

The Role of Islamic Religious Education Teachers in Implementing Religious Culture among Grade VIII Students at SMP Negeri 1 Kulisusu, North Buton Regency

Sumarno¹, Abdul Rahim¹, Jufri¹

¹ Universitas Muhammadiyah Buton, Indonesia

ARTICLE INFO

Keywords:

Role;
Islamic Religious Education Teachers;
Implementing Religious Culture;
Students;
SMP Negeri 1 Kulisusu

Article history:

Received 2025-12-31

Revised 2026-01-29

Accepted 2026-03-05

ABSTRACT

This study examines the role of Islamic Religious Education (PAI) teachers in implementing religious culture among Grade VIII students at SMP Negeri 1 Kulisusu, North Buton Regency. Using a qualitative case study design, data were collected through in-depth interviews with key school stakeholders, observations of religious routines and student interactions, and analysis of relevant school documents. The findings show that religious culture is implemented through integrated habituation practices embedded in daily and periodic school activities, including greeting (salam), prayers before and after lessons, Qur'an recitation (tadarus) at particular moments, strengthening worship discipline, and infaq/charity practices aimed at fostering social care. These practices are sustained through four main mechanisms: habituation, teacher modeling, reinforcement, and monitoring. The study further reveals that PAI teachers play a strategic and multi-dimensional role as program planners, implementers and mentors, role models (uswah), motivators and moral counselors, and evaluators who monitor behavioral change and program continuity in coordination with homeroom teachers and the student affairs unit. Positive impacts are reflected in improved discipline, politeness, and increased participation of many students in religious activities. However, the effects are not evenly distributed due to differences in family support, peer influence, and students' personal motivation, as well as structural constraints such as limited time and varying classroom commitment. This study implies that strengthening school religious culture requires consistent routines, strong teacher modeling, educational reinforcement, and systematic coordination across school units, alongside enhanced school-parent collaboration. These elements are crucial to ensure the sustainable internalization of religious values and the development of students' religious character in early adolescence.

This is an open access article under the CC BY SA license.



Corresponding Author:

Jufri

Universitas Muhammadiyah Buton, Indonesia; jufriwabula1987@gmail.com

1. INTRODUCTION

Education is a fundamental phenomenon and a basic necessity in human life. (Harani, Sholihah, & Indrawati, 2021) It should not be understood merely as the transfer of knowledge, but rather as a conscious, planned, and continuous process to develop students' potential holistically covering intellectual, emotional, social, moral, and spiritual dimensions. In this sense, education functions as an instrument for "humanizing human beings," guiding individuals to recognize their identity, manage impulses and life choices, and take responsibility for themselves, their families, society, and the nation. Therefore, education becomes a crucial prerequisite for the sustainability of civilization: it shapes the quality of human resources, determines the direction of social progress, and serves as a foundation for national development. (Rahmi, Hasanah, & Anti, 2020)

The state's commitment to education is also affirmed through constitutional mandates. Article 31 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that every citizen has the right to education. (Widiatmaka, Mujahidah, Rahmap, & Arifudin, 2023) This provision implies that education is not merely an administrative service, but a state responsibility to ensure equitable, high-quality, and non discriminatory access. Equal access to education is essential to prevent social inequality while expanding citizens' opportunities to develop their capacities. However, meaningful education does not stop at guaranteeing access; it is also expected to produce individuals with strong character, ethics, and value orientation. (Rahmah, Jamin, & Abidah, 2023)

Within Indonesian society, character education and moral formation are strategic issues, especially as people face rapid changes driven by globalization, digitalization, and modernization. Global flows bring various consequences: easy access to information, lifestyle changes, shifts in value authority, and increasing moral challenges among adolescents. Schools as social institutions cannot remain neutral toward such changes. They are required to respond by building an educational ecosystem that not only emphasizes academic achievement but also cultivates goodness, discipline, exemplary conduct, and responsibility. Thus, schools need educational strategies that maintain a balance between mastery of knowledge and the strengthening of character. (Bararah, n.d.)

