

THE INTEGRATION OF ISLAMIC EDUCATION AND PERSONALITY PSYCHOLOGY IN DEVELOPING STUDENTS' SPIRITUAL CHARACTER

Muhammad Dzikri Abdilah

STAI Sadra, Jakarta Selatan, Indonesia

dzikri1202@gmail.com

Abstract

Islamic education plays a vital role in instilling religious values that serve as the moral foundation for students. Meanwhile, personality psychology offers insights into individual development, including motivation, emotions, basic needs, and personality dynamics. This study aims to explore the integration of Islamic education and personality psychology in shaping students' spiritual character. Using a literature review method, this research draws on various sources such as academic journals, reference books, and relevant articles discussing the core concepts of both disciplines. The findings suggest that a synergistic approach between Islamic education and personality psychology enables students to recognize their potential, internalize the values of monotheism (tawhid), and develop strong moral awareness in their daily lives. This integration also helps address psychological challenges that may hinder spiritual growth. Therefore, combining these two fields is seen as a promising strategy for fostering students' spiritual character in a holistic manner, particularly in the face of modern-day challenges. Continued development of this integrative approach is needed through curriculum innovation and learning programs that are responsive to individual growth and the increasingly complex social environment.

Keywords: *Character Building, Islamic Education, Personality Psychology*

Abstrak

Pendidikan Islam berperan penting dalam menanamkan nilai-nilai religius yang menjadi landasan moral peserta didik, sedangkan psikologi kepribadian memberikan pemahaman tentang perkembangan aspek individu, seperti motivasi, emosi, kebutuhan dasar, dan dinamika kepribadian. Penelitian ini bertujuan untuk menganalisis integrasi antara pendidikan Islam dan psikologi kepribadian dalam pembentukan karakter spiritual siswa. Penelitian ini menggunakan metode studi pustaka dengan mengkaji berbagai sumber, termasuk jurnal ilmiah, buku referensi, dan artikel yang relevan, yang membahas konsep-konsep mendasar kedua disiplin ilmu tersebut. Hasil kajian menunjukkan bahwa sinergi antara pendidikan Islam dan pendekatan psikologi kepribadian dapat membantu siswa mengenal potensi diri, menginternalisasi nilai ketauhidan, serta membangun kesadaran moral yang kuat dalam kehidupan sehari-hari. Integrasi ini juga memberikan kontribusi dalam mengatasi berbagai masalah psikologis yang dapat menghambat perkembangan spiritual peserta didik. Oleh karena itu, integrasi kedua bidang ilmu ini diharapkan menjadi strategi efektif dalam pengembangan karakter spiritual siswa secara holistik di era modern yang penuh tantangan. Pendekatan komprehensif ini perlu terus dikembangkan melalui inovasi kurikulum dan program pembelajaran yang responsif terhadap kebutuhan perkembangan individu dan dinamika sosial yang semakin kompleks.

Kata kunci: *Pembentukan Karakter, Pendidikan Islam, Psikologi Kepribadian*

Introduction

Education is one of the key factors in shaping an individual's character and morality. Ki

Hajar Dewantara defined education as an effort to develop a child's character, mind, and physical abilities in order to achieve a well-rounded life—one that not only enables the child to live meaningfully but also to bring life to others in harmony with nature and society.¹ Education plays a crucial role in shaping students' character, helping them develop a well-rounded and balanced personality. One important aspect of character that receives significant attention in the educational field is spiritual character, which refers to the ability of students to internalize moral values and religious teachings in their everyday behavior. Islamic education, as a value-based system grounded in the Qur'an and Hadith, aims to nurture the whole person, focusing not only on intellectual excellence but also on spiritual and moral development.

Personality psychology, as a branch of psychology, offers a scientific foundation for understanding the structure, dynamics, and development of an individual's personality. Personality can be defined as the way a person perceives, evaluates, and responds to their environment. Personality psychology examines the unique traits that differentiate one individual from another. This concept of personality includes patterns of thought, emotion, and behavior that remain relatively consistent over time and across different situations.² Personality psychology seeks to explain how personality traits are formed, developed, and interact with the environment, including within educational settings. The integration of Islamic education and personality psychology is essential in supporting the holistic development of students' spiritual character, as it combines divine values with a scientific approach to understanding human behavior.

