

## Characterizing Students Through Religious Culture at Madrasah Aliyah Negeri 3 Banyuwangi

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**Abstract:** *This age is a time for parents to educate their children by instilling good character values in the home, community, and school environment because children are very influential regarding character with their peers. Therefore, characteristics are essential for students to have a good personality found in the future. So this study aims to shape the student's character through a religious culture. This study aims to describe the formation of honest, disciplined, and socially caring students' character at Madrasah Aliyah Negeri 3 Banyuwangi. This research uses qualitative research methods with the type of case study research using descriptive data analysis. The results in this study indicate that the formation of student character through religious culture, namely honesty, disciplined, and social has resulted in good changes under the goals of educators in Madrasah Aliyah Negeri 3 Banyuwangi.*

**Abstrak:** Pada zaman sekarang sudah waktunya orang tua mencoba mendidik anak-anak-Nya dengan menanamkan nilai-nilai karakter yang baik di lingkungan rumah, masyarakat dan di lingkungan sekolah, karena anak-anak sangat berpengaruh mengenai karakter dengan teman sebaya nya. Maka dari itu karakter sangatlah penting agar khususnya peserta didik mempunyai pondasi kepribadian karakter yang baik di masa depan nantinya. Maka penelitian ini bertujuan untuk membentuk karakter siswa melalui budaya religius akan pentingnya karakter dalam kehidupan. Penelitian ini bertujuan untuk mendeskripsikan pembentukan karakter jujur, disiplin, peduli sosial siswa di Madrasah Aliyah Negeri 3 Banyuwangi Kecamatan Srono Kabupaten Banyuwangi. Penelitian ini menggunakan metode penelitian kualitatif dengan jenis penelitian studi kasus dengan menggunakan analisis data deskriptif. Hasil dalam penelitian ini menunjukkan bahwa pembentukan karakter siswa melalui budaya religius yakni karakter jujur, karakter disiplin, karakter peduli sosial sudah menghasilkan perubahan yang baik sesuai dengan tujuan para pendidik yang ada di Madrasah Aliyah Negeri 3 Banyuwangi.

## INTRODUCTION

Character in this modern era is needed by everyone, especially in early childhood, especially for students who are still in school. At this time because parents and teachers in formal and non-formal school institutions tested with the swift technology, which is very difficult to filter, and negative contains, such as the rise of pornographic videos and sites that should not saw by early childhood. Nowadays, it is time for parents to try to educate their children by instilling good character values in the home, community, and school environment because children are very influential in character with their peers. So when discussing behavior, we need to pay close attention to be careful and selective about what children consume in their daily lives.

Parents and teachers have full responsibility and must be very in sync to make their children better for the future regarding reading, watching, socializing, and so on. One of them is that parents choose "Islamic" based school institutions. Parents have higher expectations of Islamic schools because they have the progressive right to choose schools for their children and find quality schools, and those with low quality will be left. Therefore, developing Islamic religious education into a school culture is necessary. Because in this era, the development of children's character, parents hope that they are not only knowledgeable and science, but parents also hope that their children can learn religious knowledge as well as know the rules that exist in religion to get to know their god.

Islamic education is expected to produce human beings who strive to perfect faith, holiness, and morals and

are active in building civilization and harmony of life, especially in advancing a dignified national society. From here, parents and the community hope more, especially in religious-based schools, realize these hopes and have strategies to shape their character. The success of the learning process can be measured by the accuracy of the teacher/educator regarding his understanding of how the teacher/educator teaches Religious Culture to shape the characteristics of students in different ways for students to have other behavior. This diversity of behavior becomes a challenge for teachers to cultivate new methods for students.

In the present day, children or youth will become the main actors on the global stage (third millennium). Therefore, the younger generation today must receive guidance from parents and teachers with a strong culture and a combination of dynamic values relevant to progress in the era of globalization.<sup>1</sup> As a material for joint reflection, an example can be taken from several cases that posited student violence in Banyuwangi, around 50 teenage students in school uniforms raiding SMA Negeri 1 Cluring Banyuwangi on Friday (7/12/2018), allegedly dozens of students coming from SMA Negeri 1 Srono Banyuwangi, the circulation of a video of a dirty junior high school student in a plantation in the village of Segobang, Licin District, Banyuwangi Regency in mid-July 2015.

The problems above are problems in a large scope in Banyuwangi. While the problems that researchers encountered in the Srono, Banyuwangi at one of the State Islamic

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<sup>1</sup> Suyanto, *Pendidikan Karakter Teori Dan Aplikasi*, (Jakarta: Rineka Cipta, 2010), 23.

