



APPLICATION OF RELIGIOUS CHARACTER EDUCATION MANAGEMENT MODEL IN MAS TARBIYAH ISLAMIYAH SUB-DISTRICT HAMPARAN PERAK DISTRICT DELI SERDANG REGENCY

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Abstract: *This study aims to determine the application of the religious character education management model at MAS Tarbiyah Islamiyah Hamparan Perak, Deli Serdang. The research used a narrative descriptive qualitative approach. With data sources, namely (1) primary data, obtained from principals, teachers / homeroom teachers and students, (2) secondary data, obtained from literature, relevant research, and documents. Data collection by observation, interviews, documentation, and field notes. Data analysis by reducing data, data display/presentation, and verification/conclusion drawing. Results of research data analysis: Collaborating spiritual, intellectual, emotional, and activity intelligence. The concept and design, as well as the application of religious character education management models derived from the Qur'an and the sunnah of the Prophet Muhammad SAW. Application in the implementation of religious character education through three plans, namely: 1) vision and mission of the school/madrasah, 2) curriculum, syllabus, lesson plans, and 3) school culture programs (exemplary and habituation). And activities are realized regularly, namely: values are instilled in all students, integrated curriculum content, learning process, learning process assessment, teaching and education personnel, infrastructure, financing, other related components. Types of activities carried out: Sholawat and Asmaulhusna before learning, reading the Koran in the musolla, greeting and greeting each other to teachers, and each other, respecting each other, discipline, empathy, maintaining security, order, and cleanliness of the school environment, and class.*

Key Words: *Model, Education Management, Religious Character.*

1. INTRODUCTION:

Education is very urgent in creating human resources (HR) with religious character, especially the nation's children who are expected to be the successor of the nation from all elements that support the nning of the character of the Indonesian nation which must have religiosity values. The National Education Goals above emphasize that the Indonesian nation not only wants people with knowledge but also has a religious character in accordance with the self-identity of the Indonesian nation. Character education as outlined in Article 3 of Law No. 20 of 2003 is focused on religious character education that can be applied in schools/madrasas various spontaneous activities in habituation such as throwing garbage in its place, greeting, smiling, greeting each other, and teachers, discipline, responsibility, faith, and piety to God through worship, Islamic activities, and others. This is in line with Mulyasa's opinion, under spontaneous activities is habituation that is carried out directly and unscheduled in special events, such as: throwing garbage in its place, greeting behavior, queuing, and others. (Mulyasa, 2012:168). Religious character education is the foundation in school/madrasah management to build a strong personality, noble character, to follow the learning process, so that the greatest hope is to have competencies in related materials. The Indonesian nation has many character values



that are developed for the purpose of national education in particular. There are five main characters of the Indonesian nation, namely: religious, nationalist, independent, mutual cooperation, and integrity. Given the importance of religious character education in students, the Tarbiyah Islamiyah Hamparan Perak Private Aliyah implements a programmed and professionally managed religious character education management model. This model is implemented through an integrated learning process from all spiritual, intellectual, emotional, and activity intelligences. Good character is an important aspect of educating children. Even a nation with character is also determined by the moral level of its people. In this view, it is also stated about 'character building', this character building can be said to be an effort to form character. (M. Furqon Hidayatullah dan Muhammad Rohmadi, 2010:2)

With the development of the management model of religious character education, it can create noble morals for children to build and strengthen the Indonesian nation with character and soul. The religious character education management model implemented in schools/madrasas is a program that can help teachers, parents, and everyone involved in fostering students to have noble morals, good personality, honest nature, polite and courteous, independent, responsible, disciplined.

Management of religious character education organized in an integrated pattern and integrated with subjects both intracurricular and extracurricular will accelerate the change of students towards noble morals. It can be stated that without a religious character, a person can easily do anything that can hurt or torment others. Character is the possession of good things. Parents and educators have a duty to educate children with character content through the subject matter taught. (Thomas Lickona, 2012:13).

The religious character that is built is expected to encourage every human being to do something with his conscience. In cultural studies, and values are the core of every culture. In this context, especially moral values, and morals which are a means of regulating collective life, are very decisive in every culture. Especially in the era of globalization which makes relations between the world widely open, the bond of moral values begins to weaken, society experiences a dimensional multicrisis, and the crisis that is felt very badly is the crisis of moral values. (Nurul Zuriah dan Fatma Yustianti, 2007:10)

In this case, the government actually also has attention with the emergence of policies contained in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 65 of 2013 concerning Process Standards for Primary and Secondary Education, which emphasizes that in character building in accordance with attitude characteristics, one of the alternatives chosen is the affection process ranging from accepting, running, appreciating, appreciating, to practicing. All learning activities are oriented towards the stages of competence that encourage students to do these activities.

