

**INTERNALIZATION OF VALUES IN FORMING STUDENT CHARACTERS THROUGH EXTRACURRICULAR ACTIVITIES OF TAHFIDZUL QUR'AN AT PRIVATE SD GENERATION OF NATION MEDAN LABUHAN**

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**Abstract**

This study aims to determine (1) how the spiritual values in the extracurricular activities of Tahfidzul Qur'an in SD Swasta Generasi Bangsa(3) What are the obstacles in instilling spiritual values through extracurricular activities on Tahfidzul Qur'an to shape the character of students at SD Swasta Generasi Bangsa. This research is a type of qualitative research with a descriptive approach. In the process of collecting data, researchers used observation, interview and documentation methods. The results show that (1) the spiritual value of the extracurricular activities of Tahfidzul Qur'an is divided into 3 values, namely the value of faith/faith obtained through reciting prayers and Asma'ul Husna, muraja'ah surah and its verses, and always loving the Alqur'an. reading it, the value of piety / worship lies in reading the Alqur'an which is included in worship and other worship practices such as prayer both sunnah and compulsory, moral value lies in the authority of a teacher and the advice given so that students always say good, polite, respect people others and are afraid to commit immorality. (2) The process of cultivating spiritual values is carried out through extracurricular activities of Tahfidzul Qur'an with habituation, the method used in learning is a combined method, the learning strategy emphasizes the role of the supervisor, daily evaluation by checking memorization, monthly evaluation with verse connecting games, and evaluation. semester with the Tahfidz exam. From the internalization of spiritual values in the extracurricular activities of Tahfidzul Qur'an, it forms character in students, namely religious, disciplined, and friendly / communicative. (3) Obstacles in instilling spiritual values in shaping student character through extracurricular activities of Tahfidzul Qur'an are student awareness, very limited learning time, and there is no good collaboration between schools and parents. The solution to these obstacles is the reward and punishment method, time efficient learning of Tahfidzul Qur'an, as well as parents who control their children at home and accompanied by a connecting book.

**Keywords:** Spiritual Value, Tahfidzul Qur'an Extracurricular, Character.

**INTRODUCTION**

This character issue is not completely ignored by educational institutions. However, the facts shown in the field regarding the decline in character in the surrounding community indicate that there is a failure in educational institutions in terms of growing Indonesian people with character or

noble character. Such as cases of truancy during class hours, students fighting, bullying cases around the school, or even the murder of a teacher by a student.

People who have character and both individually and socially are those who have good character, morals and character, so talking about character issues is something that is very important and fundamental to discuss. Given the urgency of character, educational institutions have a responsibility to instill it either through intracurricular, co-curricular, hidden curriculum and extracurricular activities.

In extracurricular activities, the formation of student character will be easily done through the cultivation of spiritual values in it. Spiritual attitude is reflected in the way a person is intelligent in managing and utilizing the meanings, values, and qualities of his spiritual life. We can see this from the application of his attitude in everyday life. People who have a good spiritual attitude will certainly tend to reconcile disputes, be generous, put the interests of others first, be humble, like to help, surrender, love for Allah, be obedient, maintain self-respect, forgive and honor others.

Spiritual values that are internalized into extracurricular activities will be able to shape the character of students, because extracurricular can be used as a tool to increase intelligence, ability, development of attitudes, increase self-potential and can form responsible, intelligent, creative personalities in students.

The problem of morality among students today is one of the educational problems that must get the attention of all parties. When we talk about the development of students in practicing the religious teachings they receive, we are often disappointed with the reality on the ground. Religion should be the basis and foundation of all their life behavior. But in fact, the experience of religious lessons among students has not been fully satisfactory and many applications of religious lessons have not been fully realized.