Senior High School (MAN) 3 Banyuwangi, namely that there are still some students who still don't care about the surrounding environment, such as fighting with friends, the existence of groups in friendship which are usually called gangs, lack of respect and courtesy to elders and teachers. From this problem, the school as an Islamic-based educational institution has more responsibility to shape the character of students to be better. Allah says in the Qur'an surah Al-Baqarah verse 208:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا  
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ. إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

It means: "O you who believe, enter into Islam as a whole, and do not follow the steps of the devil. Surely Satan is a real enemy of you<sup>2</sup>

Etymologically, education comes from the word "pedagogy" from the Greek language, consisting of the phrase "paes," meaning child, and "agogos," meaning to guide. So pedagogy means guiding given to students. In Romans, education comes from the word "educate," which means to bring out something. In English, education is called "to educate," which means improving morale<sup>3</sup>. Education is an activity with a specific purpose, which is carried out to develop the individual. Islamic education cannot be

understood without interpreting "full individual development."<sup>4</sup>

Islamic education is not to form another personal figure outside of human personality but helps people to find their identity as Muslim people who are faithful and pious. Religious culture in schools is a way of thinking and acting of school members based on religious values (religiousness).

Therefore education is essential and cannot be separated from life. Education can advance culture and elevate the nation's status in the eyes of the international community. Education will be very dry if it fails to produce quality human resources (spirituality, intelligence, and skills). So, it is necessary to improve the quality of education so that this nation does not depend on the status of a developing but can bear the title of a developing country. To improve the nation's life, it must start by arranging all other aspects that directly or indirectly affect the quality of learning. This aspect means preparing education that can prepare human resources for high morale. Because education and morals are two crucial pillars for the firmness and strength of a nation, these two pillars need to be understood in depth and wisely by all elements of this nation of society decision makers and education implementers. In a country trying to get out of the storm of crisis, it is very appropriate to look again at the position and interrelation of these two pillars for the Indonesian people.<sup>5</sup>

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<sup>2</sup> QS. Al-Baqarah (2) : 208.

<sup>3</sup> Rahmat Hidayat, *Ilmu Pendidikan : Konsep, Teori, Dan Aplikasinya*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019), 23.

<sup>4</sup> Nurkholis, *Pendidikan Dalam Upaya Memajukan Teknologi*, (Jurnal Pendidikan, Vol 1 No 2, 2013), 31.

<sup>5</sup> Heru Siswanto, *Pentingnya Pengembangan Budaa Religius Di Sekolah*, (Jurnal Pendidikan, Vol. 19 No. 1, 2019), 52.

The term religiosity is a term that takes work to define with certainty. This statement appears because the value is an abstract reality. Religious culture at school is the realization of religiosity, teaching values of behavior and organization as a tradition followed by all school members. By making religion habitual at schools, consciously or not, when the school members follow the habitual ingrained, the school members are already carrying out religious teachings.<sup>6</sup>

The formation of school culture is essential in forming stronger student characters. This process will be more effective if it is cultivated in individuals from an early age. Likewise, character cultivation in elementary schools is needed as the primary value of students in the future. This value supports the goals of elementary school education in laying the foundations of intellectual, social, emotional, and spiritual intelligence to prepare students to take part in the next education level. Success in educating is a process of national progress. Therefore education is necessary for mentality building, morals, and students' character. Where schools need to create innovations in developing the quality of education through a good school culture.

Madrasah Aliyah Negeri (MAN) 3 Banyuwangi builds student character through religious culture. Based on surveys in the field shows that this school is trying to develop students' character to be even better through religious culture in the school environment every day. This school plans to shape the character of

students whose low character includes discipline, honesty, and social care. The religious culture here focuses on student discipline. With the implementation of religious culture in schools, students will have extensive knowledge of how to position themselves well because of their awareness and disciplinary characters, namely: (1) Discipline of time. (2) Discipline in carrying out daily tasks (3) Discipline in carrying out daily worship. The character of discipline needs to be applied in educational institutions, especially those based on religion. Discipline can shape a child's psyche to understand rules so that students understand when it is the right time to implement a rule and when to set it aside. While the regulations themselves are one of the habits carried out in greeting and greetings by teachers and students every morning, carrying out Dhuha prayers in congregation and reciting prayers and reading verses from the holy Al-Qur'an before carrying out learning activities. This habituation intends to instill the value of courtesy, social care, and students' spirituality.

Religious culture in this study focuses on forming honest character in students. Honest is a behavior based on efforts to make a person can always be trusted in words, actions, and work, both to oneself and other parties. The role of teachers and parents is also essential in instilling students' honest character because, nowadays, honesty must be nurtured so that students have a strong foundation of honesty.

