



Evaluation of Religious Development of Junior High School Students Hikmah Teladan Based on the Religious Dimension in Forming Religious Independence

Fitriani¹, Hasan Basri², Andewi Suhartini³, Azizah Amini binti Amin⁴

**Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia^{1,2,3}
University Teknologi MARA, Malaysia⁴**

fitriuinsgd5@gmail.com¹/corresponding author

hasanbasri@uinsgd.ac.id²

andewi.suhartini@uinsgd.ac.id³

2023710463@student.uitm.edu.my⁴

Abstract

This research aims to discuss the evaluation of the religious development of students at SMP Hikmah Teladan based on religious dimensions in fostering independence in worship. This study uses a qualitative approach, a field research type, and employs a descriptive method, using the descriptive analysis model by Miles and Huberman (Qualitative Data Analysis), which includes data reduction, data presentation, and conclusion drawing. Data collection techniques include interviews, observation, and documentation. The results of this study indicate that the religious development of students at SMP Hikmah Teladan in fostering independence in worship must continue to be pursued by referring to religious dimensions. The novelties in this research include: 1) categorizing religious programs based on religious dimensions; 2) conducting evaluations systematically; 3) measuring target achievement using independence indicators, so that progress can be more measurable. Therefore, the religious development program for students at SMP Hikmah Teladan supports the formation of independence in worship.

Keywords : Evaluation, religion, religious dimension, self-reliance in worship.

Introduction

Fulfillment of obligations in worship is the duty of every human being, one of which is students at the Junior High School (SMP) level. The age of junior high school level enters the development of adolescence. Adolescent cognitive development does not yet have good problem-solving and decision-making skills. So environmental conditions greatly influence the emergence of the ability to face problems. The thinking patterns of adolescents are no longer concrete thinking but begin to understand some abstract and tangible things. Adolescents begin to be able to understand rules without having to concretize them, such as understanding values, norms, and religion (Saifuddin, 2022, p. 253). However, even so, the understanding has not reached maturity, because the adolescent phase is the initial phase of a person starting to think abstractly. So it has not been able to consistently apply the values and norms it receives, especially in religious attitudes. Therefore, education must be able to create a religious atmosphere in the school environment, because students' awareness of worship is not *something given*, innate from birth, but something that must be pursued both actively and passively (Warsiyah & Ansari, 2020, p. 14).

As an effort to realize this awareness, Hikmah Teladan Junior High School has a religious program that is part of *the taklif education curriculum, which is an effort made by the school to facilitate* students to achieve the degree of taklif (*mukallaf*), which is to build awareness in students in carrying out their duties as a servant according to the guidance of Islamic teachings. Hikmah Teladan Junior High School has various programs to build the independence of students in worship.

Several literature have studied the Religious Development of Students (PKPD) very well. Some of them are Wandu's research (2020), which explains the implementation of religious programs in shaping the disciplinary character of students (Wandu, 2019, p. 105). Furthermore, Sanusi's research (2019) describes the religious development program of students in high school through PAI-based learning activities outside the classroom (Sanusi, 2019 in the implementation of congregational dhuha prayers *to the education of students' disciplinary character in worship* (Sormin et al., 2023, p. 47)(Sormin et al., 2023, p. 47)(Sormin et al., 2023, p. 47)(Sormin et al., 2023, p. 47)(Sormin et al., 2023, p. 47)(Sormin et al., 2023, p. 47). It's just that Wandu's research discusses program implementation, similar research is also carried out by (Setiawan et al., 2020; Shidiq & Raharjo, 2018), Sanusi explained the religious development program of students (Sanusi dhuha prayer

(Sormin et al., 2023, p. 731), in line with research (Islam, 2023; Ningsih et al., 2022). Based on the previous literature, it is shown that the religious programs focused on shaping students' discipline, whereas this research focuses on fostering students' independence. In other words, this research is interconnected with the previous studies. The urgency of this research lies in the need to evaluate the religious development programs at SMP Hikmah Teladan, based on religious dimensions, in fostering independence in worship, to be used as a reference for improving the implementation of these programs.