One of the challenges currently faced in the field of education is the weakening of students' spiritual character. This issue is reflected in the decline of religious attitudes, lack of social concern, and the increasing tendency toward deviant behavior and moral degradation.³ This condition indicates that efforts to develop students' spiritual character have not yet been fully effective. Therefore, there is a need for an integrative model that combines Islamic education with the principles of personality psychology, so that the development of students' spiritual character can be more effective and encompass all aspects of their personal growth.

This study aims to examine the integration of Islamic education and personality psychology in the process of developing students' spiritual character. By understanding how these two fields can be integrated, it is expected that comprehensive educational strategies can

¹ Rahmat Hidayat dan Abdillah, *Ilmu Pendidikan "Konsep, Teori dan Aplikasinya"* (Medan: Penerbit LPPPI, 2019), 23-24.

² Hesti Setyodyah Lestari dan Andia Kusuma Damayanti, *Psikologi Kepribadian* (Pekalongan: Penerbit NEM, 2024), 1.

³ Ismi Adelia dan Oki Mitra, "Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah," *Jurnal Islamika*, 21, 01, 2011 (DOI: <https://doi.org/10.32939/islamika.v21i01.832>), 35.

be formulated to shape students who are faithful, morally upright, and capable of facing the challenges of the modern era without losing their spiritual identity.

Method

Methodology can be simply defined as the study of the steps or procedures used to achieve specific research objectives. As with most research, this study also follows a particular methodology that serves as a guide throughout its development.⁴ This study uses a qualitative method with a library research approach.⁵ The purpose of this study is to identify and analyze the integration of Islamic education and personality psychology in the development of students' spiritual character.

Data collection was carried out by reviewing various literature sources, including books, articles, and academic journals that discuss or relate to Islamic education and personality psychology. The analysis process involved examining written sources that explore theories from both disciplines, as well as studies on character formation. This approach allows the researcher to build a strong theoretical foundation for integrating the two fields of study.

Islamic Education and Spiritual Character

In essence, Islamic education is a comprehensive process of human development that includes physical, intellectual, and spiritual aspects. One of its main goals is to build a strong spiritual character, which refers to noble conduct rooted in faith in Allah (SWT). From the Islamic perspective, spiritual character is not limited to formal religious rituals, but also includes a sense of divine awareness that influences one's thoughts, attitudes, and daily behavior. Islamic education places spiritual character development at the heart of the student maturation process. It does not only emphasize cognitive growth, but also highly values moral refinement, which is conceptually integrated into daily life. Achieving character education in the school environment becomes a key gateway to forming a young generation that is knowledgeable, devout to Allah, skilled, independent, creative, and responsible.⁶

The concept of spiritual character in Islam is based on the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), which emphasize the values of monotheism (*tawhid*), trustworthiness (*amanah*), honesty, responsibility, patience, gratitude,

⁴ Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai*, 7, (2023): 2897.

⁵ Joko Subagyo, *Metodologi Penelitian Teori Dan Praktek* (Jakarta: Rhineka Cipta, 1991), 109.

⁶ Lathifah dan Rusli, "Pembiasaan Spiritual Untuk Meningkatkan Pendidikan Karakter Peserta Didik," *Tadbir Muwahhid*, 03, 01, 2019 (DOI: <https://doi.org/10.30997/jtm.v3i1.1649>) 15.

and compassion. These values serve as the foundation for guiding students' potential so they can grow into individuals who are balanced in both worldly and spiritual aspects. Spiritual character not only shapes the vertical relationship between humans and their Creator, but also strengthens horizontal relationships with others in social life.

The development of spiritual character in Islamic education is carried out through the habituation of worship practices, the internalization of moral values, and role modeling. This process is gradual and consistent, allowing spiritual values to become deeply rooted in the students' personalities. Teachers play a vital role in shaping students' character by setting examples that inspire enthusiasm, creativity, and social empathy.⁷ In addition, the family and school environment also play important roles as models and guides in creating an educational atmosphere that supports the development of noble character. Therefore, Islamic education always emphasizes the integration of cognitive teaching, attitude formation, and the habituation of righteous actions.