Islamic Religious Education (PAI) holds an important position in this effort. Normatively, Islam is understood as a comprehensive way of life (kaffah) based on Allah's guidance. The purpose of religiosity in Islam is not limited to ritual practice but is oriented toward forming individuals who are faithful, pious, and of noble character. (Wahid, Rohman, & Pahrudin, 2024) From an educational perspective, PAI serves as a vehicle for internalizing Islamic values that encourages students to understand, internalize, and practice Islamic teachings in daily behavior. Hence, PAI is not merely a school subject, but a formative process that emphasizes the transformation of values into character.

Institutionally, PAI in schools is expected to enhance students' faith, understanding, appreciation, and practice of Islam so that they become Muslims who are devoted to Allah and possess commendable morals in personal, social, national, and civic life. Practically, the success of PAI should not be measured only through test results or conceptual mastery, but also through behavioral indicators: discipline in worship, honesty, responsibility, social empathy, respect for teachers and parents, and self-control. This means PAI requires a bridge between knowledge (cognitive) and habituation so that learned values truly become part of students' identities. (Jufri et al., 2024)

This is where the relevance of a "religious culture" in schools becomes highly significant. Religious culture refers to a set of values, habits, symbols, and religious practices that are consistently fostered in the school environment through routines, exemplary conduct, and a structured system of guidance. It is not a temporary or ceremonial activity, but a continuous cultural process that forms a school climate conducive to the growth of students' religiosity. Religious culture practices may include daily routines (such as greetings, prayers, Qur'an recitation, congregational prayer), weekly or monthly programs (spiritual development sessions, charity/infaq, religious studies), and social ethics (politeness, discipline, tolerance, and social care). When managed systematically, school becomes not only a place for academic learning but also a space for character building and moral habit formation. (Jasmiara & Herdiansah, 2021)

Strengthening religious culture in schools is also closely linked to the concept of moral education (akhlak). In the Islamic intellectual tradition, akhlak is the core of education. The thought of Miskawaih, for instance, emphasizes that a good (and ethically “perfect”) human being is one who possesses noble character, and that learning is an ongoing effort to improve behavior. Consistent with this, Prophet Muhammad (peace be upon him) affirmed that a principal mission of prophethood is to perfect moral character. Therefore, value- and character-oriented education is a moral mandate inseparable from Islamic education. In modern schooling, this mandate requires concrete strategies so that morality is not only taught as a concept but lives as a daily habit.

Nevertheless, implementing religious culture in schools does not occur automatically. It requires design, leadership, supportive school policies, the involvement of all school members, and the central role of teachers particularly PAI teachers. PAI teachers hold a strategic position as educators, mentors, role models (uswah), motivators, and agents of change in cultivating religious values within the school environment. They do not only deliver content but also guide habituation, direct religious practices, provide moral mentoring, and collaborate with homeroom teachers, other teachers, and school leaders so that religious culture becomes a shared identity. In other words, the quality of religious culture is strongly influenced by PAI teachers’ capacity to design programs, demonstrate exemplary conduct, create habituation strategies that are relevant to adolescent development, and conduct continuous evaluation of character-building efforts. (A’yun, Awalluddin, & Hasan, 2024; Sadiyah, Kurniawan, & Anhar, 2023)

At the junior high school level, particularly in Grade VIII, students’ developmental stage is characterized by identity searching, the need for social recognition, and high exploratory tendencies. This stage can be both an opportunity and a challenge for strengthening religiosity. The opportunity lies in students’ growing ability to think reflectively and understand the moral reasoning behind values. The challenge is that students are also easily influenced by peer groups and popular culture, which may weaken religious habituation if it is not reinforced by a consistent school system. Therefore, examining how religious culture is implemented and how PAI teachers perform their roles becomes essential, as it can provide empirical insights into effective guidance strategies during early adolescence. (Anugerah et al., 2023)

Based on the above considerations, this study focuses on the context of SMP Negeri 1 Kulisusu, North Buton Regency. Each school as a social space has unique cultural characteristics, policies, and internal dynamics. Understanding the implementation of religious culture in this school—and how PAI teachers exercise their roles is expected to contribute both theoretically and practically: theoretically by enriching scholarly understanding of religious culture-building in junior high schools, and practically by offering recommendations for strengthening programs, habituation patterns, and character-building systems. Accordingly, this study is entitled “The Role of Islamic Religious Education Teachers in Implementing Religious Culture among Grade VIII Students at SMP Negeri 1 Kulisusu, North Buton Regency.”

