these religious values without having to be coerced. If students' religious values have been appropriately embedded and nurtured by the teacher, then they will naturally grow into a solid religious spirit to prevent juvenile delinquency. According to Majid and Andayani (2011).

Table 1 Religious values instilled by teachers in students

Religious Values	Scale				N	Percentage
	1	2	3	4		
Worship Value			4	16	20	95%
Moral Value			5	15	20	94%
Sincere Value		3	12	5	20	78%
Value of Patience		3	14	3	20	75%
Trust Value			10	10	20	88%

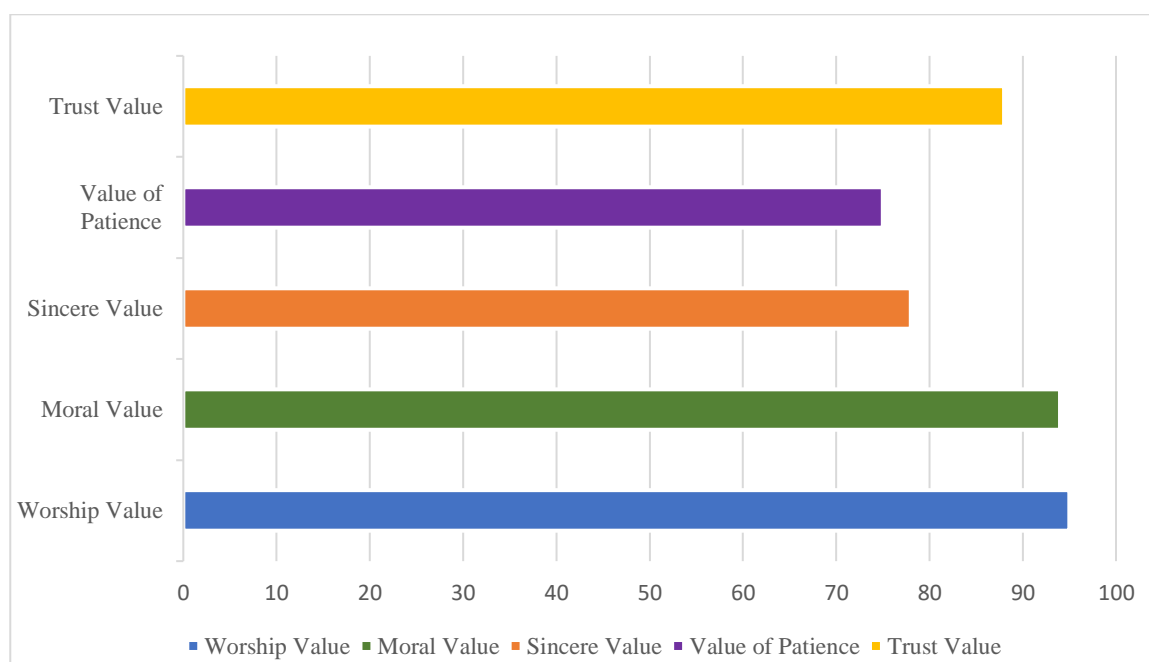


Figure 1 Percentage of Religious Values Internalized by Teachers to Students

Table 1 and Figure 1 explain that the highest percentage of religious values instilled by teachers in students is the value of worship, as much as 95%. At the same time, the

patient value has the lowest percentage, 75%. This shows that the value of patience must be increased again in its cultivation both in learning and outside the classroom.

1. Worship Values

The value of worship must be instilled in a student to know how important it is to worship and obey God. So to form the value of worship, it is necessary to inculcate the values of worship, both directly and indirectly. In addition, worship is human obedience to God, which is implemented in daily activities. The value of this worship is significant for students so that students realize the importance of worshipping Allah (Zuriah, 2011). In this case, several routine activities are carried out in schools based on the results of interviews and observations that can be translated into certain daily, weekly, and monthly routine activities. The routine activities carried out are dhuhur prayers in congregation, due prayers, Friday prayers, and Friday alms, which are programs of religious activities carried out by students.

This follows what was stated by the teacher when researchers conducted interviews about routine activities carried out in schools regarding the implementation of religious values.

Participant 20

Religious values or worship values at our school have a Friday worship program every Friday. In addition, every day, students pray to read the Koran and pray dhuhah before learning in class begins.

Participant 19

There are also alms Fridays where students are taught to share with others, and then Friday worship is with the congregational dhuhur prayer. Once a month, there are resource persons from outside the school environment to give religious lectures to students.

Participant 2

Every Friday, we carry out the dhuhah prayer, the second we convey to students to get used to giving good speeches and activities such as reciting the Koran. Memorizing short letters, praying, and each activity was given a control card to know that the student had memorized the letter.

Based on the results of interviews with participants 20, 19, and 2, what the teacher teaches students is the value of worship. Where there is Friday worship and praying

together in the field before entering class, the value of worship can shape students' character and familiarize them with carrying it out. Based on the results of interviews and observations, routine activities related to the value of worship are routine activities carried out every day, namely memorizing short letters, daily prayers, and reading Salawat for grades I to III of junior high school, which are carried out every day and dhuhur prayer according to a predetermined schedule, as well as Duha prayer and Friday prayers.

2. Moral Values

Morals are habits or attitudes deep in the soul, something that can be obtained and learned, and have unique characteristics that cause behavior by divine nature and common sense. Noble morals require humans to achieve their life goals, both happiness in this world and the hereafter. This principle views humans as individuals who can carry out religious and moral values in their lives because they already have a divine nature (Ramayulis & Nizar, 2009).