Notonegoro in Rokhmah (2016: 8) spiritual/spiritual value is something that is related and needed by spiritual. These spiritual values include four, namely:

1. Religious values are values that contain a view of life and can be believed to be true, such as the values contained in the holy book.
2. Aesthetic value, is the value of the element of human taste (feeling or aesthetics), aesthetic value is the value of beauty, for example regional art or appreciation of a song.
3. Moral value is a value regarding the good or bad of an action, for example the smoking habit of school children.
4. The value of truth/empirical, is the value that is the result of thinking using reason/ratio. The value is the facts that occur (logic / ratio) such as science that the earth is round.

The stages or processes of internalizing Islamic values are: (Muhaimin et al, 1993: 125-126).

1. Value transformation stage. At this stage the teacher only communicates good and bad values to students, which is purely verbal communication.

2. Value transaction stage, at this stage two-way communication or interaction between students and teachers is carried out. In this stage, there is reciprocal communication. The teacher does not only provide information about what is a good grade and what is a bad grade. The teacher also gives a real example to the students. And students are also expected to practice what they have learned.
3. The transinternalization stage, ie this stage is more than just a transaction. At this stage, the teacher is no longer seen based on the physical, but also the personality. Likewise with students, they respond to teachers not only in terms of their movements and physical appearance but also in terms of their personality. So it can be said that this internalization is a reciprocal communication between two personalities, each of which is actively involved. (Muhaimin, 1996:153).

So, internalization of values is very important to be done in schools through compulsory learning in the field of study or through extracurricular activities. At the stage of internalizing spiritual values, there are many challenges of globalization and cultural transformation experienced by students. Religious values and morals are very functional at this time. (Muhammad Nurdin, 2014:126).

The internalization process is pursued with the following steps:

1. Listening, namely education provides a stimulus to students, and students catch the given stimulus.
2. Responding, namely students begin to be instilled in understanding and love of certain values so that they are able to understand these values, and are able to give arguments.
3. Organization, students begin to be trained to be able to regulate and control their personality system. The personality is then adjusted to the existing values.
4. Characterization, when the personality is set based on certain values and is done repeatedly and continuously, then the personality will stay in the heart, speech and actions. This is in line with the goals of religious education, especially education related to matters of faith, worship, and morals.

There are three reasons that make a person spiritually hampered, namely: (Masganti, 2011:29): (1) It doesn't develop some part of itself at all, (2) Has developed some parts, but disproportionately, and (3) Conflicting/poor relationship between parts.

Stimulating attitude change in a person is not an easy thing to do, because there is a tendency for attitudes to persist. There are many things that make it difficult to change an attitude, including: (Slameto, 2017:190): (1) There is support from the environment for the attitude in question, (2) There is a certain role of an attitude in a person's personality, (3) It works on the principle of maintaining balance, (4) The work of the principle of activity, (5) There is a person's tendency to avoid contact with data that contradicts attitudes, and (6) There is an attitude that is not rigid on some people to defend their opinions.

## **RESEARCH METHODS**

This study uses qualitative research methods, namely to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others, holistically and by way of description in the form of words and language, in a special natural context. and by utilizing various natural methods, and in reasonable field situations as they are without manipulation. Data was collected through observation, interviews, and documentation. The data analysis technique used is the Miles and Huberman (1984) model, namely data reduction, data display and conclusion and verification.

## **RESEARCH RESULT AND DISSCUSSION**

Spiritual values can be obtained by religious rituals and practicing the core of religion that is directly related to God or His creatures in this case conducting learning programs in extracurricular activities Tahfidzul Qur'an has spiritual value in its activities. Spiritual values are divided into 3 kinds, namely the value of faith (Tawhid), the value of piety (worship), and moral values.

### **a. Value of Faith (Tawhid)**

The value of one's faith is closely related to belief without any hesitation to do something that has been believed and believed. One's faith can be seen from the piety to perform worship as gratitude for all the gifts that the creator has given to his servants. The value of faith (Tawhid) contained in the extracurricular Tahfidzul Qur'an carried out by students such as:

1. Reading prayers and Asmaul Husna before studying, teaches students to realize that humans as servants of Allah must always ask for help and protection from Allah.
2. Reading one surah and its meaning can increase students' faith, because the meaning of each surah provides knowledge about life and how to live a right life and the Qur'an as a guide for all humans.
3. Familiarizing students to read the Qur'an and murajaah can foster love for the Qur'an. The love that has been embedded will be difficult to lose and if one day leaves the Qur'an there will be a very deep sense of regret for each student because reading the Qur'an has become a necessity in his life as well as eating.