This study is guided by two main questions: how religious culture is implemented among Grade VIII students at SMP Negeri 1 Kulisusu, North Buton Regency, and how Islamic Religious Education (PAI) teachers play their roles in initiating, managing, and strengthening that religious culture. In line with these questions, the study aims to systematically describe the forms, patterns, and mechanisms of religious culture as practiced in everyday school life, including habituation activities, school regulations, and the religious climate shaped through daily interactions among school members. In addition, it seeks to analyze the strategic role of PAI teachers as key actors in fostering students’ religiosity, particularly in program planning, implementation of religious activities, exemplary conduct (uswah), mentoring, motivation, and evaluation of the sustainability of religious culture. By integrating these two focuses, the study is expected to produce a comprehensive picture of the relationship between religious culture practices and the pedagogical contributions of PAI teachers in shaping the religious character of Grade VIII students, while also providing input for schools to strengthen policies and strategies for cultivating religious values consistently and sustainably.

2. METHODS

This study employs a qualitative approach with a case study design, as it seeks to gain an in-depth understanding of the implementation of religious culture and the role of Islamic Religious Education (PAI) teachers within the real context of SMP Negeri 1 Kulisusu, North Buton Regency, particularly among Grade VIII students. The research focuses on: (1) the forms and mechanisms of religious culture practices in the school environment, and (2) the role of PAI teachers in planning, implementing, guiding, and evaluating students' religious habituation. (Jufri, 2024)

The research participants were selected through purposive sampling, involving the PAI teacher as the key informant, the principal and/or vice principal for student affairs, Grade VIII homeroom teachers, several subject teachers, student organization leaders and/or Islamic extracurricular leaders (if available), and Grade VIII students chosen based on their involvement and experiences in religious culture programs. Data collection techniques consisted of: (1) in-depth interviews to explore perceptions, strategies, challenges, and supporting factors related to religious culture; (2) participant or non-participant observations of religious activities (such as greetings, prayers, Qur'an recitation, congregational prayer, charity/infaq practices, and other relevant guidance activities) as well as daily social interactions in the school setting; and (3) document analysis of school programs, activity schedules, school regulations, meeting minutes, guidance records, and relevant photographs/archival materials. (Lee et al., 2024)

Data analysis was conducted interactively through the steps of data reduction, data display, and conclusion drawing/verification. Trustworthiness was ensured through source and method triangulation, member checking with informants, and referential adequacy supported by relevant documentation. The study also applied research ethics, including informed consent, confidentiality of participants' identities, and the use of data solely for academic purposes. Through these procedures, the study is expected to provide a rich description and robust analysis of religious culture practices and the contribution of PAI teachers to students' religious character formation. (Panglipur, Triyani, Ashadi, & Trianggono, 2025)

3. FINDINGS AND DISCUSSION

The findings of this study are organized into two major themes: (1) the forms and mechanisms of implementing religious culture among Grade VIII students at SMP Negeri 1 Kulisusu, North Buton Regency, and (2) the role of Islamic Religious Education (PAI) teachers in initiating, strengthening, and evaluating the sustainability of that religious culture. The findings are presented descriptively based on interview data, school activity observations, and program documentation.

3.1 *Forms of Religious Culture Implementation among Grade VIII Students*

The implementation of religious culture at SMP Negeri 1 Kulisusu appears as a series of habituation practices integrated into daily routines and periodic school activities. In practice, religious culture is not only manifested through ritual worship, but also through the habituation of social ethics that reflect Islamic values such as politeness, discipline, and care for others.

