

Analysis of the Implementation of Strengthening Character Education Through Pesantren Ramadan

Ahmad Muflih¹, Achmad Daengs GS², Dawam Multazamy Rohmatulloh³, Padjrin⁴

¹ Sekolah Tinggi Ilmu Ekonomi Widya Dharma Malang, Indonesia; ahmadmuflih010@gmail.com

² Universitas 45 Surabaya, Indonesia; adaengsgs@univ45sby.ac.id

³ Institut Agama Islam Sunan Giri Ponorogo, Indonesia; dawam_mr@insuripnorogo.ac.id

⁴ SMP Negeri 3 Palembang, Indonesia; dhapadjrin@gmail.com

ARTICLE INFO

Keywords:

Pesantren Ramadan;
Religion;
School Culture;
Strengthening Character.

Article history:

Received 2022-04-23

Revised 2022-08-04

Accepted 2022-12-11

ABSTRACT

Schools play an important role in fostering students' character with various programs in and outside the classroom to fortify students from the negative effects of globalization. This study aims to analyze the implementation of strengthening character education through the Pesantren Ramadan program to develop the religious character of students. The research method used is qualitative with a descriptive approach. Principals, teachers, and students became informants in this study. The data were collected through interviews, observation, and documentation, then the data were analyzed using the triangulation method. This study shows that this school implements the strengthening of school culture-based character education, one of which is the Pesantren Ramadan. This program aims to develop religious character as the main character and other characters such as independence, care for others, and integrity. There are several activities in the Pesantren Ramadan: Azan Competition, Religious Lecture Contest, Calligraphy Competition, Short Letter Memorizing Competition, Tartil Competition, Islamic Poster Contest, Zuhur Prayer, Al-Qur'an Tadarus, Collection of Zakat Fitrah, and Commemoration of Nuzul Al-Qur'an. Thus, the Islamic Boarding School of Ramadan effectively increases students' religious character.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Ahmad Muflih

Sekolah Tinggi Ilmu Ekonomi Widya Dharma Malang, Indonesia; ahmadmuflih010@gmail.com

1. INTRODUCTION

Every human being has a character that distinguishes one from another (Julaeha, 2019; Samani & Hariyanto, 2011). These characters can encourage people to behave, act, and respond to something in everyday life. At this time, moral degradation in students is still happening which is marked by rampant brawls, truancy, rude speech, stealing, disrespect for parents and teachers, intolerance and

others. This is due to the lack of character instilling in students carried out by parents, schools, and the community. Therefore, character cultivation must be carried out from an early age starting from the family, school, and community (Suryanti & Widayanti, 2018). This effort if done, can minimize negative behavior in students.

Moral decline in students makes students make various efforts by collaborating with all parties so that this phenomenon can be minimized and anticipated. One of the efforts made is strengthening character education (PPK) in schools. Strengthening Character Education (PPK) is a program of the Government of Indonesia in the era of President Jokowi through the National Mental Revolution Movement which was launched by the Ministry of Education and Culture in stages starting in 2016 (Anshori, 2017; Harris, Darmawan, & Tjahjono, 2020). With the enactment of Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education and Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening of Character Education in Formal Education Units.

Through strengthening character education, students get used to behaving in a manner that reflects religious, nationalist, integrity, independence, and mutual cooperation. So that it becomes a culture for students to behave in everyday life (Sarmidi, 2021). Students with this character are the hope of the nation and society. These main characters can be achieved through three approaches: strengthening class-based character education, strengthening school culture-based character education, and strengthening community-based character education (Yulian, Hawanti, & Wijayanti, 2018).

Strengthening school culture-based character education is an activity involving school social institutions to form character in students and the main values in character education can be formed and internalized in students. The school environment has a unique atmosphere, with a distinctive atmosphere that can affect the formation of character in students (Muslich, 2011). This approach is focused on inculcating character values through habituation and school programs such as co-curricular and extra-curricular activities.

