



Character Development of Students Through Islamic Education Extracurricular Activities at Perbaungan High School

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Submitted: 29 Juni 2024 ; Revised: 1 Juli 2024 ; Accepted: 31 Juli 2024

Abstract

This research discusses the Guidance of Students' Morals through Islamic Religious Education Extracurricular Activities at SMA Negeri 1 Perbaungan. The focus of the study of this research is how efforts to implement Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan in fostering behavior in students. This research comes from skin research with a phenomenological approach. The research findings show that the process carried out by the school in fostering the morals of students at SMA Negeri 1 Perbaungan has been carried out in various activities, namely: Providing opportunities for students to dare to speak a word or two to others at the time of the activity, weekly worship / Friday prayer, reading the Qur'an program, and others. Things that have been done by extracurricular coaches; instilling and awakening religious beliefs and others.

Keywords: Moral Development, Extracurricular PAI

Abstrak

Penelitian ini membahas mengenai Pembinaan Akhlak Peserta Didik Melalui Kegiatan Ekstrakurikuler Pendidikan Agama Islam di SMA Negeri 1 Perbaungan. Fokus kajian dari penelitian ini adalah bagaimana upaya pelaksanaan kegiatan ekstrakurikuler Pendidikan Agama Islam di SMA Negeri 1 Perbaungan dalam melakukan pembinaan perilaku pada peserta didik. Penelitian ini berasal dari penelitian kualitatif dengan pendekatan fenomenologi. Temuan penelitian menunjukkan bahwa proses yang dilakukan oleh pihak sekolah dalam pembinaan akhlak peserta didik di SMA Negeri 1 Perbaungan telah dilakukan dalam berbagai kegiatan yaitu: Memberikan kesempatan kepada peserta didik untuk berani ceramah sepele dua patah kata terhadap sesama pada waktu kegiatan dilaksanakan, ibadah mingguan/tazkirat jum'at, program membaca Al-Qur'an, dan yang lainnya. Hal yang telah dilakukan oleh pembina ekstrakurikuler; menanamkan dan membangkitkan keyakinan beragama dan yang lainnya.

Kata kunci: Pembinaan Akhlak, Ekstrakurikuler PAI

How to Cite: Priantono, Djody, & Ritonga, Asnil Aidah. (2024). Character Development of Students Through Islamic Education Extracurricular Activities at Perbaungan High School. *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 11(2) 167-175 doi: <https://doi.org/10.21093/twt.v11i2.8810>

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INTRODUCTION

Education is a crucial factor in life, as it provides knowledge, broadens perspectives, and enhances human resources, which are essential for achieving goals (Pujiharti, 2022). In Islam, education is a noble obligation because it not only serves as a form of worship that earns rewards from Allah SWT but also elevates the status and dignity of a person, making them knowledgeable and virtuous, capable of building a civilization (Farabi, 2018). According to the National Education System Law No. 20 of 2003, education aims to develop students' full potential, including moral development (Kemendikbud, 2003).

Continuous and structured moral development for students is necessary (Ardi et al., 2019). M. Imam states that morality is a fundamental principle in society; a nation will thrive with strong morals and vice versa. This also applies to Muslims, who experienced a golden age when noble morals contributed to Islam's greatness. Morality is a comprehensive behaviour that influences how a person acts in various situations (Mansyuriadi 2,022).

Numerous hadiths emphasize the importance of good morals for Muslims. A person's lack of morals can degrade their status below that of animals.

عَنْ نُوحِ بْنِ عَبَّادٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ مَرْفُوعًا: "إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ دَرَجَاتِ الْأَخْرَةِ وَشَرَفِ الْمَنَازِلِ، وَإِنَّهُ لَضَعِيفُ الْعِبَادَةِ. وَإِنَّهُ لَيَبْلُغُ بِسُوءِ خُلُقِهِ دَرَكَ جَهَنَّمَ وَهُوَ عَابِدٌ"

One hadith narrated by Nuh Ibn Abbas, from Thabit from Anas, states: "A servant can reach a high status in the honourable and an honourable position due to good morals, even if they are weak in worship. Conversely, bad morals can lead them to the depths of Hell, even if they are devout in worship" (Nuzulia, 1967).