First, religious culture is realized through the habit of greeting (salam), smiling, and friendly interaction when students enter the school environment and when they engage with teachers. This habit is positioned not merely as a formality, but as reinforcement of Islamic etiquette (adab) and respect. Observations show that Grade VIII students generally have become accustomed to greeting teachers, although the level of consistency varies. Some students demonstrate good spontaneity, while others still need reminders—especially when the school atmosphere is crowded or when students arrive late.

Second, the school promotes the habit of praying before and after lessons. This practice is carried out at the beginning and end of class sessions as a way to strengthen the spiritual dimension of academic activities. Based on observations, prayers are typically led by the class leader or a designated student, while teachers help maintain order and emphasize the meaning of prayer as part of learning discipline. Although this has become routine, variations in solemnity remain across classes; some

conduct prayers orderly, while others do so quickly, indicating the need for further reinforcement of discipline.

Third, religious culture is also visible through *tadarus* (Qur'an recitation) or the reading of Qur'anic verses at certain moments (for example, before particular lessons, during guidance sessions, or as part of special religious programs). The *tadarus* program is considered effective in providing a space for Qur'anic literacy development and strengthening the school's religious atmosphere. However, its implementation is influenced by scheduling, time availability, and the readiness of facilitators. *Tadarus* tends to run more optimally when there is direct mentoring from PAI teachers or student leaders of religious activities.

Fourth, a prominent form of religious culture is the strengthening of worship discipline, particularly in relation to prayer (if the school organizes congregational prayer or prayer guidance at certain times). This reflects the school's effort to instill religious habits in practical terms, not merely cognitively. Observations indicate that students who actively participate in these activities tend to behave more orderly, whereas those who are less involved require persuasive approaches and consistent supervision.

Fifth, religious culture is expressed through the habit of giving *infaq* (charitable contributions) on certain days or during religious events. This practice is not always mandatory; rather, it is developed as a learning process to nurture social care, cooperation, and solidarity. The findings indicate that *infaq* serves as an effective medium for building empathy, although the amount and consistency depend significantly on parental support and the economic conditions of students' families. The school emphasizes sincerity and participation according to students' abilities.

Beyond ritual practices, the implementation of religious culture is also reflected in students' social behavior, including the use of polite language, respect for teachers, avoidance of conflict, and reinforcement of norms through school regulations. In the context of Grade VIII, religious culture contributes to strengthening self-control and discipline. Nevertheless, some behaviors still require guidance, such as tardiness, the use of impolite language in peer interactions, or inconsistent participation in religious activities.

3.2. Mechanisms and Patterns of Religious Culture Management

The findings show that religious culture at SMP Negeri 1 Kulisusu operates through the mechanisms of habituation, modeling, reinforcement, and monitoring. Habituation is developed through repeated routines until they become social norms within the school. Modeling is especially evident when teachers particularly the PAI teacher demonstrate etiquette, discipline, and religious attitudes in daily interactions. Reinforcement is provided through advice, motivation, rule clarification, and appreciation for classes or students who display orderly behavior. Monitoring is carried out through the involvement of homeroom teachers, duty teachers, and coordination with the student affairs division. However, structural challenges were also identified, such as limited time due to a dense academic schedule, varying commitment levels across classes, and differences in students' family backgrounds. Peer environment and smartphone use also influence students' concentration in guidance activities. Therefore, program consistency depends heavily on internal coordination within the school.

3.3. The Role of PAI Teachers in Implementing Religious Culture

The role of the PAI teacher in this study is particularly evident in several aspects. First, the PAI teacher functions as a program planner, contributing to the development and direction of religious habituation programs in collaboration with the school. The teacher helps determine priority activities that are realistic, adapts them to school conditions, and integrates religious culture within PAI instruction. The teacher also ensures that activities are not merely ceremonial but oriented toward character-building goals.