School culture is a place of interaction for all school members who form a tradition to grow and develop in accordance with the values that underlie behavior. Traditions, daily habits, and symbols that are installed in the school environment color the quality of learning, work, interaction, environment, atmosphere, and life at school. Each school has a different school culture, because school culture is a characteristic and image of the school that is widely seen by the community. The implementation of strengthening school culture-based character education is an activity that supports character education strengthening programs through the school environment, including the overall design of the 2013 Curriculum, the atmosphere, and the making of school rules and regulations. In addition, character education through school culture is also provided through activities planned by the school, such as co-curricular and extra-curricular activities (Bararah, 2021). One of the activities that can be done as an effort to strengthen and instill character values is through habituation activities carried out in schools. Because things that are routinely done every day will be embedded well in students and other school members. Therefore, this habituation activity is a very important activity for the implementation of character education in schools. Wibowo (2013) described that the habits of life at school and a good school culture can foster character education values. Because school culture is one of the keys to the success of character education.

Suprio et.al (2020) the existence of social skills in students, namely cooperation, responsibility, affirmation, empathy and self-control in strengthening character education based on school culture. Hapudine et.al (2019, 2020) the implementation of the inculcation of school culture-based character education values is very effective in instilling students' character in schools. Schools as educational units do not only focus on education for the brain (intellectual education) but also on education for the heart and inculcated of values. The success of strengthening character education, among others, is

through the creation of a school culture environment, habituation about the good so that students understand, are able to feel, want to do good, and have confidence in the values that are decided to show good results. seen to be a character inherent in students' daily life. Furthermore, Ali et.al (2021) the implementation of character education through school culture is largely determined by the role of the principal. The principal acts as a leader who can build and determine a positive school culture. Sri Handayani (2020) Strengthening school culture-based character education can be done through intracurricular activities by including it in the process of teaching and learning activities, guidance and counseling services, and school habituation activities. Co-curricular activities include them in the process of religious, art, and course and tutoring activities. Extracurricular activities by including them in the process of scouting activities, PMR, paskibra, sports and others.

Numerous previous studies related to the discuss Pesantren Ramadan. The first conducted by Jumain (2015), about the effectiveness of Pesantren Kilat on self-regulation ability in terms of emotional intelligence and social maturity in adolescents explained that the experimental group that was given training in Pesantren Ramadan showed an increase number in intelligence by 34.3% and social maturity by 42.3%. Besides, Marpuah (2014) analyzed the instructional design for the moral development students in Pesantren Ramadan. The childhood was low development so they cannot use and apply the principles of right and wrong. Their tendency to follow regulations that are not in accordance with the benefits of the rules. The finding shows that behavioral technique through giving a good example has provided a significant changing on the students' moral behavior. Then research's Marpuah who reported that the implementation of extracurricular religion study: spiritual activities in State Senior High School (SMAN) 1 Cirebon city. His article discussed about the ineffective learning of religion in the classroom, the students only focused on fulfilling cognitive aspects. The last was the recent research conducted by Mujahidin (2017) who was interested in developing model Pesantren Kilat in Innovative and the Effective model. As a result, the effective pesantren kilat model exists if the relation between teacher and students, such as kyai and santri.

Research on strengthening school culture-based character education through Ramadan Islamic boarding schools has not been widely studied. This is what is new in this article from previous research which explains in general the main co-curricular and extra-curricular activities. Therefore, this study aims to describe the strengthening of school culture-based character education through Pesantren Ramadan.

2. METHOD

The research method used in this research is qualitative with a descriptive approach. This method was chosen to describe the implementation of Pesantren Ramadan to strengthen school culture-based character education. Informants in this study were principals, teachers, and 8th grade students. The location of data collection was at SMP Negeri 3 Palembang. This school in the month of Ramadan organizes Pesantren Ramadan or what is often known as the Kilat Islamic Boarding School. Data collection techniques using observation, documentation and interviews. Interviews were conducted with principals, teachers, and students. After that, observations were made to match the data obtained from the interviews with the implementation. Observations were made when all children and teachers were conducting Islamic boarding schools. Meanwhile, documentation was obtained from infrastructure that supports the implementation of school culture. The interview guidelines can be seen in table 1, while the observation guidelines can be seen in table 2.

Table 1. Interview Guidelines

No	Indicator
1	How is the implementation of strengthening school culture-based character education?
2	What activities are included in Pesantren Ramadan program?
3	What characters are integrated in Pesantren Ramadan program?
4	What are the obstacles in its implementation?