The moral is one of the religious values implemented in one of the junior high schools in Cianjur, reflected in students' behavior. As the results of interviews with participants 3 and 8 show that:

Participant 3

We teach students that when they meet their teacher, do not forget to greet, greet, and smile to create the value of students' religious character in good manners when meeting teachers and school principals. With their friends, they reprimanded them with greetings, smiles, and greetings.

Participant 4

Students always greet and then shake hands with the teacher. Even outside of class or school hours, students are accustomed to respecting their teachers or other people considered more mature such as the habituation of smiles, greetings, and greetings.

The results of interviews with participants 3 and 4 show that students are taught about ethics and good manners towards teachers and others. When meeting with any teacher, whether he teaches or not, they still have to say hello, say hello and kiss hands. Thus, commendable morals must be built from an early age.

3. Value of Trust

Trust is one of the characteristics of a prophet who can be trusted. In this case, the mandate in carrying out all programs of religious activities in schools is to be responsible

for everything programmed by the school. Based on the results of interviews with teachers that:

Participant 8

Students are taught to be responsible for carrying out a program of religious activities. In terms of the implementation of worship, students are taught to have the responsibility to carry out their obligations as Muslims by praying on time and without leaving it.

Participant 5

Students are taught to have a responsibility as students by obeying all the rules made by the school. When they violate, the teacher will reprimand them.

Based on interviews with participants 8 and 5, students are always taught to be responsible in carrying out religious activities. They are taught to be responsible from an early age, always to carry out their obligations as Muslims and not leave them. In addition, students must have responsibility for themselves in terms of regulations and learning. Students are responsible for doing everything the teacher assigns as homework to train and sharpen the brain. Thus, the responsibility of a student and teacher is an essential obligation in its implementation. Because each assumes responsibility, it is hoped that students can be responsible for carrying out religious activities and teachers can also be trustworthy in carrying out all their duties.

4. Sincere Value

The value of sincerity is a pure attitude in behavior and actions, solely for the sake of obtaining the pleasure of Allah SWT and without expecting anything in return from Allah SWT, both closed and open. With a sincere attitude, people can reach the highest level of inner and outer values, both personal and social. Likewise, in carrying out learning activities, one must be sincere. Because sincerely, the knowledge we get will be helpful to the world and the hereafter and get a high degree in the eyes of Allah (Majid & Andayani, 2011).

Base on the statement above, the purpose of sincere values is to be instilled to create a religious life in schools which is shown with sincere behavior by students. Based on the results of interviews with teachers:

Participant 1

At this school, alms Friday activities are carried out by getting students to give alms sincerely without coercion, and the money collected is given to people in need. Through alms Friday activities, students are taught to give alms sincerely so that students are accustomed to charity or alms sincerely.

Participant 10

Students at school are taught to carry out activities related to worship and students without being based on feelings of complaining. Because work done with a feeling of complaining will result in a less good job.

The results of interviews with participants 1 and 10 show that getting students used to doing Friday alms activities and carrying out and completing worship and learning tasks without complaining indirectly teaches them about sincerity.

5. The Value of Patience

Patience is a responsible attitude towards everything that happens to us, good or bad, something that befalls us. We should continue to be patient because something good and evil comes from Allah. We all come from Allah SWT. Of course, we return only to Allah SWT. So, patience is an inner attitude that grows because of awareness of the origin and purpose of life, namely Allah (Mustaqim, 2013).

The results of interviews with teachers regarding the inculcation of the value of patience in learning at school are as follows.

Participant 14

Instilling the value of patience in learning is done so that when students are faced with something good or bad, they still think positively, work hard, and never give up in dealing with it, especially in classroom learning. They must be patient following the lesson until it is finished according to the specified lesson time.

Participant 15

I advise students, usually containing advice or motivation to learn that must be listened to carefully by students. Even though students sometimes do not like it, they have to be patient in listening to it. Because there is nothing in vain when listening to this advice because it is beneficial for life, so it is very suitable to be heard. Furthermore, the teacher must pay attention to the fact that the advice does not deviate from religious teachings.

Based on the results of interviews with participants 14 and 15, the naming of the value of patience carried out by the teacher aims to make students focus, never give up, always think positively, and not be in a hurry to take part in learning in particular or daily activities in general. In addition, when the teacher directs students, some do not like it. In this case, teachers must be professional by showing patience in educating, guiding, and training students in learning because patient students are produced by teachers who are also patient in teaching.

CONCLUSION

This study describes the results of strengthening students' character through internalizing religious values by teachers in private junior high schools in the Cianjur district. The results of this study indicate several findings. First, the implementation of character strengthening carried out by teachers through internalizing religious character values consists of strengthening characters in and outside the classroom. The strengthening of character in the classroom is carried out by integrating religious values, such as values of worship, morals, trust, sincerity, and patience, into planning activities, implementation of learning, and evaluation of learning. Meanwhile, character strengthening in the classroom is carried out by habituating the dhuha prayer, the congregational midday prayer, the congregational Friday prayer, reading the Koran and prayer, and giving alms Friday second, that the highest percentage of religious values instilled by teachers to students is the value of worship as much as 95%. At the same time, the patient value has the lowest percentage, 75%. This shows that the value of patience must be increased again in its cultivation both in learning and outside the classroom. The researcher recommends further research on strengthening students' character through internalizing religious values in high schools and colleges to produce new and unique findings.

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