The hadith, considered acceptable by Ahmad No. 23460, states that Prophet Muhammad (PBUH) said, "I was sent to perfect good character." This hadith emphasizes that good morals are the best way to draw closer to Allah SWT and attain forgiveness. The Quran also highlights the importance of prayer in preventing immoral acts: "Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows what you do" (Surah Al-Ankabut [29]: 45).

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

It means: 'Recite what has been revealed to you of the Book (the Qur'an) and establish prayer. Indeed, prayer prevents immorality and wrongdoing. And the remembrance of Allah (prayer) is greater (in preventing wrongdoing and remembering Allah). And Allah knows that which you do,' (Kemenag, n.d.).

The development that is being carried out is, of course, not separate from the goals to be achieved. To achieve these goals, many factors must be considered and accounted for to ensure the success of the program. Essentially, the development of noble character must be planned with the involvement of responsible individuals, strategies, approaches, and media in carrying out the activities (Iwan, 2018). The implementation and nurturing of morality should be accompanied by comprehensive monitoring and evaluation, allowing for the assessment of both the successes and challenges of the moral development efforts. This can serve as a benchmark for future improvements (Iskandar, 2024).

Structured and well-planned moral development involving responsible individuals, strategies, approaches, and media is essential for achieving moral excellence (Iwan, 2018). Comprehensive evaluation and supervision of moral development are necessary to measure its success and challenges (Iskandar, 2024). Islamic moral development methods include habituation, training, and exemplary models. Special approaches, such as religious

involvement and cooperation among all school stakeholders, including parents, are crucial (Arif Munandar, 2022).

This research was conducted at SMA Negeri 1 Perbaungan, a well-regarded school in Perbaungan District. The initial observation on March 19, 2024, highlighted the importance of good morals in modern times. However, many students still undervalue morals compared to knowledge, as evidenced by behaviours like addressing peers by their parents' names, not greeting teachers, and neglecting prayers before class (Dalle, 2022).

Although Islamic extracurricular activities are well-organized at SMA Negeri 1 Perbaungan, many students are still influenced by external factors like motorcycle gangs, indicating the need for better moral development. The school principal encourages cooperation among Islamic Education teachers and all stakeholders to foster moral development. This program aims to nurture students who excel academically and exhibit high ethical standards, fostering a harmonious learning environment and instilling a sense of self-empowerment based on good morals.

RESEARCH METHODOLOGY

This qualitative study used a phenomenological approach and was conducted at SMA Negeri 1 Perbaungan. The subjects include extracurricular advisors, the principal, Islamic Education teachers, students, and other related parties. The data comprises primary and secondary sources. Primary data was obtained directly through observations, interviews, and documentation.

The research occurred on December 29, 2023, at SMA Negeri 1 Perbaungan, at Jl. Mayjend H.T. Rizal Nurdin Perbaungan Ujung Rambung Pantai Cermin Serdang Bedagai Regency North Sumatra 20986. The main informants were the Islamic Education teacher, the extracurricular advisor, eight students, and the school principal.

Data collection involved observations conducted three times to gather information on Islamic extracurricular activities, accompanied by note-taking. Interviews were structured, involving several sources such as Riadi S. Pd M.AP (the principal), Hj. Khairunnisa S. Pd. I am an M.Pd (Islamic Education teacher), and I am a student. The interviews followed a predetermined set of questions. Documentation techniques involved studying documented data sources to focus on understanding the moral development of students.