Conceptually, Islamic education views the development of spiritual character as part of its mission to shape the *insan kamil*, or the ideal human being, who possesses intellectual, emotional, social, and spiritual intelligence. This concept serves as a foundation for designing curricula, learning strategies, and assessments that measure not only knowledge but also the development of attitudes and morals. Through the strengthening of spiritual character, students are expected to face the challenges of the modern era with firm moral principles and consistent religious commitment. A person with strong spirituality will demonstrate enthusiasm, gratitude, a sense of responsibility, honesty, social awareness, discipline, proper manners, and other commendable traits.⁸

Personality Psychology and Spirituality

The perspective of personality psychology provides an important foundation for understanding the development of students' spiritual character. Personality psychology studies patterns of behavior, thought, and emotion that are relatively consistent within an individual. According to Gordon Allport, personality is a dynamic organization within the individual that determines the unique ways in which a person adapts to their environment.⁹ In the educational

⁷ Metha Lubis, "Peran Guru Pada Era Pendidikan 4.0," *EDUKA*, 04, 02, (2019) 69.

⁸ Zahriyah Simargolang dan M. Yemardotillah, "Strategi Meningkatkan Nilai Spiritual Melalui Pendidikan Karakter di Perguruan Tinggi," *INNOVATIVE*, 4, 6, 2024 (DOI: <https://doi.org/10.31004/innovative.v4i6.16447>) 1136.

⁹ Gede Agus Siswadi, *Filsafat Manusia: Memahami Manusia Sebagai Homo Complexus*, (Solok: Mafy Media Literasi Indonesia, 2023) 151.

context, personality influences a student's readiness to accept spiritual values, including attitudes toward worship, social concern, and moral integrity. Understanding personality aspects helps educators more accurately identify students' potential, behavioral tendencies, and spiritual development needs.

Personality development includes cognitive, affective, and conative dimensions, all of which are interrelated in the formation of spiritual character.¹⁰ The cognitive dimension involves intellectual awareness of religious teachings, understanding of the concept of God, and knowledge of moral values. The affective dimension includes feelings, interests, and internal attitudes that support the internalization of spiritual values, such as fear of Allah and love for goodness. Meanwhile, the conative dimension relates to the will and actual efforts to practice those teachings. These three aspects form the foundation of stable spiritual behavior within a student's personality.

The relationship between personality and the development of spiritual values shows that character building cannot rely solely on the transfer of religious knowledge. Personality psychology highlights the importance of habituation, as regular practice plays a crucial role in shaping students' character and personality.¹¹ In addition, creating a supportive environment and strengthening internal motivation are also important in the development process. For example, an extroverted child may find it easier to express spiritual values through social interaction, while an introverted child tends to internalize these values more privately. As a result, the integration of Islamic education and personality psychology allows for a more personalized approach, enabling each student to grow optimally according to their unique characteristics.

The Integration of Islamic Education and Personality Psychology

The integration of Islamic education and personality psychology is highly essential in the effort to holistically develop students' spiritual character. Islamic education emphasizes the strengthening of faith, morality, and divine values as the foundation of noble behavior. However, applying these values in daily life requires a deep understanding of individual personality development. Personality psychology helps explain how internal factors—such as motivation, needs, and personality structure—influence the way students respond to value-

¹⁰ Tesa Esti Rahayu, dkk, "Respon Siswa Sekolah Dasar terhadap Program Belajar dari Rumah (BDR) di TVRI," *PEDADIDAKTIKA*, 8, 2, (2021) 336.

¹¹ Difa Maulidya, dkk, "Integrasi Pendekatan Pembiasaan dalam Membentuk Akhlakul Karimah Pada Anak Didik Melalui Kegiatan Keagamaan di Madrasah Ibtidaiyah," *Jurnal Riset Pendidikan Dasar*, 06, 1, 2023 (DOI:<https://doi.org/10.26618/jrpd.v6i1.9777>) 69.

based education. According to Rohmat Mulyana, value education encompasses all aspects of teaching and guidance aimed at helping students become aware of truth, goodness, and beauty through proper value judgment and the consistent practice of positive behavior.¹² Therefore, an integrative approach allows educators not only to transmit religious teachings in a normative way but also to take into account students' psychological conditions, making the process of value internalization more effective and meaningful.

However, this integration serves as a response to the challenges of character education in the modern era, which is heavily influenced by the negative effects of globalization and technological advancement. Many students experience identity confusion, weak self-control, and a gap between religious knowledge and daily practice. Mental health among adolescents is also a crucial factor in their psychosocial development.¹³ By combining Islamic values with theories from personality psychology, educators can design learning strategies that foster spiritual awareness while also strengthening positive personality traits such as responsibility, empathy, and emotional control. Therefore, the integration of these two disciplines is not merely a methodological option, but a strategic necessity to cultivate a generation with strong character, noble morals, and the ability to face the challenges of the times.