With student awareness, the student will become a good person toward himself and others. With this awareness, it is hoped that students will have natural characteristics: (1) They are honest at work and expected

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<sup>6</sup> Suprapno, *Budaya Religius Sebagai Sarana Kecerdasan Spiritual*, (Malang: CV. Literasi Nusantara Abadi, 2019), 17-18

not to cheat during learning activities or exams. (2) Students can be honest in their words: they are expected not to lie to themselves and others. (3) Students can be honest in their actions: students are expected not to take property that is not theirs. In this day and age, an honest character must be emphasized, especially for students. Because students will later leave educational institutions and continue in the community, honesty is the number one.

In addition to the formation of the character of discipline and honesty, students of MAN 3 Banyuwangi are required to be able to cultivate not only honesty and disciplined, but students are also required to have a socially caring character. There are good actions, and positive habits in which students can behave religiously, including (1) students have an attitude that always wants to help others. (2) Students have positive actions if a friend is sick and visits him with his friends. (3) Students can help other people who are grieving.

Therefore, from the indicators of religious culture described and the main issues above, it is very interesting to conduct research that examines character education through religious culture in schools, especially at Madrasah Aliyah Negeri 3 Banyuwangi.

## **METHOD**

This study uses a qualitative research approach to describe a symptom or phenomenon about the Formation of Student Character Through Religious Culture at Madrasah Aliyah Negeri 3 Banyuwangi. This study's data sources were selected purposively or with many considerations and also used literature

such as books, journals, theses, the internet, and other relevant literature.

As for data collection techniques using observation techniques, the type of observation that is carried out is a structured observation which is carried out based on the pattern found by the researcher, and the researcher makes a list containing the categories of activities or activities that need attention. The second is the interview technique. This type of interview used by the researcher is semi-structured because in semi-structured, researchers are more accessible and more flexible in interviewing related parties than using structured interviews<sup>1</sup> and according to the researcher's wishes. The author proposes this interview to teachers at Madrasah Aliyah Negeri 3 Banyuwangi, Banyuwangi Regency, specifically the curriculum assistant, Ms. Eni, the religion teacher, Mr. Samsul Ma'arif, and Mr. Eko Suyitno. The author collects data about implementing Student Character Building Through Religious Culture through this interview.

That the last technique is documentation, documents are records of events that have passed. Documents can be in writing, drawings, or monumental works of a person. Thus it is clear that researchers use the documentation method used in this study to find documented data such as books, magazine archives, etc. The technique is carried out by collecting and analyzing several documents related to the research problem. The author uses documentation to obtain data about implementing Student Character Building Through Religious Culture. Then proceed with collecting good data from interviews with subjects or observations in the

surrounding environment and validity testing techniques using triangulation of sources and techniques.

Triangulation of this source to test the data credibility is done by checking the data that has been obtained through various sources; a) comparing the observed data with the interview data; b) comparing a person's situation and perspective with various opinions and views of other people; c) comparing students who are diligent with those who could be more diligent regarding forming a religious culture.

Triangulation techniques to test the credibility of the data are done by checking the data to the same source using different techniques. For example, interview data is obtained and checked by observation and documentation.

## FINDING AND DISCUSSION

### 1. Student Character Formation through Religious Culture at MAN 3 Banyuwangi

In shaping the religious character of students at Madrasah Aliyah Negeri 3 Banyuwangi, teachers carry out activities with characteristics and stages appropriate (relevant) to the environment and students at MAN 3 Banyuwangi.

The existence of these activities is close to the previous stages. A motivation arises in conscience to always get used to and apply them in everyday life. From this motivation, students are encouraged to apply it, not just a wish (dream). In the end, students are accustomed to applying it daily. This application is made voluntarily without any pressure or coercion from the teachers.

- a. Students' disciplined formation, especially on time, in carrying out daily tasks, and in carrying out daily worship is formed through congregational *Dhuhur* and *Dluha* prayers. Students also have a disciplined attitude in appreciating knowledge; in this case, it is formed through studying the book of *ta'limul muta'allim* every two weeks.
- b. Students' honest formation, especially being honest in words being honest in actions, in which students have an honest attitude in carrying out daily worship, being honest with teachers, being honest with themselves, and being honest in carrying out daily tasks is formed through study activities *ta'limul muta'allim*, Al-Qur'an reading activities, *Dhuhur* prayer activities, and congregational *Dluha* prayers.
- c. Students' socially caring formation, especially helping each other to friends affected by disasters, respecting teachers, socializing and respecting fellow friends well, and good time management is formed through congregational prayer activities and study of the book of *ta'limul muta'allim*.