Based on the previous literature exposure, it shows that the religious program focuses on the formation of student discipline character, while this research is on the formation of student independence character. In other words, this research has a relationship with each other. The urgency of this research is the need for evaluation of the religious development program of Hikmah Teladan Junior High School students based on the dimensions of religiousness in shaping the independence of worship to be used as a reference for improvement in implementing religious programs.

One of the efforts made by schools in forming independent students in worship is to formulate religious programs based on their dimensions (Meinura, 2022, p. 593). The achievement of the program will be measured through the evaluation of the program, which aims to develop and improve the quality of religious programs by established planning (Wandi, 2019, p. 112), especially in shaping the independence attitude of students.

Evaluation is a procedure used to know and measure something in a predetermined way and rules (Muryadi, 2017, p. 3). Program evaluation is a process to assess the effectiveness of programs or activities (Putri, 2019, p. 40), it can also be interpreted as a systematic activity to collect, process, analyze, and present data (Mahmudi, 2011, p. 116), as consideration and input to the program to make decisions (Novalinda et al., 2020, p. 139).

Religion is the self-awareness of individuals as religious people in carrying out religious teachings they carry (Dilawati et al., 2020, p. 57), can also be interpreted as a manifestation of "religion" in various aspects of human life that believe, feel, know, practice, and bind themselves to "religion" in their lives (Warsiyah & Ansari, 2020, p. 17)(Warsiyah & Ansari, 2020, p. 17)(Warsiyah & Ansari, 2020, p. 17)(Warsiyah & Ansari, 2020, p. 17)(Warsiyah & Ansari, 2020, p. 17).

17)(Warsiyah & Ansari, 2020, p. 17). Meanwhile, the religious dimension is all aspects of human life based on religious rules (Saleh, 2022, p. 580). The religious dimension according to various experts, for example, Glock and Stark (1962), suggests there are five dimensions, namely: experiential, ideological, ritual (practice), intellectual (*Knowledge*), and consequential. Nafis, et al (1995) developed the concept of religious dimension from the concept of Glock and Stark while still based on Islamic teachings, which are divided into three: *aqidah* (an aspect of belief), *shari'ah* (*ritual aspect*), and *akhlaq* (social aspect). Meanwhile, according to Ancok and Nashori (2008), there are five dimensions, namely: creed, sharia, morals, religious knowledge, and appreciation (Warsiyah & Ansari, 2020, pp. 16–17).

Independence is a condition that shows a person can stand alone and grow because of the discipline and commitment he has applied (Adib & Intania, 2022, p. 165). While worship is all forms of obedience, submission, and obedience that are done only to achieve the pleasure of Allah SWT. (Mahmudi, 2011, pp. 9–10), while self-reliance in worship is an attitude carried out by a person on his commitment to do everything ordered by Allah SWT. According to Steinberg (1995), independence is in three aspects, namely: 1) aspects of emotional *autonomy*; 2) aspects of behavioral autonomy; and 3) *aspects of value autonomy* (Choirunnisa et al., 2024, pp. 176–177).

Based on the explanation above, the question of this research is how to evaluate the religious development of students of Hikmah Teladan Junior High School based on religious dimensions in forming independence in worship. In line with the research question, this study aims to explain the evaluation of the religious development of students of Hikmah Teladan Junior High School based on religious dimensions in forming religious independence.

Method

This research uses a qualitative approach, with a field research type, employing descriptive methods (Mawaddah, 2022). The primary data sources for this research are the results of interviews and observations (Tapung et al., 2022). The study uses the descriptive analysis model by Miles and Huberman (Qualitative Data Analysis), which involves: 1) data reduction, where data reduction in this research involves transcribing interviews with teachers responsible for religious development programs and analyzing the interview results; 2) data presentation, at this stage, data is presented based on the results collected in the previous stage. The

presentation is done in a more concise and easily understandable form, often depicted through tables; 3) drawing conclusions, this stage should answer the research questions and reveal new findings that were not previously identified (Annisa & Mailani, 2023, p. 6469). The data collection techniques used are interviews and observations. The interviews conducted in this research are semi-structured, allowing the researcher more freedom. These interviews are conducted with teachers in charge of religious activities. The observations in this study involve observing the research subjects from the beginning of the activities until their completion (Purnamasari & Afriansyah, 2021, p. 210). This research was conducted at SMP Hikmah Teladan, located at Jl. Raya Cilember Blk. No. 286, Kel. Sukaraja, Kec. Cicendo, Kota Bandung..