### **b. The Value of Piety (Worship)**

A person's piety is reflected through his worship and righteous deeds. Among the forms of the value of piety (worship) through Tahfizul Qur'an extracurricular activities, namely:

1. Duha prayer outside of Tahfidzul Qur'an activities and five daily prayers outside of class hours.
2. Maintain memorization and worship by not committing disobedience because it can be a barrier in memorizing.

3. Get used to reading the Qur'an with the correct manners.

Extracurricular activities have several values of piety, namely students are more enthusiastic to immediately carry out both sunnah and obligatory prayers, students become superior in Islamic studies.

#### c. Moral Value

Students' moral values are formed from Tahfidzul Qur'an extracurricular activities such as getting used to:

1. Communication etiquette teaches students to speak politely, gently, afraid to lie and not to interrupt other people's conversations.
2. Queuing culture teaches students to be patient in everything so students know that all humans have rights.
3. Mutual respect instills affection and love for fellow students.
4. Discipline teaches students to always be ready without delaying good things, because something good if delayed brings bad problems.

Morals in Tahfidzul Qur'an are good student communication etiquette, queuing culture, respect for fellow friends, then discipline which may be caused by the regulations made by the Tahfidzul Qur'an Advisor teacher.

#### 1. The Process of Instilling Spiritual Values in Shaping Students' Character Through Extracurricular Activities Tahfidzul Qur'an in Generation Nation Private Elementary Schools

The way in which spiritual values are instilled in students is done by habituation to students such as: Reading prayers, Reciting songs of hijaiyah letters, Reading Asmaul Husna, Reading a selected surah and its meaning, Memorizing is done by each student with the method of listening to each other, Depositing Each student takes turns, singing the song "Allahummarhamna bil qur'an" when the lesson is over and Watching videos and sirah of the memorizers of the qur'an Playing continued verses. By getting used to it will make the habit automatically embedded in each individual permanently.

Instilling the value of monotheism by reading a prayer at the beginning of the lesson then continued reading Asmaul Husna. This will increase students' faith, that all activities carried out must be included by Allah in these activities by reading prayers and asking for help in each activity. In addition, reading Asmaul Husna together instills into students the attributes of Allah, indirectly introduces who Allah is and His greatness, reading Asmaul Husna to remember Allah.

Instilling the value of monotheism by reading a selected surah and its meaning together, reading the meaning of one surah will make students understand the meaning contained in the verses of the Qur'an so that they can increase their faith.

Planting the value of monotheism by memorizing can strengthen the memory of the contents of the Koran. The contents of the Koran and its contents contain a lot of knowledge and when students read, memorize and practice the contents of the Koran in life, humans are protected from all bad things and create a sense of love for the Koran.

Instilling the value of piety/worship by reading the Qur'an, because the memorization process must also be preceded by reading. Because reading the Qur'an is included in worship. The inculcation of the value of piety/worship is also based on the rules that have been made by the Tahfidzul Qur'an supervisor teacher, because with that children will always perform routine and timely worship, such as the Duha prayer and the five daily prayers.

The cultivation of moral values is reflected through the regulations that have been made by the Tahfidzul Qur'an supervisor teacher, so that students become disciplined, and can also be reflected through the teacher's example and the teacher's advice that those who memorize the Qur'an should be afraid of disobedience, because disobedience will complicate the memorization process. . This is what makes students behave well, maintain etiquette, and say good and not criticize.