The data findings are in line with the theory presented by Thomas Lickona in his book "*educating for a character*," which states that in forming and fostering character in an individual, generally, there are three main stages, namely:<sup>7</sup>

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<sup>7</sup> Thomas Lickona, *Educating For Character "Mendidik Untuk Membentuk Karakter"*, (Jakarta: Pt Bumi Aksara, 2012), 84-99.

a. *Moral Knowing*

This a stage that can lead an individual to understand and moral awareness regarding Islamic character can distinguish noble and despicable character values, understand rationally and logically the importance of applying Islamic character in everyday life, get to know the Prophet Muhammad figure as a role model through the hadiths and sunnah.

b. *Moral Feeling*

An advanced stage of Moral Knowing can deliver and encourage an individual to strengthen the emotional (affective) aspect to become a noble human being. Usually, someone who enters this stage begins to feel the sensitivity to apply noble character to those around him, humility (humanity), love of truth, and being able to control himself from despicable attitudes.

c. *Moral Action*

In addition to moral knowledge and moral feelings, moral action is also an essential component in shaping the character of students and also becomes an advanced stage of the existence of moral feeling, which can lead individuals to the stage of carrying out and applying the knowledge they have and feel in their conscience about character starting from which can be done in absolute terms and usually becomes a positive habit in everyday life.

## 2. Students' Disciplined Character Formation through Religious Culture

Based on the results of interviews, observations, and documentation, the character values of discipline are applied by students at

MAN 3 Banyuwangi. This character is marked by the student's attitude in holding midday and midday prayers in congregation with time discipline, sincerity, and earnestness in studying.

As an initiative so that students are punctual in carrying out midday prayers and midday prayers, a habit that is always fostered primarily by the Religious Team on the sidelines of dense learning, as religious students are required to pray in the congregation while they are still within the scope of the MAN 3 Banyuwangi and outside the madrasah.

Dhuha and Dhuhur prayers are held every day (routinely). The Dhuha prayer is held before starting the lesson, and for Dhuhur prayer it is held when the time for Dhuhur has arrived. All students attended the Dhuha and Dhuhur prayer activities; not only students but the entire board of teachers, staff, and employees also participated in the congregation's Dhuha and Dhuhur prayer activities. One of the activities of the Dhuha and Dhuhur prayers is to form the disciplinary character of students, namely time discipline.

Whereas in terms of self-discipline, time is applied by students in their daily lives with the intention of worship (drawing closer to Allah) and obedience to Allah and His Messenger to continue carrying out the obligations of being a servant. An achievement (achievement) is an added value and is not the primary guideline in learning.

The data findings are under the contents of Allah SWT Word in QS. An-Nisa verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
وَأُولِي الْأَمْرِ مِنْكُمْ. فَإِنْ تَنَازَعْتُمْ فِي  
شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ. ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

It means: O you who believe! Obey Allah and obey the Messenger (Muhammad) and ulil Amri (those in power) among you. If you differ on something, return it to Allah (the Qur'an) and the Messenger (the Sunnah), if you believe in Allah and the Last Day. That is more important (for you) and better the result.<sup>8</sup> (QS. An-Nisa': 59)

This verse indicates that the value of the character of discipline is following QS. An-Nisa (verse 59) describes obedience to Allah and His Messenger, always remembering the oneness of Allah (dzikrullah), establishing and maintaining fardhu prayers on time.

### 3. Students' Honest Character Formation through Religious Culture

Based on the data found through interviews with several informants, direct observation, and documentation conducted by the author shows, the value of honest character attitudes is applied by some students at MAN 3 Banyuwangi. Students apply an honest attitude, such as when handing over items that are not theirs to the teacher to be handed

over to those who have the rights (the owner).

In addition, an honest attitude that some people rarely practice is carried out by some students who are serious about learning the Qur'an in Tahsinul Qur'an activities, especially in how to read correctly and adequately (according to recitation). Even though some of these students were laypeople and beginners, they were quick to admit their lack of understanding to the supervising teacher.

This event was not spared thanks to the encouragement of parents and all teachers who worked together to form the honest character of students, which students implemented an honest attitude in everyday life in the MAN 3 Banyuwangi. With the encouragement of parents and teachers, the system of religious cultural activities will work well with what has been planned.

Data findings show how important the role of teachers and parents is, which is very important in instilling honest character in students. At this time, honesty must be nurtured so that it is good to have a strong foundation of honesty for the future.