An Integrative Model in the Educational Process

The integration of Islamic education and personality psychology in the educational process can be applied through a learning approach that combines the reinforcement of religious values with the development of students' psychological aspects. In practice, teachers can design learning activities that not only emphasize conceptual understanding of Islamic teachings but also train students in self-reflection, empathy, and emotional regulation. For example, moral education can be integrated with positive psychology techniques such as reinforcing good behavior through positive rewards, practicing self-affirmation, and conducting group discussions to foster spiritual awareness and a sense of personal responsibility. This approach positions students as active participants in character formation, so that spiritual values are not only understood intellectually but also internalized as part of their personality.

In addition, the integrative model can be implemented through the design of thematic curricula that include both spiritual and psychosocial competence indicators. Thematic learning

¹² Dodi Ilham, "Menggagas Pendidikan Nilai dalam Sistem Pendidikan Nasional," *Didaktika*, 8, 03, 2019 (DOI: <https://doi.org/10.58230/27454312.73>) 112.

¹³ Nurul Mawaddah dan Anndy Prastya, "Upaya Peningkatan Kesehatan Mental Remaja Melalui Stimulasi Perkembangan Psikososial Pada Remaja," *DEDIKASI SAINTEK*, 2, 2, 2023 (DOI:<https://doi.org/10.58545/djpm.v2i2.180>) : 116.

is an effort to integrate knowledge, skills, values or attitudes, and creativity through the use of themes. Etymologically, the term “integrated thematic curriculum” consists of two words: curriculum and integrated.¹⁴ Teachers can apply contextual learning methods and habituation, for example through social service projects based on Islamic values that also train students’ social skills and empathy. This learning approach supports the creation of an educational environment that is conducive to both spiritual growth and healthy personality development. Therefore, the educational process should not be limited to cognitive and intellectual dimensions but must also include ongoing affective and moral development.

Factors Influencing the Development of Spiritual Character

The factors that influence the development of students’ spiritual character can be categorized into internal and external factors.¹⁵ Internal factors include innate potential, personality, interests, motivation, and students’ mental and emotional readiness to accept spiritual values. Spiritual character is not formed through cognitive teaching alone, but also through the internalization of values, which is closely related to psychological maturity. For example, students with reflective personality traits and emotional stability are more likely to internalize religious teachings and apply them in daily behavior. Moreover, moral and spiritual development is also influenced by a student’s level of understanding of religious concepts, which makes it essential to apply teaching methods that align with their developmental stage.

On the other hand, external factors also have a significant influence on the successful formation of spiritual character. The family environment serves as the primary foundation for instilling religious values through parental role modeling, patterns of communication, and shared worship routines. In addition to the family, the school environment plays a vital role—both through an integrative curriculum and a learning atmosphere that supports value internalization. Peer support, a religious school culture, and the presence of educators who serve as spiritual role models further strengthen the character-building process. Educators provide examples through speech and actions that students can emulate, helping them develop good words and deeds in their own lives.¹⁶ It is the positive interaction between internal and external factors that enables students to grow into individuals with strong spiritual character and

¹⁴ Anda Juanda, *Pembelajaran Kurikulum Tematik Terpadu: Teori & Praktik Pembelajaran Tematik Terpadu Berorientasi Landasan Filosofis, Psikologis dan Pedagogis* (Cirebon: CV. CONFIDENT, 2019) 1.

¹⁵ Irsa Aulia, dkk, “Pembinaan Kecerdasan Spiritual dan Emosional Melalui Kegiatan Ekstrakurikuler Pramuka Siswa Kelas IV di SDN 26 Cakranegara,” *Journal of Science and Education Research*, 3, 2, 2024 (DOI: <https://doi.org/10.62759/jser.v3i2.123>) 19.

¹⁶ Azizah Munawaroh, “Keteladanan Sebagai Metode Pendidikan Karakter,” *Jurnal Penelitian Pendidikan Islam*, 7, 2, 2019 (DOI: <https://doi.org/10.36667/jppi.v7i2.363>) 142.

consistency in their daily lives.