Result and Discussion

1. Religious Development Program for Junior High School Students Hikmah Teladan Based on Religious Dimensions

Hikmah Teladan Junior High School carries out religious development programs through several activities. The program can be seen in the following table.

Table. 1 Religious Program for Junior High School Students Hikmah Teladan Based on Religious Dimension

No	Glock dan Stark (1962)	Nafis (1995)	Ancok dan Nashori (2008)	Program
1	Dimension of Belief (<i>Religious Belief</i>)	Akidah	Akidah	Zikir Tilawah Tilawah Time
2	Dimensions of Worship Practice (<i>Religious Practice</i>)	Syari'ah	Syari'ah	Salat <i>Dhuha</i> Salat Zuhur Berjamaah Salat Asar Berjamaah
3	Dimensions of appreciation or experience (<i>Religious Feeling</i>)		Penghayatan	<i>Taklif Camp</i>
4	Knowledge Dimension			<i>Public Speaking</i> Da'I remaja

	<i>(Religious Knowledge)</i>		Religious knowledge	Da'I Competition
5	Practice Dimensions <i>(Religious Effect)</i> atau Dimensi Konsekuensi	Akhlak	Akhlak	Tasmi Qurban

Table 1 shows several programs carried out by Hikmah Teladan Junior High School based on the religious dimension, which is all aspects of life-based on the Nash rules, has the function of binding and horrifying a person who is related to his God, among others, and the surrounding nature (Saleh, 2022, p. 585).

a. Dimension of Belief or Akedah

The dimension of belief or creed in Islam includes the belief in the heart about Allah as God who must be worshipped, spoken orally in the form of two shahadas, namely stating that there is no God but Allah and that the Prophet Muhammad is His messenger, or done through chanting dhikr (in the form of prayers and prayers), as well as through chanting the holy verses of the Qur'an. Religious programs that are included in the dimension of belief are remembrance and *tilawah time programs* (Saleh, 2022, p. 585).

The remembrance program is a program carried out by Hikmah Teladan Junior High School in the morning before students enter the class to participate in Teaching and Learning Activities (KBM), a series of activities with *dhuha* prayer and recitation programs every morning. Furthermore, both the *tilawah* and *tilawah time programs* are activities to read the Qur'an which are carried out individually according to the abilities of students, the implementation is carried out simultaneously. It's just that the recitation is carried out in the morning, while the *time tilawah* is carried out after the youth dai program. Both programs are included in the dimension of belief or aqidah because for Muslims reading the Qur'an is a form of communication between servants and His God, so as an effort to strengthen the Hikmah Teladan Junior High School familiarizes remembrance and recitation of the Qur'an to students.

b. Dimensions of Worship Practice or Shari'ah

The dimension of worship practice or *shari'ah* relates to religious ceremonies, and religious rites, such as prayer for example. In this dimension,

religious practices consist of two things, namely ritual and obedience. Rituals are related to religious practices, including worship and things that humans do in carrying out their religious orders. In the teachings of Islam, the practice of worship is known as the pillars of Islam, namely: saying two shahadas, performing prayers, paying zakat, fasting, and performing Hajj for those who are able. While obedience includes the meaning of submission, obedience, and worship to Allah SWT. (Saleh, 2022, p. 586). Thus, the programs included in this dimension are *salat dhuha, salat dhuhur, and asar congregation*.