The findings of student data applying honest behavior here are also the contents of His Word in QS. At-Taubah verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

It means: O you who believe, fear Allah and be with the righteous. (QS. At-Taubah: 119)

The verse proves there is harmony between the findings in the field and the content conveyed in the

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<sup>8</sup> At-Toyyib, *Al-Qur'an Transliterasi Per Kata Dan Terjemah Perkata*, (Bekasi: Cipta Bagus Segara, 2011), 87.



Qur'an, explicitly instructing the believer to always be with truthful, honest people.

Getting a good degree requires being honest with himself and others. Honesty is not easy to do, but it requires sacrifice and struggle in the midst of various social and cultural cultures and an increasingly rapid development era. Therefore, the formation of students' honest character should be taught starting at the school level so that later students, if they have joined the community, have an excellent foundation to apply in community life.

#### 4. Students' Social Care Character Formation through Religious Culture

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Based on the results of interviews, observations, and documentation, the social care character values were assessed by students at MAN 3 Banyuwangi. This character was done as social care among fellow students at MAN 3 Banyuwangi. It starts from the minor things that are done through mutual assistance and mutual assistance between fellow students, and some are done through raising donations.

Students once carried out fundraising when fellow students were hit by a disaster or were sick. The fundraising came from voluntary contributions from both students and teachers. Through this caring social attitude, students can become people who do not only think about their interests but also encourage students always to be people who are beneficial to the people around them.

These findings are under the content of the moral message in QS. Al-Maidah verse 2:

الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى  
الْبِرِّ وَالتَّقْوَى. وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ.  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ. { ٢ }

It means: ...from the Grand Mosque, pushing you to do things beyond the limits (to them). Furthermore, please help you in doing good and piety, and please help in committing sins and enmity. Fear Allah. Indeed, Allah very perishes on His punishment.<sup>9</sup>

Through this verse, Allah has said that humans are highly encouraged to help each other in all aspects of life that need help. When doing help, there is an opportunity for someone helping or being helped to have a socially caring attitude.

This attitude establishes a harmonious relationship between Muslims and people on earth, as well as strengthens in getting closer and being grateful for the blessings God has given humans..

#### CONCLUSION

Based on the data analysis that has been carried out, the formation of student character through religious culture at MAN 3 Banyuwangi, the researchers conclude the study results as follows:

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<sup>9</sup> At-Toyyib, *Al-Qur'an Transliterasi Per Kata Dan Terjemah Perkata*, (Bekasi: Cipta Bagus Segara, 2011),

### 1. Students' Disciplined Character Formation through Religious Culture.

Based on the results of interviews, observations, and documentation, the character values of discipline are applied by students at MAN 3 Banyuwangi. This character is indicated by the students' attitude in holding midday and midday prayers in the congregation with time discipline, sincerity, and earnestness in studying.

As an initiative so that students are punctual in carrying out Dhuhur and Dluha prayers. A habit always fostered, especially by the Religious Team on the sidelines of dense learning, as religious students are required to pray in the congregation while they are still within the scope of the MAN 3 Banyuwangi and outside the madrasah.

Whereas in self-discipline terms, time is applied by students in their daily lives with the intention of worship (drawing closer to Allah) and obedience to Allah and His Messenger to continue carrying out the obligations of being a servant. Achievement is an added value and is not the primary guideline in learning.

### 2. Students' Honest Character Formation through Religious Culture

Based on the data found through interviews with several informants, direct observation, and documentation conducted by the author shows, the value of honest character attitudes is applied by some students at MAN 3 Banyuwangi. Students apply an honest attitude, such as an honest attitude of students when handing over items that are not theirs to the teacher to be handed over to those who have the rights (the owner).

In addition, an honest attitude that some people rarely practice is carried out by some students who are serious about learning the Qur'an in Tahsinul Qur'an activities, especially in how to read correctly and correctly (according to recitation). Even though some of these students were laypeople and beginners, they were quick to admit their lack of understanding to the supervising teacher.

Students' honest character formation, especially being honest in words and actions. Students have an honest attitude in carrying out their daily worship, with teachers, with themselves, and in carrying out daily tasks through *ta'limul muta'allim*, and Al-Qur'an reading activities. Dhuhur prayer activities and congregational Dluha prayers.

### 3. Students' Social Care Character Formation through Religious Culture

Based on the results of interviews, observations, and documentation, the social care character values were assessed by students at MAN 3 Banyuwangi. This character was done as social care among fellow students at MAN 3 Banyuwangi. It starts from the minor things that are done through mutual assistance and mutual assistance between fellow students, and some are done through raising donations.

Students once carried out fundraising when fellow students were hit by a disaster or were sick. The fundraising came from voluntary contributions from both students and teachers. Through this caring social attitude, students can become people who do not only think about their interests.

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