If analyzed more deeply, the method used by Generation Nation students in memorizing the Qur'an is a combined method. In memorizing, according to their respective abilities, students are free to choose the method or method they use. It can be seen that the method used is the Talqin method, namely by memorizing one by one the verses that they want to memorize. In addition, students also use the sima'i method, namely memorizing by listening to something reading to memorize it. This method is usually done by students playing their memorization in front of the teacher, or called "memorization deposit" and accompanied by other innovations such as lecture explanations from the teacher, watching videos, and games. Students who have memorized are then signed the additional results of their memorization in their respective Tahfidz books.

The method used by the Tahfidzul Qur'an Supervisor is also appropriate by paying attention to several aspects such as goals, teacher abilities, student abilities, materials, facilities and time considerations as stated by Hafsah (2016: 24).

The success of planting the character of the Generation Nation Private Elementary School through Tahfidzul Qur'an Extracurricular activities is supported by the active role of teachers in functioning of communication books related to student memorization and student behavior records. In guiding students at home, the school strives for parents to also be involved in guiding and supervising their children at home, so a connecting book is made. This is in line with what Mulyasa (2013:161-162) said about the importance of establishing communication with students' families by using forms and notes that are sent regularly, so that families can monitor and know the progress of their children.

Evaluation in Tahfidz learning is carried out in various ways, including verse guessing games every month, and the Tahfidz exam which is conducted at the end of each semester. Evaluation is used to determine the level of students' memorization of the verses they have memorized. There are 4 aspects to be seen, namely recitation, fashehah, fluency and attitude.

The strategy carried out in inculcating spiritual values cannot be separated from the role of a mentor teacher, the process of inculcating spiritual values to shape the character of students carried out by the Tahfidzul Qur'an Coaching Teacher is as follows: (1) Always give and repeat explanations to students about the etiquette of memorizing the Qur'an, (2) Showing students motivational stories for memorizing the Qur'an while explaining that a memorizer of the Qur'an must match what he memorizes with the behavior he maintains, (3) Giving an example to students by showing that the teacher never comes late, is polite and speaks softly, (4) The coach teacher always emphasizes that students continue to read the Qur'an and always remind, and the teacher provides rules so that students who take part in the Tahfidz Qur'an program are always disciplined, and (5) The teacher has a sincere intention to teach Tahfidz to his students, this is evidenced by his gentle demeanor to students and says he only hopes for the pleasure of Allah SWT.

What has been done by the Tahfidzul Qur'an Supervisor is in line with what was expressed by Brooks and Goole in Abdul Majid and Dian Andayani tazkirah theory (Abdul Majid and Dian Andayani, 2012: 54).

Namely the tactics of character education & internalization of values must have three stages, namely Moral Knowing / Learning to Know, Moral Loving / Moral Feeling, & Moral Doing / Learning to Do, namely using Show examples, Direct (give guidance), Encourage (give motivation), Zakiyah (plant a sincere intention), Continuity (a process of habituation to learn, behave, and do), Remind, Repetition (repetition), Organize, Heart (touch his heart).

From the various spiritual values contained in Tahfidzul Qur'an that have been running well, from the 18 characters presented by the Ministry of National Education, from internalizing spiritual values in extracurricular activities of Tahfidzul Qur'an there are 3 main characters formed, including religious, disciplined, and friendly. /communicative.

#### a. Religious

Attitudes that show obedience in carrying out religious orders and being able to be tolerant to followers of other religions are religious values contained in the explanation of the Ministry of National Education. The description is then explained in more detail in the indicators. The learning process of Tahfidzul Qur'an includes all aspects of the listed religious indicators, so it can be said that these extracurricular activities shape the religious character of students.

The spiritual values contained in Tahfidzul Qur'an learning are carried out by habituation of activities such as the rules of being a priest for the group of brothers during the Duha prayer outside of Tahfidz learning hours in turns, praying 5 times a day, and being afraid to behave disgracefully because they understand the etiquette of a memorizer of the Qur'an. 'an, always get used to being close to the Qur'an, so that students get used to practicing what they learn. The attitudes and behavior of students who listen to the mentor teacher, and the process of memorizing the Qur'an which goes according to plan and students who successfully carry out religious teachings even though it begins

with habituation, have proven the embedded religious character in students. In line with what Muhibbin Syah (2011:40) said that children's development must be followed by good habituation because development is a process of developmental stages to move forward, so that whatever is accustomed will automatically be embedded in him.