RESULTS AND DISCUSSION

The implementation of Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan has been running smoothly and effectively as per the school's program, based on interviews conducted by the researchers. Several extracurricular activities have been developed at SMA Negeri 1 Perbaungan, including Paskibra, Scouts, PMR (Youth et al.), and religious activities. Generally, Islamic religious education school's extracurricular activities are coordinated by an organization under the Student Council (OSIS), known as ROHIS. Hj revealed this. Khairunnisa S.Pd.I MPd, the extracurricular advisor, mentioned that although ROHIS is under the OSIS, the advisor still participates in every activity to guide, supervise, and evaluate each program. The programs are organized based on their schedule: weekly, monthly, semesterly, and annually. The activities include weekly worship or Friday sermons and general activities conducted for all SMA Negeri 1 Perbaungan students. The implementation is scheduled so female students participate after school on Fridays, while male students attend after-Friday prayers at the school's prayer room. According to Riadi S. Pd M.AP, this scheduling aims to provide opportunities for the entire school community to enhance their faith and piety, which aligns with the vision of SMA Negeri 1 Perbaungan.

The BTQ Program (Reading and Writing the Qur'an) addresses the varied proficiency levels of students in reading and writing Quranic verses. Students are grouped based on their skills, with one group for those who can read and write the Qur'an accurately, though not fluently, and another group for those who have not yet mastered the basics of Qur'anic

reading. This skill-based classification allows for more effective learning. Additionally, the mentoring program collaborates with STAI As-Sunnah Serdang Bedagai, focusing on Islamic outreach and youth development. The lack of extracurricular supervisors has been challenging, but the IQRO Club, one of three active organizations, supports the student mentoring program. Members are typically former leaders and alumni of ROHIS, and students are placed in small groups of eight to ten, each led by a mentor who schedules the mentoring sessions.

Study sessions or Tazkir are also part of the activities, aiming to foster relationships and communication among the school's Muslim students, supervisors, and parents. The sessions range from simple studies led by teachers or invited speakers from diverse backgrounds (such as scholars, imams, lawyers, youth advocates, NGOs, etc.) to watching educational and Islamic-themed films (referred to as *toboringoreng*" or watching together) and outdoor activities closely related to Islamic content. The diversity of materials and techniques used keeps these sessions engaging and lively. Besides the Friday Tazkir mentioned earlier, other forms of Tazkir are also held.

Islamic holidays like the Prophet Muhammad's birthday (Maulid), Isra' Mi'raj, Islamic New Year, and Tabligh Akbar are celebrated at the school with participation from the principal, teachers, staff, and students. Some celebrations are held at students' homes or with district or city events. These celebrations allow students to showcase their work and creativity, aligning with the principal's responsibility to ensure equal opportunities for all students, regardless of differences, particularly regarding ethnicity, religion, race, and intergroup relations (SARA).

During Ramadhan, ROHIS at SMA Negeri 1 Perbaungan often organizes religious activities to fill the school schedule. Activities include Iftar (Breaking Fast) Together, scheduled three times during Ramadhan; each class (X, XI, XII) is responsible for organizing it. The implementation involves forming committees within each class to prepare for the event and scheduling it on Sundays to involve the entire school community and their respective groups. The Ramadhan Boarding School, also known as Pesantren Kilat Ramadhan, takes place over three days in mid-Ramadhan to help students better understand and practice Ramadhan rituals. The curriculum covers daily worship practices, particularly those related to Ramadhan and Islamic knowledge. The program is held in schools, gazebos, or other suitable venues.

Basic Leadership Training (KLDK) is another program organized by ROHIS Al-Fatih at SMA Negeri 1 Perbaungan, designed to develop student's leadership skills and prepare them for future ROHIS leadership roles. The training involves selecting students from class X and preparing them for future leadership. Social Service Activities (BAKSOS) is an annual program to increase students' social awareness. It is scheduled during special school holidays, such as Easter, when Muslim students engage in beneficial and religious activities. The event is planned after a location survey, with detailed preparations made well in advance. Islamic Outreach Trips, similar to Social Service Activities, are annual programs that include Islamic education and recreational activities. The planning includes location surveys and program preparation, ensuring that students engage in leisure activities and participate in religious competitions and other Islamic-themed events. Hj. Khairunnisa S.Pd.I MPd emphasizes that each trip has specific objectives, such as instilling cleanliness by encouraging students to pick up litter after the event, known as "Ant Operation."