The *dhuha prayer program* is carried out in the morning along with the recitation of dhikr. Furthermore, the *dhuhur* prayer program is carried out in the congregation at a predetermined place and time, as well as the *asar* prayer is carried out in the congregation before the students return to their respective homes. The three programs enter the dimension of worship practice, because in its implementation there are religious rituals, and in the form of a form of submission of a servant to the creator.

c. Dimensions of Experience or Appreciation

The dimension of experience or appreciation relates to one's religious experience, certain feelings, one's perceptions, and the sensations one experiences about one's God. The program related to the dimension of practice or appreciation is the *camp definition*, this program is carried out for two days. In this program, students are given religious experience, for example about how to pray taught by the instructions of the Prophet (peace be upon him), namely through theory and practice during activities. So at least the school in addition to giving theory also demonstrates or practices to students about their passion as a servant in worshiping Allah SWT. (Saleh, 2022, p. 586).

d. Knowledge Dimension

The knowledge dimension is a dimension that indicates the level of understanding of people to the teachings of their religion, or systemic knowledge of what is known or the result of work known. The work of knowing is the result of knowing, being aware, understanding, and clever (Saleh, 2022, p. 585). Programs included in this dimension are *public speaking*, including mc, dai'remaja, and dai *competition*. This is based on the fact that when students will convey something related to religious themes in front of other students, they must understand it first, as a form of testing the understanding, which is then conveyed to other students.

e. Practice Dimensions

This dimension refers to identifying the day-to-day consequences of a person's religious beliefs, practices, experiences, and knowledge. Although religion outlines much of how its adherents think and act in their daily lives, it is not entirely clear as a consequence of consequences—religious consequences that are part of commitment or derived solely from religion (Saleh, 2022, p. 586). The religious program that is included in this dimension is *tasmi'* because this program is here to facilitate students who have memorized the Qur'an to then listen to the memorization. This *tasmi' program* is quite interesting because it is carried out in the middle of schools that do not have a *special tahfidz* program. The implementation of these activities is once a semester.

2. Evaluation of the Religious Development Program of Junior High School Students Hikmah Teladan

Evaluation is a form of assessment in a program to measure the extent of the achievement of the planned program. The following is the presentation of the evaluation of the religious development program of Hikmah Teladan Junior High School students, namely: Zikir, Tilawah, dan Tilawah Time: The implementation of the remembrance, *recitation*, and recitation time *program* at Hikmah Teladan Junior High School aims to familiarize students with reciting verses of the Qur'an and prayers taught by the Prophet (peace be upon him). The strategy used by the three programs is through habituation. In the process of remembrance activities, there are still students who have not memorized the recitation of remembrance, but some others have also memorized it. Furthermore, in the *tilawah and tilawah time* programs, some students still need to be reminded to bring mushaf. Then in the process, some students are fast and some are slow in reading the Qur'an. However, as a result of this habituation, every semester there are always students who are khatam, even though only three percent of the number of students. From this program, there is no target, but more on achievement. Because of the school's expectation of learners moving to achieve their respective Qur'an recitations based on self-awareness (Mahendra, personal communication, November 8, 2023).

Furthermore, the Salat program: The prayer program carried out by Hikmah Junior High School is exemplary in the religious development of students through the habituation of *dhuha prayers*, Dzhuhur congregational prayers, and *Asr congregational prayers*. The purpose of the program is that students have independence and a sense of responsibility in worship (Ardi, personal

communication, November 8, 2023). In the process of activities, students still joke before performing prayers and are still constantly reminded. As for attendance, learners are 100 percent present. In the three programs, there is no special evaluation, because all three are habituation programs. So that the success is to make children accustomed to it, for example when students wake up early on holiday, then in their minds someone charges that he has not prayed *dhuha*. When a learner feels something is lacking if he does not carry it out, then he does, then that is the point of success (Mahendra, personal communication, November 8, 2023).

Furthermore, the *Taklif Camp*: The purpose of implementing this program is for students to carry out worship by what was exemplified by the Prophet Saw. In the process, students follow it well. The results of *the camp taklif* activities are not too significant, because students, when given material follow what has been conveyed, but in practice return to old habits. So educators must continue to remind students.