#### b. Discipline

The existence of a queuing system and rules made by the Tahfidzul Qur'an supervisor teacher in the learning process teaches and fosters disciplined character in students. The character of discipline is applied to: the discipline of praying before and after learning, the discipline of arriving at the place of study on time, the discipline of repeating the memorization, and the discipline of depositing the memorization.

#### c. Friendly/Communicative

This character arises because of the togetherness in memorizing. They take turns doing tasmi' and reminding each other when they are wrong. The existence of games that are specifically programmed in learning, in addition to having an impact so that students do not get bored in memorizing. It turns out that this can strengthen the friendship between fellow Tahfidz students.

## 2. Obstacles in Instilling Spiritual Values Through Extracurricular Activities Tahfidzul Qur'an to Shape Students' Character in Generation Nation Private Elementary Schools

Barriers in implementing the internalization of spiritual values on students such as students who are less obedient to the rules that have been made and agreed upon. The rules that have been made should not be violated because if they no longer exist, it means following an activity because they do not follow the agreed rules. The existence of encouragement from the habit of hanging out with a bad environment / friends who are not good for student growth sometimes makes students violate the agreed rules not based on their wishes but just following their friends.

In addition to the obstacles that have been described, there are other obstacles in the extracurricular Tahfidzul Qur'an, namely the implementation time and hours that are less effective, because they are carried out during the day. Activities carried out during the day make them sleepy and weak. things that students often do when they are lazy to participate in learning activities they choose to play with their friends. The actions that students often do include making noise while studying, withdrawing class and disturbing their friends who are focusing on memorizing.

Parental support to participate in controlling their children at home also does not go unnoticed, because children's interactions at home are fully controlled by parents at home, the environment being the dominant factor that can affect a child's character. In line with Haidar (2016: 86-88) there are external factors that can affect the character of children, namely those caused



by the environment, culture and culture. As we are experiencing today as a negative impact of advances in science and technology and globalization. The progress of this era has a lot of negative impacts without denying the positive impacts. It is possible for children to play android all day without supervision, this is what is feared to be a boomerang that destroys children's character in the current technological era. The task of forming a child's character cannot be fully delegated by the teacher as an educator at school, the teacher can only supervise the child as long as the child is in school in learning, so when outside it is necessary for parents as a shield to supervise children, there must be cooperation between teachers, parents and even the community. to maintain the character of the child. When children are given the rules of learning Tahfidz al-Qur'an, they must keep their obligatory prayers at home, then parents must also supervise at home, good communication is needed between teachers and parents so that the main goal of learning Tahfidz and forming good student character is.

Every obstacle/obstacle faced certainly has a solution to overcome it as well as obstacles in Tahfidzul Qur'an extracurricular learning, both from schools and teacher initiatives. The solutions to overcome the obstacles/barriers to internalization of spiritual values in Tahfidzul Qur'an activities to shape student character are as follows:

1. The teacher uses a special method of character building, not only exemplary and advice, but in this learning, rewards and punishments are needed so that students have the awareness to continue participating in the Tahfidz extracurricular program, even if they are forced to. The figure of the teacher is needed by students, in school students interact a lot with teachers. So, teachers are needed as role models and play a role in raising students' enthusiasm, so teachers are expected to be able to become idols and motivators for students in memorizing the Qur'an accompanied by rewards and punishments. Reward is a reinforcement for the behavior of students, in small forms such as praise and flattery to students if they have succeeded in achieving the memorization target. Rewards can have a great influence on the souls of students to make them more positive, it can also be an incentive for other students to follow other students who have been praised by their teachers. Teachers can carry out the character planting process not only in the tahfidz program. There are ways that can be done, including creating educational interactions by integrating them in all subjects. So the task of character building is not only focused on religious activities, but homeroom teachers must also take part in character building.
2. Schools strive to provide more effective time so that Tahfidzul Qur'an is not only carried out on certain days and with a limited time. Tahfidzul Qur'an can be done every day and collaborate with the homeroom teacher. So that the time for children to memorize and deposit more is not devoted to only 2 days a week.