Educational institutions, especially schools, are seen as a strategic place to shape religious character. It is intended that students in all their speech, attitudes, and behavior reflect a good and strong religious character. Character education requires a systematic and gradual process or stages, in accordance with the phase of growth and development of students. The stages of character education must begin early, both in the family, school and community environment. School management is one of the effective media in character education in schools. The management applied in character education must be participatory, democratic, elaborative and explorative so that all parties feel significant progress.

In line with this, it is very important to implement various models of character education management that are sourced from religion, so education in madrasas needs to organize approaches in religious education. The religiosity competence at the education level is achieved through indirect teaching, including example, habituation, and madrasah culture by referring to the characteristics of the subjects contained in the madrasah curriculum and the conditions and needs of the students. Religious character habituation that leads to an increase in madrasah culture includes habituation that is carried out on a daily basis in madrasah, exemplary educators, involving all elements of education in madrasah, and considering standard operating procedures (SOPs), and madrasah traditions.

Habituation is an effort that can be made in religious character education. If habituation is carried out continuously and sustainably, it will appear that the school/madrasah culture is implemented effectively. This is in line with Mulyasa's opinion, who explained that the purpose of character education is to improve the quality and results of education in a complex, integrated manner, and in accordance with the competency standards of graduates that lead to the quality of character building and noble character of children. (Kemendiknas, 2010:56)

In the era of globalization, it is very important to manage religious character education professionally managed by all elements of the madrasah, especially the head of the madrasah, making regulations and standard operating procedures as a guide in applying in daily life together in the madrasah, so that it becomes a model that can boost religious character education which ultimately becomes a culture in schools/madrasah.

Meanwhile, from the results of preliminary observations conducted in September 2022 at Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency. has applied a nuanced management model



of religious character education to increase the habits and culture of an effective madrasah. Habituation becomes a culture in the madrasa carried out by the head of the madrasa, teachers, students are such as; (1) students say greetings when meeting with friends and teachers, (2) Mutual greetings of kindness, (3) Before starting and after learning students pray, (4) Give alms every Friday, (5) Cleanliness of the school / madrasah environment, and others that build a school / madrasah culture that is thick with religious character education.

2. METHOD:

In qualitative research, the presence of the researcher is indispensable. In addition, the researcher himself acts as a research instrument. The researcher is tasked with planning, carrying out data collection, analyzing, interpreting data, and in the end the researcher is also the one who reports the results of his research. The research material focuses on the object of research, namely the Application of the Religious Character Education Management Model at MAS Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency. The researcher acts as a full observer, namely as an observer who is directly involved with the research subject in carrying out the educational process, this is done because in order to maintain the objectivity of the research results.

The data collection techniques used in this qualitative research consist of: observation, interviews and documentation: (1) Observation (observation), intended for religious education management models. In this case the researcher is a full observer, namely as an observer who is directly involved with the research subject in carrying out the educational process, this is done because in order to maintain the objectivity of the research results, (2) Interview, namely holding a set of questions and answers to the principal, teachers, and students about the Application of the Management Model of Religious Character Education at MAS Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency, (3) Documentation, which is used by researchers as a complement to other data collection techniques and is expected to be more extensive and truly accountable for its truth. Data collection instrument tools are using recordings and cameras.

The data analysis process carried out by researchers is by steps, including the following: (1). Data reduction, is a data analysis that sharpens, classifies data in such a way that conclusions can be drawn or data verified. Data obtained from the field is immediately written in detail and systematically after each data collection, (2). Display or presentation of data, namely collecting data or information in an organized manner that gives the possibility of drawing conclusions and taking action. Existing data is organized using narrative text, (3). Drawing conclusions or verification is intended to produce valid conclusions.