Second, the PAI teacher serves as an implementer and mentor. In daily activities, the PAI teacher often becomes the main driver of tadarus, worship guidance, reinforcement of etiquette, and moral strengthening when violations occur. The teacher also applies persuasive approaches, especially toward less active students, by emphasizing internal motivation and the meaning of worship in adolescent life.

Third, the PAI teacher acts as a role model (*uswah*). Observations indicate that the teacher consistently demonstrates religious behavior in communication, disciplinary practices, and participation in activities. This exemplary conduct is important because junior high school students tend to learn more effectively through real examples than through instructions alone. When the PAI teacher maintains a warm yet firm attitude, students respond more positively and activities become more orderly.

Fourth, the PAI teacher functions as a motivator and moral counselor. The teacher does not only provide general advice but also offers guidance to specific students who experience disciplinary issues or social conflicts. This guidance is delivered through dialogue, value reinforcement, and reflective invitations so that students understand the moral consequences of their actions. This role is crucial in fostering awareness rather than mere compliance.

Fifth, the PAI teacher acts as an evaluator. Evaluation is conducted informally through observation of changes in student behavior, participation in activities, and class discipline. The teacher coordinates with homeroom teachers and the student affairs team to follow up with students who need further guidance. In this context, evaluation emphasizes continuous improvement and mentoring rather than assessment alone.

3.4. Impacts and Implications of Religious Culture Implementation

The study finds that religious culture has a positive impact on most Grade VIII students, particularly in terms of discipline, interaction ethics, and increased participation in religious activities. Students who are actively involved tend to demonstrate more orderly behavior, greater respect for teachers, and better worship awareness. On the other hand, the impact of religious culture is not evenly distributed among all students because it is influenced by family factors, peer environments, and personal motivation. Overall, the findings confirm that religious culture implementation at SMP Negeri 1 Kulisusu has been carried out through routine habituation and guidance programs, supported by the significant role of the PAI teacher as a planner, mentor, role model, motivator, and evaluator. Nevertheless, program sustainability requires stronger school coordination, consistency among teachers, parental support, and guidance strategies that are more adaptive to the characteristics of Grade VIII adolescents. With these improvements, religious culture has strong potential to become an effective instrument for shaping students' religious character more evenly and sustainably.

The findings indicate that religious culture at SMP Negeri 1 Kulisusu is implemented through a pattern of habituation (greetings/salam, prayers, Qur'an recitation, worship discipline, and *infaq/charity*) integrated into school routines and strengthened through modeling, reinforcement, and monitoring. This pattern aligns with the theory of habituation in character education, which emphasizes that values are more likely to be internalized when they are practiced repeatedly and consistently until they become habits. Within the character education framework, religious habituation functions as a "moral environment" that encourages students not only to know values, but also to practice them in real-life situations. (Rahayu, Heviana, & Sari, n.d.)

From the perspective of Bandura's Social Learning Theory, the effectiveness of religious culture programs is strongly influenced by the quality of modeling. The finding that the PAI teacher acts as a role model (*uswah*) and is able to create a warm yet firm learning atmosphere confirms the principle of observational learning: students tend to imitate the behavior of figures who are perceived as authoritative, consistent, and emotionally approachable. When the PAI teacher demonstrates exemplary conduct through communication style, disciplinary guidance, and active participation in

religious activities, students' religious behavior is more easily shaped because values are presented as a "living example," not merely as normative instruction. (Prihari Darwiyono, 2022)

Furthermore, the reinforcement mechanisms identified such as advice, motivation, clarification of rules, and appreciation are consistent with behaviorist principles that behavior can be strengthened through the consequences that accompany actions. However, this study also shows that effective reinforcement is not primarily punitive, but rather persuasive and educational. This is consistent with contemporary moral and character education approaches that view discipline as a process of building awareness and responsibility, not merely compliance.