Then, *Public Speaking*: This public speaking *program* includes MC, da'i remaja, and da'i *competitions*. The purpose of this program is that students dare to speak in front; of students learn to convey knowledge in front of crowds; and learn to appreciate. In the process there are always students who reason not to perform, citing illness for example. As a result of habituation to public speaking, students tend to have the courage to speak, even students who dare to take part in competitions.

Finally, the *tasmi* program: The *Tasmi* program aims to facilitate participants who have memorization, as well as a form of appreciation from the school to students for having the willingness to memorize the verses of the Qur'an without any demands from the school, but of their own volition. After students do *tasmi'*, if the reading is smooth and smooth, they will be given a certificate when the graduation is great. The *tasmi program is always carried out every semester because the school does not hold a tahfidz program, but then students follow tasmi', so it is an extraordinary achievement.*

3. Evaluation of Religious Development in Forming an Attitude of Independence in Worship

The independence of worship for students is the main goal to be achieved by Hikmah Teladan Junior High School. Students can independently carry out activities as servants, without anyone forcing them, but based on the awareness that the form

of worship activities they carry out is an activity that must be fulfilled and carried out based on awareness (Belina & Sartika, 2023, p. 963). According to Steinberg (1995), that independence can be seen in three aspects (Mashuri & Adam, 2019, p. 152), including:

a. Emotional Independence (*Emotional Autonomy*)

Emotional independence in worship is one aspect of independence related to changes in the closeness of one's relationship with one's God (Silvia & Kurniawati, 2023, p. 2). The independence of students in the emotional aspect can be seen from several things, including: First, Personal initiative, where students have the initiative to worship without the need to be forced or reminded by others. In this case, the students of Hikmah Teladan Junior High School have personal initiative, as is the case for dhuha prayer activities, students are not encouraged and forced to carry it out. But on his initiative, after arriving at school and putting his bag in the classroom. Students go directly to the field to perform *dhuha prayers*.

Second, Self-assessment ability, i.e. learners can evaluate their spiritual progress without relying on others, learners also have a good understanding of strengths and weaknesses in worship. In this case, participants do not have specific knowledge about quality in themselves, because from the school there is no specific evaluation to be able to measure the ability of students to assess themselves.

Third, Personal context, where students permeate spiritual values in everyday life through the application of religious teachings in personal life situations. In particular, this application has not been seen significantly, especially since teachers do not supervise students at all times, especially when at home.

b. Behavioral Survival (*Behavioral Autonomy*)

Behavioral independence is related to the ability to act independently which is seen inside and outside the environment (Silvia & Kurniawati, 2023, p. 2). Independence in behavioral aspects, namely: First, Personal discipline, namely students have high discipline and obey the rules of worship, such as prayer times or other worship implementation, without the need to be monitored continuously. In the implementation of prayer, both dhuha, *or congregational dhuhur and asar, students one hundred percent follow prayer activities, without being monitored continuously, but still need to be remembered, through speakers for example.*

Second, Perseverance in worship practice, where students show perseverance in carrying out worship regularly and do it not only as a routine but

with full awareness. Similarly, students come early to the mosque even though prayer time is still long. Some students do this because they have the realization that instead of doing nothing in class, it is better to be in the mosque while waiting for the adhan.

Third, Personal responsibility, namely students are responsible for involving themselves in participating in worship activities. When students can involve themselves in participating in every worship activity, without coercion, they are responsible for themselves to their obligations as servants.

c. Value Independence (*Value Autonomy*)

Value independence is related to changes in beliefs, opinions, and values held by individuals (Silvia & Kurniawati, 2023, p. 2). The independence of students in aspects of values, including regarding: First, understanding of religious values, namely students have an understanding of religious teachings and can explain the meaning and purpose of each worship ritual well. The understanding of the religious values of Hikmah Teladan Junior High School students is not yet known significantly, because in these religious activities, there is no test given regarding the religious knowledge of students.

Second, Conformity of values with actions; namely the compatibility between the values espoused by students and the real actions of students. Learners have not been able to assess themselves. In this case, it is not significant, it can be seen when *camp taklif* activities, for example, students are given prayer material, students understand and correct how to pray at that time, then forget again. So it has not been able to apply what is understood, with the practice of worship in life.