3. DISCUSSION:

Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak Subdistrict, Deli Serdang Regency is one of the work areas assisted by Universitas Pembangunan Panca Budi, the madrasa is led by Mr. Mhd. Razali as the head of the madrasa, and has teachers, employees as many as 19 teachers, and 120 students. At the level of the character education management model application program at MAS Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency which also has students who are actively registered from grades X to XII as many as 120 people. The ownership of educational facilities and infrastructure, both buildings and other facilities such as classrooms, houses of worship, libraries, UKS, teachers' rooms, principal's rooms/madrasah, toilets, computer and science laboratories, sports fields, and madrasah courtyards that are organized and comfortable are sufficient and adequate to serve the needs of both intracurricular and extracurricular education. With the existence of MAS Tarbiyah Islamiyah Hamparan Perak Subdistrict, Deli Serdang Regency has carried out short, medium and long term work programs based on the vision, mission and objectives of the school.

Vision, Mission and Goals of MAS Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency

1) Vision: Forming human beings who have faith and devotion to Allah swt, behave akhlakul karimah high personality, knowledgeable, charitable, skilled, and able to actualize themselves, synergize madrasah and society.

2) Mission: a) Madrasah as an institution that can create Islamic education, b) Improve learning and guidance effectively so that students can develop according to their potential, c) Implement education in accordance with the applicable curriculum and its supports, d) Improve the quality of teaching and administrative staff, e) Seeking facilities and infrastructure.

3) Objectives: a) Preparing an Islamic generation to be able to place itself in all changes with the provision of knowledge and devotion, b) Equipping students in the field of spirituality, c) Improving teaching and administrative staff who have competence in their fields.

The process of education and teaching by implementing the management model of religious character education in MAS Tarbiyah Islamiyah Hamparan Perak District, Deli Serdang Regency led by Mr. Mhd. Razali shows quality in the presence of effective madrasah leadership, teacher performance, and all elements within the madrasah unit that can



move dynamically, effectively, efficiently and efficiently by integrating all elements of human resources, and the environment. In this effort, the madrasah head has made plans and implemented a regular character education management model, all of which are sourced from the Qur'an and the sunnah of the Prophet Muhammad SAW, namely: 1) Clean aqidah (salimul aqidah) is something that must exist in every Muslim. With a clean aqidah, a Muslim will have a strong bond to Allah SWT and with that strong bond he will not deviate from the path and His provisions, 2) Matinul Khuluq (solid morals): Matinul khuluq is the attitude and behavior that every Muslim must have, both in his relationship with Allah and with His creatures. With noble morals, humans will be happy in life, both in this world and in the hereafter, 3) Shahihul Ibadah (correct worship): Worship is a form of human interaction with God. After we believe in Allah, then worship Him, 4) Mutsaqqoful Fikri (broad insight): Mutsaqqoful fikri must be owned by a Muslim person. Therefore one of the characteristics of the Prophet Muhammad SAW is fatonah (intelligent), 5) The nature of qodirun alal kasbi is a trait obtained through practice and training in various businesses, jobs and professions, 6) Qowiyyul Jismi (Physical Power): Physical strength means that a Muslim has endurance so that he can carry out the teachings of Islam optimally with his strong physique, 7) Munazhom Fii Su'unihi Munazhom Fii Su'unihi; Ordered in his affairs so as to make his life organized in all matters that are his responsibility and mandate, 8) Mujahidun linafsihi (strong against lust): Is a Human Resource who is able to control his passions, not who obeys his passions, so that he can empathize with the people around him, 9) Haritsun 'ala Waqtihi (Time management); The nature of time that cannot be renewed, cannot be stored, and cannot be repeated makes a Muslim must be able to use every second of his time with things that are beneficial to him, 10) Naafi'un Li Ghairihi, Useful for others, thus making him someone who is useful and needed. His existence will be a happiness for others and his absence will make others long for him.

The implementation of the religious character education management model program at MAS Tarbiyah Islamiyah Hamparan Perak has covered two dimensions, namely the divine and human dimensions. With this program, the head of the madrasa instills a religious character that is considered good enough to contribute to the formation of a soul with character and good value from the Qur'an and As-Sunnah. Religion is the most basic thing used as a foundation in education. Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak led by Mr. Mhd. Razali has programmed religious character education is to build students into human resources with noble character who have a strong religious spirit, so that the hope is that after graduating students can adjust life in the midst of a society with complex problems related to *akhlakul karimah*.