Table 2. Observation Guidelines

No	Observational aspect	Observation object
1	Religious character	Observing the activities of school
2	Independent character	residents through Pesantren Ramadan
3	The character cares for others	program
4	Integrity character	

The data that has been obtained from the interview results are then poured into a transcript of the interview results. Then, the next process is data reduction, presentation, conclusion drawing, and verification. The data that has been stated in the interview transcript is reduced by selecting and sorting the information that is needed and not needed according to the research objectives to bring up subcategories. The same subcategories are then coded to make grouping them into one category easier. The existing categories are then formulated into several themes. We use triangulation methods to compare or harmonize data obtained from interviews, observations, and documentation. Thus, researchers can obtain the truth of information and a complete picture of the information needed.

3. RESULT AND DISCUSSION

The results of the data analysis show that three themes are the main focus of the implementation of character education through school culture. The themes are: 1) Pesantren Ramadan program as a school culture to instill character, 2) the character values that appear in students, 3) obstacles to program implementation.

3.1. Implementation of Pesantren Ramadan

Character education in schools must be continuously applied to anticipate the adverse effects of the globalization era. In addition, character education is an effort to achieve the school's vision, namely realizing human resources with noble character, knowledge, culture and environmental insight with religious nuances. For schools to produce students with noble character, they need intra-curricular, co-curricular, and extra-curricular programs, one of which is Pesantren Ramadan program. This is as stated by PR 1 below;

“This school is committed to producing students with noble character as stated in the school's vision. The entire school community cooperates with the principal, teachers, parents, and students. Character education in schools is carried out in classes, school programs, and extracurricular activities. One of the things that schools do is carry out a Ramadan Islamic Boarding School when entering the month of Ramadan”.

Islamic boarding school is a mandatory program that is carried out every year in the month of Ramadan. This program is carried out for 1 week at school with various main activities, namely worship, recitation of the Qur'an, religious competitions, commemoration of Islamic holidays, and zakat fitrah.

Table 3. Ramadan Islamic Boarding School Activities

No.	Activity	Information
1	Adhan Competition	This competition aims to train and familiarize male students in chanting the call to prayer when entering the fardu prayer time
2	Religious Lecture Competition	This competition aims to train students' courage in preaching with religious teachings
3	Calligraphy Competition	This competition aims to get to know students about Islamic art in writing hijaiyah letters
4	Short Letter Memorization Competition	This competition aims to memorize the verses of the Qur'an
5	Tartil Competition	This competition aims to train students to read the Qur'an correctly and adequately
6	Islamic Poster Competition	This competition aims to train students' drawing skills
7	Zuhur Prayer	This activity aims to familiarize students with performing fardu prayers
8	Tadarus Al-Qur'an	This activity aims to familiarize students with pleasure in reading the Qur'an which is carried out before learning hours
9	Collection of Zakat Fitrah	This activity aims to familiarize students with paying zakat fitrah which is fardu ain
10	Commemoration of Nuzul Al-Qur'an	This activity aims to invite students to love the Qur'an and practice its contents

All students attended Pesantren Ramadan program for 1 week which was held on the 3rd Sunday, this program was routinely carried out by schools to instill good character values in students. The month's atmosphere of Ramadan is a supporting factor in increasing student participation by participating in competitions and other activities both as participants and supporters. During the activity or during the planning period, this program collaborates with religious teachers and members of the Intra-School Student Organization (OSIS). This is as stated by PR 2 below:

“Pesantren Ramadan is held only in the month of Ramadan which all students attend, there are many activities prepared by the committee including religious competitions, tadarus, and others. This activity aims to instill the value of the main character in character education, namely religious”.

Pesantren Ramadan, often known as "Pesantren Kilat" is an annual agenda for almost all schools at all levels to welcome the holy month of Ramadan with positive activities with rewards. Not only that, this is the school's effort to implement character education. Islamic boarding school is one of the innovations initiated in the spiritual field. The word pesantren indicates that this activity adopts the pesantren system in carrying out its activities, while lightning refers to its relatively short implementation. The duration ranges from 7 to 30 days (Tafsir, 2010). Next Sutiah (Nufus, 2019; 2018) stated that the boarding school is a teaching and education system that follows the pattern of the pesantren and is carried out in a relatively short time that has alternative extracurricular activities in order to strengthen the formation of faith and piety to God Almighty for students who are Muslim with the pattern of pesantren life which is carried out in a boarding school. school environment and or outside the school environment within the stipulated time. Next Mujahideen (2005) interpreting the Islamic boarding school as a religious activity outside of school that adopts the pesantren learning

system. This activity emerged as an effort to increase students' knowledge, appreciation, and abilities in the field of Islam. Thus Pesantren Kilat or Pesantren Ramadan is a religious activity that adopts Islamic boarding school learning held in formal schools with a certain time.