Third, The ability to apply values in everyday life, namely students integrate religious values in everyday life including social interaction and other activities. This ability has been applied by students of Hikmah Teladan Junior High School in living their daily lives at school, such as learning to respect each other, such as when friends are performing their cult learning to pay attention and appreciate their friends.

Based on this presentation, school efforts in forming an attitude of independence in worship have been well pursued, such as the establishment of an atmosphere of diversity through religious programs implemented with habituation activities at school. When referring to the religious dimension presented by experts,

religious programs at Hikmah Teladan Junior High School cover all religious dimensions implemented through habituation.

These habits are an effort to support the independence of students. However, to support maximizing these programs, the school can conduct systematic evaluations, including 1) making specific planning, implementation, evaluation, and target designs regarding the achievement of each program; 2) schools have indicators of independence to be achieved based on theory, one of which is Steinberg's theory; 3) students have a diary of each religious activity so that the significance of the religious development of each student will be more visible; 4) An understanding test of religious values is held so that its achievement can be more measurable. After all these things are summarized, then the final step is to leave everything to Him.

D. Conclusion

The religious development of students must be pursued by schools as a form of effort to form the independence of worship of students by referring to the religious dimension. This can be done through an evaluation of the programs implemented by the school, to determine the significance of these programs in supporting the independence of worship of students. To build awareness that the form of worship practices and religious rituals is not only a fulfillment of obligations but also based on the needs and awareness of His servants. Theoretically, this research is expected to have implications for benefits and usefulness as an initial study on the evaluation of students' religious development programs. In practical terms, this research is expected to have beneficial implications for more serious development in the study of the evaluation of students' religious programs. This research has limitations in deepening the study, so this is an opportunity for further research for more measurable empirical studies. This study recommends that schools design plans, implement, and evaluate each program systematically.

REFERENCES

- Adib, H., & Intania, N. (2022). Analysis of Entrepreneurship Values in Islamic Education Learning and Morals at Al Latif. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 17(1), 157-170.
- Annisa, S. I., & Mailani, E. (2023). Analisis Faktor Penyebab Kesulitan Siswa dalam Pembelajaran Tematik dengan Menggunakan Metode Miles dan Huberman di

- Kelas IV SD Negeri 060800 Medan Area. *Innovative: Journal of Social Science Research*, 3(2), 6469–6477.
- Belina, H. P., & Sartika, D. (2023). Hubungan Kemandirian dengan Kematangan Karier Mahasiswa yang Mengikuti MSIB di Kota Bandung. *Bandung Conference Series: Psychology Science*, 3(2), 960–968.
- Choirunnisa, N., Safitri, D., & Martini, M. (2024). Pembinaan Kemandirian Anak Asuh Di Panti Asuhan Chairun Nissa. *Sosial: Jurnal Ilmiah Pendidikan IPS*, 2(2), 167–179.
- Dilawati, R., Darmawan, D., Hernawan, W., Waluyojati, R. R. S. R., & Darmalaksana, W. (2020). Analisis Keberagaman Pemuda Hijrah Komunitas Shift Perspektif Emik-Etik. *Jurnal Perspektif*, 10(10), 54–65. <http://perspektif.uinsgd.ac.id/index.php/JP/article/view/61>
- Hidayat, D. N. (2021). Program Pengembangan Keberagaman Peserta Didik dan Pendidik di SDIT Insan Teladan. *At-Tajdid: Jurnal Ilmu Tarbiyah*, 10(1), 282–301.
- Islam, M. F. (2023). Penanaman Kemandirian Anak melalui Pembiasaan Ibadah pada Kelompok B di TK Khairunnas Perum IKIP Gunung Anyar. *JOECES: Journal of Early Childhood Education Studies*, 3(1), 89–125.
- Mahmudi, I. (2011). CIPP: Suatu Model Evaluasi Program Pendidikan. *Jurnal At-Ta'dib*, 6(1), 111–125. <https://doi.org/10.21111/at-tadib.v6i1.551>
- Mashuri, M. A., & Adam, S. (2019). Metode Pengembangan Kemandirian Generasi Milenial dalam Pelaksanaan Pelayanan Publik di Pemerintah Kabupaten Sidoarjo. *Dinamika Governance: Jurnal Ilmu Administrasi Negara*, 9(2), 149–159.
- Mawaddah, S. L. (2022). Problematika Pembelajaran Nahwu menggunakan Metode Klasik Arab Pegon di Era Modern. *Maharaat: Jurnal Pendidikan Bahasa Arab*, 4(2), 102–119.
- Meinura, E. D. (2022). Implementasi Pengembangan Keberagaman Peserta Didik Sekolah Menengah Atas (SMA). *Jurnal Jendela Pendidikan*, 2(4), 591–600. <https://doi.org/10.57008/jjp.v2i04.320>
- Muryadi, A. D. (2017). Model Evaluasi Program dalam Penelitian Evaluasi. *Jurnal Ilmiah PENJAS*, 3(1), 1–16. [---