Problems Faced in Implementation

The implementation of the integration between Islamic education and personality psychology in developing students' spiritual character faces several conceptual and practical challenges. One of the main obstacles is the limited understanding among teachers regarding a comprehensive integrative approach. Many educators still separate religious aspects from psychological learning processes, which prevents spiritual character development from occurring in a cohesive manner. In addition, available teaching materials are often not designed with a deep consideration of students' personality development dimensions. As a result, the learning process tends to be normative and doctrinal, without addressing individual differences and the psychological development stages of the learners.¹⁷

Moreover, school culture and educational policy also pose significant obstacles. Schools often place greater emphasis on academic achievement than on holistic character development, which limits the space for implementing integrative programs. The lack of professional training for teachers in the field of personality psychology further reinforces this challenge. In addition, differences in students' family backgrounds and the growing influence of a modern, increasingly secular social environment can weaken the spiritual values instilled at school. Therefore, a collaborative effort among schools, families, and policymakers is needed to ensure that the integration of Islamic values and psychological approaches can be implemented effectively and sustainably.

Implications for Character Education

The integration of Islamic education and personality psychology provides an important contribution to the development of theories on spiritual character education. This approach shows that character formation does not focus solely on moral and cognitive aspects, but also on the spiritual dimension, which serves as the foundation for students' life orientation. Character education becomes an inseparable part of every aspect of school life, shaping students who are not only academically intelligent but also possess strong moral values.¹⁸ From a theoretical perspective, this integration helps enrich the conceptual framework of Islamic

¹⁷ Achmad Asrori, "Pendidikan Agama Islam Berbasis Multidisipliner: Harmonisasi Akal, Wahyu, Dan Nilai-Nilai Moral," *UNISAN JURNAL*, 4, 5, (2025) 5.

¹⁸ Abal Wahid Musyawir, dkk, "Peran Kurikulum Berbasis Karakter Dalam Mendorong Perkembangan Moral Siswa Sekolah Menengah Pertama," *LEARNING*, 4, 3, 2024 (DOI: <https://doi.org/10.51878/learning.v4i3.3125>) 543.

education with a scientific understanding of human personality development, resulting in a more holistic, comprehensive, and contextual educational model that meets students' developmental needs.

From a practical standpoint, the integration provides guidance for teachers and educational institutions in designing learning activities that effectively and systematically foster students' spiritual character. Teachers can utilize personality psychology theories to recognize each student's potential, interests, and developmental needs, then combine these with Islamic values through habituation, role modeling, and spiritual reflection. Schools can also develop curricula that focus not only on academic achievement but also on moral development, strengthening faith, and self-control.

To maximize the results of this integration, policy support is needed to encourage the development of integrative learning models at all levels of education. The Integrative Learning Model requires teachers to connect the material they teach with the real-life situations of students, thereby encouraging students to relate the knowledge they have to its application in their lives as members of their families and communities.¹⁹ Teachers and educational staff need to receive regular training to develop adequate pedagogical and psychological competencies in applying this approach. In addition, collaboration between schools, families, and communities is a crucial factor in creating a learning environment that supports the growth of strong spiritual character. Through these efforts, it is hoped that the integration of Islamic education and personality psychology can serve as a solid foundation for building a generation that is faithful, morally upright, and mature in personality.

Conclusion

The integration of Islamic education and personality psychology represents a strategic and holistic approach to nurturing students' spiritual character in a comprehensive and sustainable way. Islamic education emphasizes core values such as monotheism (tawhid), ethical conduct, and divine consciousness, which form the foundation of noble behavior. Meanwhile, personality psychology offers a deep understanding of the cognitive, affective, and conative dimensions that influence how individuals internalize and embody these values. By combining these two disciplines, the educational process moves beyond mere conceptual instruction or formal ritual worship, actively fostering the internalization of values within

¹⁹ Gigit Mujianto, "Peningkatan Hasil Belajar Menyusun Teks Laporan Hasil Observasi Pada Peserta Didik Kelas X Sman 7 Malang Dengan Model Pembelajaran Integratif," *Jurnal Inovasi Pembelajaran*, 5, 1, 2019 (DOI: <https://doi.org/10.22219/jinop.v5i1.7244>) 41.

students' personalities in alignment with their psychological developmental stages.

This integrative approach also addresses pressing challenges of the modern era—challenges characterized by the pervasive negative influences of globalization and secularization that often weaken the spiritual ties among youth. The model empowers educators to design curricula, teaching methods, and educational activities that are both contextual and personalized, enabling students to cultivate spiritual awareness alongside essential social skills such as empathy, responsibility, and emotional regulation. The effectiveness of this integration ultimately depends on the proactive involvement of all stakeholders: educators, families, and school environments that collectively support the consistent internalization of these values.