Pesantren Kilat are held with the general purpose of helping students increase their faith and be able to live and practice the contents of the Islamic religion, so that later they are expected to become Muslim individuals who have faith and piety to Allah, and have noble character in everyday life. Islamic boarding school is an alternative learning program that has the objectives of a) increasing the understanding and appreciation of the teachings of Islam for students, especially regarding faith, worship, morality and the Koran; b) improve students' understanding, appreciation, and practice of the teachings of Islam so that they become Muslim human beings who believe and are devoted to Allah SWT and have noble character in personal, social, national and state life; c) apply and practice the teachings of Islam in everyday life in shaping the mental and spiritual of students who have strong Muslim personalities and are able to face negative challenges that come from within and outside themselves; d) exercise independence, courage, honesty, togetherness, and tolerance; and e) providing experiences about the model of life in Pesantren Kilat (Penyusun, 2015).

The emphasis of the purpose of the Islamic boarding school lies in deepening knowledge and appreciation of Islamic teachings, increasing social sensitivity, increasing abilities in worship practices and habituation of Islamic behavior. Capacity building in the practice of worship is carried out especially for things that are *fardhu ain*. The worship practices that are emphasized a lot in Islamic boarding schools are ablution, prayer, fasting and reading the Qur'an. Increasing social sensitivity is carried out primarily to eliminate the gap between concept and practice. For example, care about cleanliness. Habituation of Islamic behavior is mainly emphasized on habituation of *tadarusan*, *Duha* prayer, and congregational prayers. As for schools that do not require the use of Muslim clothing, the flash boarding activities aim to familiarize students with wearing Muslim clothing (Nufus, 2019). All these activities are prepared so that students have good characters such as religious, disciplined, caring, and others.

The materials contained in Pesantren Kilat are divided into three parts, namely a) strengthening awareness of worship, including: congregational *maktubah* prayers; *tadarus* and *khataman al-Qur'an*; *Duha* prayer, *tahajjud* prayer and *Tasbih* prayer; b) strengthening religious knowledge, including: study of verses of the Qur'an; *tahsinul Qur'an*; worship practices; and c) strengthening character building and team building. In giving the material, it is hoped that it will emphasize the aspects of attitude and behavior formation (effective and psychomotor) in the form of practice and minimize the aspects of giving theory and knowledge (cognitive). (Penyusun, 2015). Pesantren Kilat is a place where students learn about Islam, especially the practice of Islamic teachings in everyday life.

Based on the results of observations, the activities of Pesantren Ramadan in this school are going well, which can be seen from the students' enthusiasm and the committee's readiness. Participants followed many religious competitions in each class with a messenger system while for other students it was an encouragement for their friends to compete. In the morning, each class reads the Koran under the direct supervision of the homeroom teacher. Likewise with the *Zuhur* prayer, students perform the *Zuhur* prayer in congregation or independently. Furthermore, almost half of the students pay their *zakat fitrah* to the school *zakat* committee which reaches 1000 kg.

The results of this study support several previous studies including research of Fajrussalam et.al (2020) implementation of Pesantren Ramadan can improve students' spiritual intelligence. Research of Zaini dan Putri (2020), Ramadan Islamic boarding schools can improve the religious character of

students. Next Mahaly et.al (2022), During Pesantren Ramadan activities, students feel happy because they get new material and new friends..

3.2. Integrated Character Values in Pesantren Ramadan

Character values integrated in Pesantren Ramadan and the values in strengthening school culture-based character education are religious, independent, and integrity. As stated by PR 2 below:

“During Pesantren Ramadan, the character values that we instill in students are religious, independent, and integrity characters. We saw students enthusiastically participating in these activities such as reciting the Qur'an, learning to read the Qur'an (Iqra), praying Zuhur, participating in competitions, and paying zakat fitrah..”