Where these demands become the basis for the head of the *madrasah* to create a management model program for religious character education with the cooperation of all teachers, it is hoped that it can be carried out properly, effectively, efficiently, and effectively. The strong reason is also because religion provides and directs human phenomena to fulfill inner needs, leads to happiness and shows the haqiqi truth. This model that has been applied in MAS Tarbiyah Islamiyah Hamparan Perak is also by collaborating various intelligences, namely spiritual intelligence, intellectual intelligence, emotional intelligence, activity intelligence, as well as activities that are always carried out by students with the guidance of teachers, namely Sholawat for learning and Asmaulhusna, reading the Koran in the musolla, greeting each other and greeting teachers, and each other, respecting each other, discipline, empathy, maintaining security, order, and cleanliness of the school environment, and class.

Thus it is very important that religious character values are built and applied at the level of the madrasah education unit to the lives of students both during the education and teaching process and in the future. MAS Tarbiyah Islamiyah Hamparan Perak tries to prepare its students to have a strong and strong religious foundation so that they can face the challenges of the future in the 21st century and the moral degradation that has threatened the next generation of the nation and Islam.

• **Planning of Religious Character Education Management Model**

The planning of religious character education compiled by the head of the madrasa together with the teachers of MAS Tarbiyah Islamiyah Hamparan Perak has been related to the management and management of the madrasa based on the vision and mission that has been previously compiled. The management in question is how the religious character education system is planned, implemented, and controlled in the form of regular madrasa activities, and is useful for students, and all stakeholders in the MAS Tarbiyah Islamiyah Hamparan Perak environment. The management in question includes; 1) values that need to be instilled in all students, 2) integrated curriculum content, 3) learning process, 4) assessment, 5) teaching and education personnel, 6) infrastructure facilities, 7) financing, 8) other related components.

Careful planning will certainly provide results that have a greater impact on changes in attitude, character, and behavior towards students through a system built with the madrasah head and teachers, as well as other stakeholders. Religious character education is inseparable from strengthening quality and well-organized madrasah management so that it becomes an effective and efficient medium. This planning is an integrated program design throughout the structure



of the subjects that have the power to form a quality religious character for all students of MAS Tarbiyah Islamiyah Hamparan Perak.

So the strategy can be interpreted as a plan that contains a series of activities designed to achieve certain educational goals.

Character education is a planned effort to make students know, care about and internalize values so that students behave as *insan kamil*. MAS Tarbiyah Islamiyah Hamparan Perak has made efforts to realize religious character education planning through 3 aspects, namely: (1) religious character education planning through school vision and mission, (2) Religious Character Education Planning through Curriculum and RPP, and (3) Religious Character Education Planning through the School Culture Program.

- **Implementation of the Religious Character Education Management Model**

The implementation of the religious character education management model at MAS Tarbiyah Islamiyah Hamparan Perak is a model that is implemented collaboratively between all students and teachers as mentors, directors, evaluators, and integrated from all planned elements. Implementation through various activity approaches, namely: (1) Teaching and learning activities (KBM); (2) Madrasah / School Culture; (3) Self-Development.

- a. Teaching and Learning Activities (KBM)

Character education can be integrated into learning in every subject. Learning materials related to norms or values in each subject need to be developed, made explicitly, and linked to the context of everyday life. Thus, learning character values is not only at the cognitive level but touches on the internalization and real practice in the daily lives of students in society. In principle, the development of religious character education at MAS Tarbiyah Islamiyah Hamparan Perak is implemented through each subject, and character education itself is not used as teaching material, so teachers do not need to change the subject matter of the material to be taught. So character education is not only through the subjects of Akidah Akhlaq, Fiqh, Quran Hadith, and Civics, which are substantive materials that teach character values, but all other subjects can be integrated, namely: English, Economics, Biology, Workshop, Chemistry, Mathematics, SKI, Arabic, Indonesian, History, Geography, Physics, PE, and Cultural Arts, are able and able to reflectively convey and instill character values in the learning process. The learning process is carried out as it should be with teaching programs such as a syllabus, a semester program, an annual program, and lesson plans. Character education is everything that teachers do, which can affect the character of students. Teachers help shape the character of learners. This includes exemplifying how the teacher behaves, how the teacher speaks or delivers material, how the teacher tolerates, and various other related things.

- b. Madrasah/school culture

MAS Tarbiyah Islamiyah Hamparan Perak made the madrasa culture program a system that can be implemented together with a real model that is imitated directly by students. This is what is done by the head of the madrasah, teachers and all stake holders at MAS Tarbiyah Islamiyah Hamparan Perak. All educators and education personnel play an important role in providing exemplary (*uswah hasanah*). and teachers are expected to continue to strive and innovate in perfecting the entire series of activities and habituation processes in the madrasa so that it truly becomes a culture.