Implementing Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan involves various supporting and inhibiting factors identified through observations and interviews. Several factors support the moral development process conducted by the Islamic Religious Education extracurricular advisors. The curriculum supports the moral development of students through Islamic Education subjects, which include moral content. The school's regulations support all religious activities, regardless of religion, as long as they align with each faith's principles. The principal and the entire school

administration consistently support the moral development programs conducted by the Islamic Religious Education extracurricular advisors, formalized through a School Principal's Decree. Active participation from parents in supporting every Islamic Religious Education extracurricular program is a significant advantage. Parents know the importance of motivating their children to participate in these activities and often provide financial support, although the advisors strive to minimize financial burdens on parents.

However, inhibiting factors are also identified for Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan. Internal factors affecting the moral development of students include a lack of harmonious coordination between the Islamic Religious Education extracurricular coordinator and other advisors, leading to individualistic attitudes. The pessimistic attitude of the coordinator results in less optimal empowerment management, causing other advisors to lose innovative ideas for developing ROHIS and other Islamic extracurricular activities. According to Daryanti, some advisors need a sense of belonging towards ROHIS, placing the responsibility solely on Islamic Education teachers.

External factors include the family environment, which plays a crucial role in moral development. Parents' involvement in instilling noble values is reflected in students' behaviour, such as speech, dress, and other aspects. Role models and habituation in the family environment shape students' personalities and are difficult to alter. Students accustomed to living honestly and disciplined will naturally exhibit these traits. A family environment that lacks religious practices impacts students' behaviour at school and in the community. Rika Nora notes that some parents are indifferent to their children's moral development, leaving it entirely to religious teachers at school. However, besides school, applying religious values is crucial in the family and community environment.

The community significantly influences students' behaviour changes. The surrounding environment often challenges applying Islamic values learned in formal education. For instance, when dressing modestly, students know the proper dress code but may not practice it due to the community's standards. Another example is the consumption of alcohol, which is often present at community events and conflicts with Islamic teachings. Advisors must work extra hard to instil Islamic values in students, ensuring they maintain their identity and pride in Islam. The rapid advancement of technology poses challenges for students, as unchecked information can influence them negatively. The unrestricted access to the internet allows students to explore freely, necessitating extra efforts from Islamic Religious Education extracurricular advisors to instil good moral values.

Moral development is crucial and urgent from elementary to high school levels. High school education focuses on general education, emphasizing theories and preparing students for higher education. Different educational levels require different approaches to moral development. Based on interviews with Islamic Religious Education extracurricular advisors at SMA Negeri 1 Perbaungan, three critical areas have been identified to instil and awaken religious beliefs, inculcate social ethics, and instil good habits. Instilling belief in Allah the Almighty is essential. The students' susceptibility to theological conflicts and the global influence of spiritual erosion makes it vital for Islamic Religious Education extracurricular advisors to instil strong Islamic beliefs in students at SMA Negeri 1 Perbaungan. The first step in teaching morality towards Allah SWT is instilling the concept of Ihsan—being conscious that Allah is always watching. This belief motivates students to strive for the best in their lives. Students are encouraged to be grateful for Allah's blessings, such as health, which enables them to perform various activities as stewards on Earth, promoting its prosperity and avoiding harm.