The finding of varying consistency across classes and the influence of family background and peer environment suggests that students' religiosity cannot be explained solely through school-based interventions. In Bronfenbrenner's Ecological Systems Theory, students' behavior is shaped by interactions across multiple systems: family, school, peers, and media culture. Therefore, the uneven impact of religious culture can be understood as a consequence of differences in mesosystem support (school-family connections) and exosystem influences (the wider social environment). The implication is that strengthening religious culture will be more effective when schools enhance collaboration with parents and build continuous communication for character guidance. (Nugraha, Mufti, & Murtafiah, 2025)

In terms of school governance, the finding that religious culture operates through routines and shared norms can be explained through the concept of school culture, namely a set of values, habits, and practices that become an institution's identity and influence the behavior of its members. A strong religious culture requires collective consistency; thus, coordination among teachers, homeroom teachers, and student affairs staff becomes a key factor for sustainability. Within Islamic education, the orientation of habituation also aligns with the central goal of akhlak (moral character) formation, as emphasized in classical scholarship such as Ibn Miskawayh, who argues that education ultimately aims at good character through continuous training (riyadhah) and sustained habituation. (Azizaturrosyidah, Amali, & Ahsan, 2023)

In conclusion, this discussion highlights that implementing religious culture in schools is not simply about "adding religious activities," but about building a coherent system: (1) consistent routines, (2) teacher modeling especially the PAI teacher as a primary driver, (3) educational reinforcement, and (4) school family synergy. If these four elements are strengthened, religious culture has strong potential to become a strategic instrument for shaping Grade VIII students' religious character more evenly and sustainably.

4. CONCLUSION

The conclusion of this study confirms that the implementation of religious culture among Grade VIII students at SMP Negeri 1 Kulisusu, North Buton Regency, has been carried out through habituation integrated into school routines, such as greetings (salam), prayers before and after lessons, Qur'an recitation (tadarus) at certain moments, strengthening worship discipline, and infaq practices as a means of cultivating social care. This religious culture is managed through mechanisms of habituation, exemplary conduct, reinforcement, and monitoring, which together create a school climate that is more conducive to the development of religious values and ethical student interactions. The role of Islamic Religious Education (PAI) teachers is proven to be highly strategic as program planners, implementers and mentors of activities, role models (uswah), motivators as well as moral counselors, and evaluators who monitor behavioral changes and program sustainability in coordination with homeroom teachers and the student affairs unit. Positive impacts are reflected in improved discipline, politeness, and participation of most students in religious activities, although these effects are not evenly distributed due to family factors, peer influences, and personal motivation. Therefore, sustaining religious culture requires strengthened coordination among teachers, consistent implementation across classes, supportive school policies, and stronger synergy with parents so that the internalization of religious values can occur more evenly and sustainably.