3. Schools program communication books so that parents take a role in monitoring their children, these books are a liaison between teachers and parents, and can also be done via cellphone to involve families in the development and behavior of students at school. This must be proven by the response of the student's guardian to the notes written by the homeroom teacher if the student has problems and obstacles. With this, parents will take part in the development of their children's memorization and participate in controlling their children at home.

With this solution, it is hoped that Tahfidzul Qur'an learning will be effective, namely learning activities can achieve the objectives according to the initial planning, students can absorb learning materials efficiently (Mulyono, 2012: 7)

### **CONCLUSIONS AND RECOMMENDATIONS**

Based on the results of the research and analysis described in previous chapters regarding the internalization of spiritual values in shaping students' character through extracurricular activities of Tahfidzul Qur'an, it can be concluded as follows:

1. Spiritual values in Tahfidzul Qur'an extracurricular activities are divided into 3 types, namely the value of faith (Tawhid), the value of piety (worship), and moral values. The value of students' faith is reflected through reading prayers and Asmaul Husna before starting Tahfidz, reading one surah and its meaning together, getting students to love the Qur'an. The value of piety (worship) is reflected through the Dhuha prayer of students outside the Tahfidz activities which are the rules in Tahfidz learning, maintaining the five daily prayers, maintaining memorization by not committing disobedience, getting used to reading the Qur'an because it is worship. Moral values are reflected through Adab communicating teaching students to speak politely, gently, afraid to lie and not interrupting other people's conversations. The culture of queuing discipline that is taught through queuing for memorizing deposits teaches students to always be ready without having to procrastinate on good things and to instill mutual respect and love for fellow students.
2. The process of internalizing spiritual values in shaping the character of students in Tahfidzul Qur'an activities including the cultivation of spiritual values, namely the value of monotheism/faith in students, carried out by habituation to students such as: Reading prayers, reading Asmaul Husna, reading a selected surah and its meaning. The value of piety/worship through reading the Qur'an, praying Duha and praying five times for students which have been made regulations in Tahfidzul Qur'an. And the cultivation of moral values through the regulations made, as well as the teacher's messages that make students afraid to commit immorality so that they always maintain etiquette. Memorizing is done by each student with a combined method and is adjusted to the

student's condition. The strategy in learning Tahfidzul Qur'an is very dependent on the role of the Tahfidzul Qur'an teacher. Evaluation in Tahfidz learning is carried out in various ways, including verse guessing games every month, and the Tahfidz exam which is conducted at the end of each semester. From the cultivation of spiritual values in the Tahfidzul Qur'an activity, students' characters are formed, including Religious, Disciplined, and Friendly/communicative.

3. Obstacles in internalizing spiritual values in shaping student character through extracurricular activities Tahfidzul Qur'an are student awareness, inefficient time, and parents who do not control their children at home. The solution to the obstacles in internalizing spiritual values in shaping the character of students through extracurricular activities Tahfidzul Qur'an, namely the strategy of teaching teachers the need for reward and punishment, effective learning hours, and good cooperation between schools and parents which can be done through a liaison book. Parents of students at home must also pay attention to the formation of students' character, control and advise them.

Based on the conclusions raised in this study, some suggestions that must be considered are as follows: (1) To the school, especially to the principal and teachers to always work together in monitoring the implementation of Tahfidzul Qur'an extracurricular activities at the Generasi Bangsa Private Elementary School in Medan Labuhan, (2) To teachers as implementers and supervisors in the learning process and regulations in schools to be able to optimize their role in shaping the character of students, and (3) To students to be diligent in participating in the programs that have been made by the school and to be aware of the importance of participating in these activities.

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