This is what PR 3 says::

“Through Pesantren Ramadan, we hope that the values of religious character, integrity, and caring for others will grow in their children. During this 1 week we familiarize the children with a religious environment.”

First, students are familiarized with worship activities to cultivate religious character. The religious character instilled by the teacher through the habituation and example of the teacher. Some activities that can improve the religious character of students are Zuhur prayer, tadarus Al-Qur'an, reciting Iqra, paying zakat fitrah, and commemorating Nuzul Al-Qur'an. This is reinforced by previous research by Nurhasan et.al (2019) that the habituation strategy is effective for growing religious character by 90% while the exemplary strategy is 85%. Research of Jessy (2021) that teachers have an important role in providing examples to students such as inculcating religious character values. Also reinforced by the research findings of Nurrahman et.al (2020) that the overall religious level of junior high school students is 96.8% or very good.

Religion refers to the level of individual attachment to his religion. This shows that the individual has lived and internalized the teachings of his religion so that it influences all actions and views of his life. In its development, the religiosity experienced by adolescents is influenced by religious experience, personality structure and other personality elements (Ghufron & Rini Risnawita, 2010). According to Aulia (2016), Religious values are closely related to religious values because religious values come from religion and are able to penetrate into one's soul. Religious values are absolute and eternal, and are sourced from human beliefs. In Pancasila, the character of religious values lies in the first precept which reads "Belief in One Supreme God". Religious character is defined as an obedient attitude and behavior in carrying out the teachings of the religion he adheres to, tolerant of worshipers of other religions, and living in harmony with followers of other religions. This character is the main character that must be neutralized and accustomed to children, especially students in their daily lives (Nurrahman & Irawan, 2020).

Second, the attitude of independence of students can be seen from carrying out the Zuhur prayer without coercion, participating in religious competitions of their own accord, paying zakat fitrah without being accompanied by their parents. Independence is one of the life skills that children must master. Teachers can stimulate independence by giving the child the opportunity to decide what he will do, providing support and open conversation, setting clear boundaries, following up, and giving him and giving him responsibility (Stevenson, 2017). This character needs to be instilled from an early age so that it becomes a skilled and social person in the future.

Third, students are accustomed to caring for others. If a friend is in the category of a poor family or has a disaster, the teacher directs them to help each other, this can be seen in the activity of paying zakat fitrah which will later be distributed to students whose parents are from 8 groups of zakat recipients, one of which is poor. The habit of empathizing and caring for others is indirectly a teacher's

effort to stimulate children's interpersonal relationships. Previous research conducted by Bates (2019) states that instead of teaching about what character is desired, character education in children needs to pay more attention to interpersonal relationships. Students need to be accustomed to caring for others so that they can understand their conditions and imagine what if these conditions happened to them.

Fourth, students are accustomed to having the character of integrity. The character of integrity can be seen from carrying out the five daily prayers including the Zuhur prayer at school, as a Muslim who states that Islam must carry out Allah's commands not only expressed through words but with heart and deeds. In addition, integrity can be demonstrated by reading the Qur'an as a way of life and a source of Islamic teachings. Self-integrity is very much needed in fostering student development to learn to understand and adapt to the school environment, with high self-integrity will make students who always appear physically fresh, have a deep spiritual life, and are intellectually reliable, not easily carried away by emotions, patient and strong in the face of challenges and pressures, and flexible in relationships (Sarima, Asrori, & Wicaksono, 2021).

The character values taught through Pesantren Ramadan above need to be developed into other character values by adding several activities. The addition of these activities aims to produce students who have noble character. Students who have noble character are parents' hope today to fortify their children from the negative influence of globalization. The era of globalization is marked by advances in information and communication technology where students can reach all information without limits and parental supervision through smartphones equipped with internet networks..

3.3. Barriers to the Implementation of Pesantren Ramadan Program

The inhibiting factors in Pesantren Ramadan program are the lack of parental support, the lack of motivation for students to take part in competitions and inadequate infrastructure such as the Musala which accommodates few students. This finding strengthens the previous research, namely Amalia's research (2019), infrastructure is the thing that hinders Pesantren Kilat. Research of Susilo (2021), parents who don't care become obstacles.