- c. Self-development

The talents and interests of students in madrasah can be developed through activities that are packaged with special programs, namely extracurricular activities. These activities are activities that are carried out outside the subjects guided by teachers in accordance with the competencies and specializations of students developed by madrasah. Furthermore, extracurricular activities that have been organized in schools are one of the essential media for building character and improving the academic quality of students. Extracurricular activities are education outside of subjects to help develop students according to their needs, potential, talents and interests. Through this activity, it is expected to develop the ability and sense of social responsibility, as well as the potential and achievements of students. (Kemendiknas, 2010)

Activities outside the classroom carried out at MAS Tarbiyah Islamiyah Hamparan Perak are Monday flag ceremonies, commemoration of Islamic holidays (PHBI), commemoration of national holidays (PHBN), habituation programs for congregational *zhuhur* prayers, reading *sholawat*, reading *Asmaulhusna*, reading prayers before and after learning, reading the Koran in the *musholla* and Islamic culture (maintaining a comfortable and clean classroom and school environment), and extracurricular programs. The madrasah also holds a self-development program or extracurricular program including scouts, speeches, computers, futsal sports, etc., this activity is a form of commitment from the school in the context of developing a habituation program. Madrasah Aliyah Swasta Tarbiyah Islamiyah Hamparan Perak has made efforts to realize planning religious character education through 3 aspects, namely: (1) religious character education planning through the school's vision and mission, (2) Religious Character Education Planning



through Curriculum and RPP, and (3) Religious Character Education Planning through the School / madrasah Culture Program.

This is corroborated by Suparno, et al, that there are four models of character education delivery approaches, namely: 1) Model as a separate subject (monolithic), where character education is considered as a separate subject; (2) Integrated model in all subjects, namely in delivering character education is delivered in an integrated manner in each subject area, and therefore becomes the responsibility of all teachers; (3) Model outside teaching, which prioritizes processing and instilling values through an activity to be discussed and then discussed the values of life. (Suparno, et.al, 2002:42)

Meanwhile, Anike H. Pongoliu stated that fostering student character in the attitude of smiling greetings can be done through 3 things, namely: (1) Exemplary, namely the behavior and attitude of the teacher in providing good examples can be a role model for students. Because the important factor in educating lies in the example; (2) Discipline, which is the ability of a form of obedience and rules and sanctions that apply in the school environment; (3) Habituation, which is something that can be directed at acculturating certain activities so that they become patterned or systemized activities and are carried out continuously. (Anike H. Pongoliu, 2017:201).

4. CONCLUSION :

This model that has been applied in MAS Tarbiyah Islamiyah Hamparan Perak is also by collaborating various intelligences, namely spiritual intelligence, intellectual intelligence, emotional intelligence, activity intelligence, as well as activities that are always carried out by students with the guidance of teachers, namely Sholawat and Asmaulhusna before and after learning, reading the Koran in the musolla, greeting each other and greeting teachers, and each other, respecting each other, discipline, empathy, maintaining security, order, and cleanliness of the school environment, and class. The application of the religious character education management model as an effort to improve school culture is very important in religious character values in building and applying to the lives of students both during the education and teaching process and in the future. The form of these activities is carried out in an organized manner, and is useful for students, and all stake holders in the MAS Tarbiyah Islamiyah Hamparan Perak environment. The activities in question include; (1) values that need to be instilled in all students; (2) integrated curriculum content; (3) learning process; (4) assessment; (5) teaching and education personnel; (6) infrastructure facilities; (7) financing; (8) other related components. MAS Tarbiyah Islamiyah Hamparan Perak has made efforts to realize planning religious character education through 3 aspects, namely: (1) religious character education planning through school vision and mission, (2) Religious Character Education Planning through Curriculum and RPP, and (3) Religious Character Education Planning through School Culture Program. The implementation process of the religious character management model of MAS Tarbiyah Islamiyah Hamparan Perak is a collaborative model between all students and teachers as mentors, directors, evaluators, and the integration of all planned elements. Implementation through various activity approaches, namely: (1) Teaching and learning activities (KBM); (2) Madrasah / School Culture; (3) Self Development.

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