The Prophet Muhammad (PBUH) is an exemplary role model in all aspects of human life. Islamic Religious Education extracurricular advisors at SMA Negeri 1 Perbaungan emphasize emulating the Prophet's attributes, such as honesty and discipline, in various activities. These advisors also model good behaviour, both in speech and action. They exemplify punctuality and active participation in all activities, effectively communicating any

delays or absences. Throughout various activities, including Tazkir, PHBI, and other events, students are consistently guided and motivated to maintain social interactions aligned with Islamic values of mercy and universal compassion. This is particularly important in their interactions with non-Muslims, who form the majority at SMA Negeri 1 Perbaungan. Muslim students are taught to uphold the peaceful and serene image of Islam.

In the family environment, students are taught to respect their parents by following positive instructions and avoiding actions that contradict Islamic teachings. Islamic Religious Education extracurricular advisors at SMA Negeri 1 Perbaungan regularly demonstrate appropriate behaviour and communication with elders. They also teach proper conduct towards younger individuals, as students often excel in showing respect to elders but may struggle with treating younger peers appropriately. Maintaining harmony and balance in students' behaviour towards individuals of all ages is crucial.

In the community environment, students often face challenges in upholding Islamic values when influenced by community norms that may conflict with these teachings. The efforts of Islamic Religious Education extracurricular advisors to instil good morals sometimes seem ineffective when students are immersed in non-supportive community environments. Despite this, it is essential to continuously instil exemplary behaviour in students, as they are future community contributors. The values instilled during their education will influence their actions in society.

In the school environment, the need for cooperation and interaction with peers is significant for students, particularly with their peers at school. Peer values often become a benchmark for students' behaviour. During adolescence, students may rebel against the values held by their parents and other adults. This situation prompts Islamic Religious Education extracurricular advisors at SMA Negeri 1 Perbaungan to instil moral values towards peers, encouraging mutual support and respect and avoiding conflicts. Emphasizing Islamic ethics in social interactions is crucial, especially given that Muslim students are a minority and require careful interaction to avoid misunderstandings. Additionally, the openness to Islamic values, as demonstrated in moral behaviour towards peers, should be prioritized.

The exemplary behaviour demonstrated by extracurricular advisors focuses on communication within extracurricular activities. The high frequency of Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan provides numerous opportunities for advisors to model and instil good habits in students. These include fostering discipline, where advisors set an example of discipline, which students are encouraged to emulate. Two indicators of this discipline are students' punctuality and conduct during activities. Students are expected to arrive on time for all Islamic Religious Education extracurricular activities, meaning they should be present at the location when the event begins. Interviews with students have revealed that their presence at these activities reflects a strong sense of discipline.

Advisors encourage responsibility by motivating students, providing positive perspectives on accountability, and assigning tasks that students are expected to complete well. Those who understand their responsibilities tend to perform their duties diligently. Interviews with advisors indicate that Muslim students at SMA Negeri 1 Perbaungan generally exhibit a strong sense of responsibility in fulfilling their tasks during Islamic Religious Education extracurricular activities.

Certain rituals, such as prayers and fasting, should be habitually performed as part of practising Islamic teachings. Although advisors cannot monitor all aspects of these practices, the goal is to cultivate an awareness and habit of regular worship within the formal educational environment, integrating these practices into students' daily lives.

In summary, the moral development efforts through Islamic Religious Education extracurricular activities at SMA Negeri 1 Perbaungan encompass various strategies to instil, nurture, and reinforce students' moral and ethical values. Various internal and external factors support and challenge these efforts, emphasizing the roles of family, community, and modern

technological influences. Through consistent engagement and exemplary behaviour, these programs aim to develop well-rounded individuals who are academically proficient and morally grounded.

CONCLUSION

Given the prevalent issues, such as the involvement of students in motorcycle gangs, it is critical to restrict the use of motorcycles by underage students. According to Law No. 22 of 2009 on Road Traffic and Transportation, "Students under 16 years old are strictly prohibited from riding motorcycles" (Perhubungan, 2009). If parents and schools do not align on this issue, meetings between teachers and parents should be held to address it. Should parents insist on allowing their children to ride motorcycles, they must sign an agreement absolving the school of responsibility for any possible incidents.

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