The success of Pesantren Ramadan requires support from various parties such as parents, students, teachers, and supporting facilities. During Pesantren Ramadan, parents must be actively involved by motivating their children to participate in activities well and parents must be role models for their children at home. Furthermore, the support of supporting facilities such as classrooms and prayer rooms needs to be improved to create a conducive environment.

4. CONCLUSION

This study shows that this school implements the strengthening of school culture-based character education, one of which is Pesantren Ramadan. This program aims to develop religious character as the main character and other characters such as independence, care for others, and integrity. There are several activities in Pesantren Ramadan: Azan Competition, Religious Lecture Contest, Calligraphy Competition, Short Letter Memorizing Competition, Tartil Competition, Islamic Poster Contest, Zuhur Prayer, Al-Qur'an Tadarus, Collection of Zakat Fitrah, and Commemoration of Nuzul Al-Qur'an. Thus, the Islamic Boarding School of Ramadan effectively increases students' religious character. This study recommends further research to examine the effectiveness of Islamic boarding schools in Ramadan for students and develop a model for Islamic boarding schools in Ramadan.

REFERENCES

- Ali, A., Kristiawan, M., & Fitriani, Y. (2021). Implementasi Pendidikan Karakter Berbasis Budaya Sekolah. *Jurnal Pendidikan Tambusai*, 5(1), 2063–2069.

- Amalia, L. (2019). *implementasi program pesantren kilat dalam mengembangkan kompetensi keagamaan (studi kasus kelas x di smk pgri 2 ponorogo)*. IAIN Ponorogo.
- Amelia, J. (2021). *PERAN KETELADANAN GURU PAI DALAM PEMBENTUKAN KARAKTER RELIGIUS SISWA SMP NEGERI 07 LUBUK LINGGAU*. UIN Fatmawati Sukarno.
- Anshori, I. (2017). Penguatan Pendidikan Karakter di Madrasah. *Halaqa: Islamic Education Journal*, 1(2), 63–74.
- Aulia, L. R. (2016). Implementasi nilai religius dalam pendidikan karakter bagi peserta didik di Sekolah Dasar Juara Yogyakarta. *Spektrum Analisis Kebijakan Pendidikan*, 5(3), 314–323.
- Bararah, I. (2021). Penguatan Pendidikan Karakter Berbasis Budaya Sekolah. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 11(3), 469–482.
- Bates, A. (2019). Character education and the 'priority of recognition.' *Cambridge Journal of Education*, 49(6), 695–710. <https://doi.org/10.1080/0305764X.2019.1590529>
- Fajrussalam, H. (2020). Inovasi Pembelajaran Pesantren Ramadhan dalam Meningkatkan Kecerdasan Spiritual Peserta Didik di Masa Pandemi Covid-19. *EduTeach: Jurnal Edukasi Dan Teknologi Pembelajaran*, 1(2), 1–10.
- Ghufroon, M. N., & Rini Risnawita, S. (2010). *Teori-Teori Psikologi*. Yogyakarta: Ar-Ruzz Media.
- Handayani, S. (2020). *IMPLEMENTASI PROGRAM PENGUATAN PENDIDIKAN KARAKTER BERBASIS BUDAYA SEKOLAH DI SMP NEGERI 9 PALEMBANG*. UIN RADEN FATAH PALEMBANG.
- Harris, T., Darmawan, A., & Tjahjono, E. (2020). Strengthening Character Education(PPK)Policy Through Five School Days in Gresik Regency (Study on Implementing of Strengthening Character Education(PPK) Middle School Policy). *Public Policy and Administration Research*, 10(1). <https://doi.org/10.7176/PPAR/10-1-04>
- Julaeha, S. (2019). Problematika Kurikulum dan Pembelajaran Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 157. <https://doi.org/10.36667/jppi.v7i2.367>
- Jumain, J. (2015). Model Pendidikan Di Pesantren Rakyat Al-Amin Sumberpucung Malang. *J-PAI: Jurnal Pendidikan Agama Islam*, 1(2).
- Mahaly, S., Ellis, R., & Tuasikal, J. S. M. (2022). Pelaksanaan Pesantren Ramadhan bagi Peserta Didik SMP Al-Hilaal Yainuelo Bersama Prodi Bimbingan Konseling FKIP UNPATTI. *Jurnal Pustaka Mitra (Pusat Akses Kajian Mengabdikan Terhadap Masyarakat)*, 2(2), 76–79.
- Marpuah, M. (2014). Manajemen Konflik Keagamaan: Kearifan Lokal Dalam Upaya Resolusi Konflik Keagamaan di Sumatera Barat. *Turast: Jurnal Penelitian Dan Pengabdian*, 2(1), 35–52.
- Mujahidin, E. (2005). *Pesantren Kilat Alternatif Pendidikan di luar Sekolah*. Jakarta: Pustaka Al-Kautsar.
- Mujahidin, E. (2017). Pengembangan Nilai-Nilai Spiritual Berbasis Pesantren Kilat (Studi Pengembangan Model Pembelajaran Pesantren Kilat yang Inovatif dan Efektif untuk Siswa Sekolah Lanjutan Tingkat Atas). *Edukasi Islami: Jurnal Pendidikan Islam*, 1(02).
- Muslich, M. (2011). *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara.
- Nufus, K. Z. H. (2019). *Program Pesantren Kilat Bagi Siswa Dalam Membentuk Karakter Religius di SMK Wikrama 1 Jepara*. IAIN Kudus.
- Nurhasan, M. S., & Fahri, M. (2019). Staregi Guru Pendidikan Agama Islam dalam Meningkatkan Karakter Religius Siswa di SMP Negeri 14 Bogor. *Jurnal Penelitian Pendidikan Sosial Humaniora*, 4(2), 537–542.
- Nurrahman, A., & Irawan, A. (2020). Analisis Tingkat Karakter Religius Siswa Sekolah Menengah Pertama. *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, 12(2), 171–190.
- Penyusun, T. (2015). *Pedoman Kegiatan Pemberdayaan Keagamaan Peserta Didik SD melalui Pesantren Kilat*. Jakarta: Kementerian Agama.
- Samani, M., & Hariyanto. (2011). *Konsep dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.
- Sarima, S., Asrori, H. M., & Wicaksono, L. (2021). ANALISIS INTEGRITAS DIRI PADA SISWA KELAS IX SMP NEGERI 14 PONTIANAK TAHUN 2020. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*,