REFERENCES

- A'yun, Q., Awalluddin, & Hasan, A. M. (2024). Optimizing Digital Pedagogy in Education: Exploring Human Resource Management Approaches. *Mimbar Ilmu*. Retrieved from <https://api.semanticscholar.org/CorpusId:277170267>
- Anugerah, R. B., Nurul, M. A., Sragen, H., Kajian, J., Islam, K., Bagus, R., & Pendahuluan, A. (2023). Transformasi Madrasah dalam Menghadapi Tantangan di Era Society 5.0. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*. Retrieved from <https://api.semanticscholar.org/CorpusId:267104486>
- Azizaturrosyidah, U., Amali, M. F., & Ahsan, M. (2023). Penerapan Manajemen Guru Berbasis Madrasah dalam Meningkatkan Mutu Pendidikan. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 9(1), 431–447.
- Bararah, I. (n.d.). *Efektifitas Perencanaan Pembelajaran dalam Pembelajaran Pendidikan Agama Islam di Sekolah*. 131–147.
- Harani, M. N., Sholihah, E., & Indrawati, D. (2021). Konsep Pendidikan Karakter Menurut Imam Al-Haddad dan Relevansinya dengan Pendidikan Karakter di Indonesia. *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme*. Retrieved from <https://api.semanticscholar.org/CorpusId:246655894>
- Jasmira, M., & Herdiansah, A. G. (2021). Kenakalan Remaja Di Kalangan Siswa Sekolah Menengah Atas Di Bandung: Studi Pendahuluan. *Aliansi: Jurnal Politik, Keamanan Dan Hubungan Internasional*, 2021(September), 169–174.
- Jufri. (2024). *Pengembangan Teknologi Pembelajaran Interaktif Berbasis Video Animasi pada Pelajaran Pendidikan Agama Islam di Sekolah Dasar*. 4, 416–432.
- Jufri, Rahim, A., Ode, L., Djalia, S., Jusu, L., Alfaharizman, M., & Nikmat, A. (2024). *Sosialisasi Anti Bullying Melalui Media Animasi sebagai Upaya Edukasi dan Pencegahan Dikalangan Pelajar*. 2(2), 41–51.
- Lee, D., Arnold, M., Srivastava, A., Plastow, K., Strelan, P., Ploeckl, F., ... Palmer, E. (2024). The impact of generative AI on higher education learning and teaching: A study of educators' perspectives. *Computers and Education: Artificial Intelligence*, 6(October 2023), 100221. <https://doi.org/10.1016/j.caeai.2024.100221>
- Nugraha, A., Mufti, M. Al, & Murtafiah, N. H. (2025). Implementasi manajemen berbasis madrasah di mts minhajul haq purwakarta. *UNISAN JURNAL*, 04(1), 78–89.
- Panglipur, I. R., Triyani, S., Ashadi, F., & Trianggono, M. M. (2025). Penguatan Peran Orang Tua Melalui Pendidikan Ahlak dan Potensi. *Jurnal Pengabdian Masyarakat*, 5(1), 137–146.
- Prihari Darwiyono, A. A. R. (2022). Analisis Tiga Pilar Manajemen Berbasis Madrasah Dalam Rangka Peningkatan Mutu Pendidikan. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 509–532. <https://doi.org/10.30868/im.v4i02.2469>
- Rahayu, I. G., Heviana, E., & Sari, M. (n.d.). Implementasi manajemen berbasis sekolah dan masyarakat dalam lembaga pendidikan islam. *Diklat Review: Jurnal Manajemen Pendidikan Dan Pelatihan*, (137).
- Rahmah, C. N., Jamin, H., & Abidah, A. (2023). Pendidikan Karakter Siswa dalam Meningkatkan Kesadaran Kebersihan Lingkungan di MIN 3 Aceh Barat. *AR-RIAYAH: Jurnal Pendidikan Dasar*. Retrieved from <https://api.semanticscholar.org/CorpusId:260754959>
- Rahmi, R., Hasanah, A., & Anti, S. (2020). Konsep Pendidikan Karakter Pada Sekolah Inklusi Tingkat Usia Dasar. *Unknown*. Retrieved from <https://api.semanticscholar.org/CorpusId:234464610>
- Sadiyah, K., Kurniawan, R. Y., & Anhar, M. S. (2023). Upaya Meningkatkan Hasil Belajar Peserta Didik melalui Penerapan M-Learning Berbasis Android dengan Pembelajaran Kontekstual. *Nusantara: Jurnal Pendidikan Indonesia*. Retrieved from <https://api.semanticscholar.org/CorpusId:265274173>
- Wahid, L., Rohman, M. Z., & Pahrudin, A. (2024). *Implementasi Metode Pembelajaran Aktif dalam Pembelajaran Pendidikan Agama Islam di Sekolah Menengah : Tantangan dan Peluang*. 7, 211–218.
- Widiatmaka, P., Mujahidah, N., Rahmap, R., & Arifudin, A. (2023). Pendidikan karakter melalui karang taruna untuk membangun karakter sosial pada generasi digital native. *Jurnal Pendidikan Karakter*. Retrieved from

<https://pdfs.semanticscholar.org/a705/497754bfda8744b08d3d5253858b74cb4bdd.pdf>