Hence, successful implementation requires supportive policies that prioritize the strengthening of character education, ongoing professional development for teachers, and collaborative efforts across educational and social sectors. Through such synergy, it is hoped that students will develop into *insan kamil*—well-rounded individuals who are intellectually capable, emotionally mature, morally upright, and deeply committed to their faith, equipping them to navigate the complexities of contemporary life with resilience and integrity.

Daftar Pustaka

- Adelia, Ismi. Mitra, Oki. “Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah.” *Jurnal Islamika* 21, 01, (2011).
- Asrori, Achmad. “Pendidikan Agama Islam Berbasis Multidisipliner: Harmonisasi Akal, Wahyu, Dan Nilai-Nilai Moral.” *UNISAN JURNAL* 4, 5, (2025).
- Aulia, Irsa. dkk. “Pembinaan Kecerdasan Spiritual dan Emosional Melalui Kegiatan Ekstrakurikuler Pramuka Siswa Kelas IV di SDN 26 Cakranegara.” *Journal of Science and Education Research* 3, 2, (2024).
- Hidayat, Rahmat. Abdillah. *Ilmu Pendidikan “Konsep, Teori dan Aplikasinya”*. Medan: Penerbit LPPPI. 2019.
- Ilham, Dodi. “Menggagas Pendidikan Nilai dalam Sistem Pendidikan Nasional.” *Didaktika* 8, 03, (2019).
- Juanda, Anda. *Pembelajaran Kurikulum Tematik Terpadu: Teori & Praktik Pembelajaran Tematik Terpadu Berorientasi Landasan Filosofis, Psikologis dan Pedagogis*. Cirebon: CV. CONFIDENT. 2019.

- Lathifah, Rusli. "Pembiasaan Spiritual Untuk Meningkatkan Pendidikan Karakter Peserta Didik." *Tadbir Muwahhid* 03, 01, (2019).
- Lestari, Hesti Setyodyah. Damayanti, Andia Kusuma. *Psikologi Kepribadian*. Pekalongan: Penerbit NEM. 2024.
- Lubis, Metha. "Peran Guru Pada Era Pendidikan 4.0." *EDUKA* 04, 02, (2019).
- Maulidya, Difa. dkk. "Integrasi Pendekatan Pembiasaan dalam Membentuk Akhlakul Karimah Pada Anak Didik Melalui Kegiatan Keagamaan di Madrasah Ibtidaiyah." *Jurnal Riset Pendidikan Dasar* 06, 1, (2023).
- Mawaddah, Nurul. Prastya, Anndy. "Upaya Peningkatan Kesehatan Mental Remaja Melalui Stimulasi Perkembangan Psikososial Pada Remaja." *DEDIKASI SAINTEK* 2, 2, (2023).
- Mujianto, Gigit. "Peningkatan Hasil Belajar Menyusun Teks Laporan Hasil Observasi Pada Peserta Didik Kelas X Sman 7 Malang Dengan Model Pembelajaran Integratif." *Jurnal Inovasi* 5, 1, (2019).
- Munawaroh, Azizah. "Keteladanan Sebagai Metode Pendidikan Karakter." *Jurnal Penelitian Pendidikan Islam* 7, 2, (2019).
- Musyawir, Abal Wahid. dkk. "Peran Kurikulum Berbasis Karakter Dalam Mendorong Perkembangan Moral Siswa Sekolah Menengah Pertama." *LEARNING* 4, 3, (2024).
- Rahayu, Tesa Esti. Dkk. "Respon Siswa Sekolah Dasar terhadap Program Belajar dari Rumah (BDR) di TVRI." *PEDADIDAKTIKA* 8, 2, (2021).
- Simargolang, Zahriyah. Yemmardotillah, M. "Strategi Meningkatkan Nilai Spiritual Melalui Pendidikan Karakter di Perguruan Tinggi." *INNOVATIVE* 4, 6, (2024).
- Siswadi, Gede Agus. *Filsafat Manusia: Memahami Manusia Sebagai Homo Complexus*. Solok: Mafy Media Literasi Indonesia. 2023.
- Subagyo, Joko. *Metodologi Penelitian Teori Dan Praktek*. Jakarta: Rhineka Cipta. 1991.
- Sukiati. *Metodologi Penelitian Sebuah Pengantar*. Medan: CV Mahaji. 2016.

Waruwu, Marinu. "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)." *Jurnal Pendidikan Tambusai* 7, (2023).