10(8).

- Sarmidi. (2021). Strengthening Character Education in Distance Learning in The Era of Pandemic Covid-19. *Proceedings of the 1st International Conference on Character Education (ICCE 2020)*. Paris, France: Atlantis Press. <https://doi.org/10.2991/assehr.k.210204.035>
- Stevenson, B. (2017). Children's independence: a conceptual argument for connecting the conduct of everyday life and learning in Finland. *Children's Geographies*, 15(4), 439–451. <https://doi.org/10.1080/14733285.2016.1271942>
- Suprio, A. B., Hanurawan, F., & Sutarno, S. (2020). Keterampilan Sosial Siswa Sekolah Dasar Dalam Penguatan Pendidikan Karakter Berbasis Budaya Sekolah. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 5(1), 121–126.
- Suryanti, E. W., & Widayanti, F. D. (2018). Penguatan Pendidikan Karakter Berbasis Religius. *Conference on Innovation and Application of Science and Technology (CIASTECH)*, 1(1), 254–262.
- Susilo, F., & Ramadan, Z. H. (2021). Analisis Pendidikan Karakter Melalui Budaya Sekolah di Kelas 3 Madrasah Ibtidaiyah. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(3), 1919–1929.
- Sutiah. (2018). *Model Penyelenggaraan Pesantren Kilat*. Kementerian Agama Provinsi Jawa Timur.
- Tafsir, A. (2010). *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Remaja Rosdakarya.
- Wibowo, A. (2013). *Manajemen Pendidikan Karakter di Sekolah*. Yogyakarta: Pustaka Belajar.
- Yulian, D. R. R., Hawanti, S., & Wijayanti, O. (2018). Pelaksanaan Program Penguatan Pendidikan Karakter (PPK) Berbasis Kelas melalui Manajemen Kelas di Sekolah Dasar. *Jurnal Tematik*, 9(2), 109–114.
- Zaini, H., & Putri, H. P. (2020). The Students' Religion Attitude: Study of Pesantren Ramadhan for Senior High School in Padang City. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 5(1), 120–132.