167](http://i-</p></div><div data-bbox=)

lib.ugm.ac.id/jurnal/download.php?dataId=2227%0A???%0Ahttps://ejournal.unisba.ac.id/index.php/kajian_akuntansi/article/view/3307%0Ahttp://publicacoes.cardiol.br/portal/ijcs/portugues/2018/v3103/pdf/3103009.pdf%0Ahttp://www.scielo.org.co/scielo.ph

- Ningsih, W., Haryanto, S., & Hidayat, M. S. (2022). *Pembiasaan Sholat Duha dan Dzuhur Berjamah dalam Pembentukan Karakter Mandiri Beribadah Kelas IV MI Ma'arif Gesing Kecamatan Garung Kabupaten Wonosobo Tahun Ajaran 2021/2022* (pp. 1–4). UNSIQ Wonosobo.
- Novalinda, R., Ambiyar, A., & Rizal, F. (2020). Pendekatan Evaluasi Program Tyler: Goal-Oriented. *Edukasi: Jurnal Pendidikan*, 18(1), 137–146. <https://doi.org/10.31571/edukasi.v18i1.1644>
- Putri, A. E. (2019). Evaluasi Program Bimbingan dan Konseling: Sebuah Studi Pustaka. *JBKI: Jurnal Bimbingan Konseling Indonesia*, 4(2), 39–42. <https://doi.org/10.26737/jbki.v4i2.890>
- Saifuddin, A. (2022). *Psikologi Umum Dasar* (1). Kencana.
- Saleh, A. R. (2022). Dimensi Keberagamaan dalam Pendidikan. *Jurnal Jendela Pendidikan*, 2(4), 580–590. <https://doi.org/10.57008/jjp.v2i04.327>
- Sanusi, I. (2019). Program Pengembangan Keberagamaan Peserta Didik di SMA melalui Kegiatan Pembelajaran Berbasis PAI di Luar Kelas (Studi Kasus di SMAN 5 Bandung). *Atthulab*, 4(1), 35–47.
- Setiawan, I., Suhartini, A., & Arif, B. S. (2020). Implementasi Pengembangan Keberagamaan Peserta Didik di SMA Muhammadiyah Cipanas dan Pengaruhnya terhadap Pembentukan Karakter. *Edukasi Islami: Jurnal Pendidikan Islam*, 9(1), 21–32.
- Shidiq, A. F., & Raharjo, S. T. (2018). Peran Pendidikan Karakter Di Masa Remaja Sebagai Pencegahan Kenakalan Remaja. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 5(2), 176. <https://doi.org/10.24198/jppm.v5i2.18369>
- Silvia, E., & Kurniawati, W. (2023). Representasi Kemandirian Tokoh Rocca dalam Film Jerman Rocca Verändert Die Welt. *E-Journal Identitaet*, 12(2), 1–9.
- Sormin, H., Tamrin, M. I., & Rismayeni, R. (2023). Penerapan Metode Pembiasaan dalam Pelaksanaan Shalat Dhuha Berjamaah terhadap Pendidikan Karakter

Disiplin Siswa dalam Beribadah di MTsN 2 Agam. *Jurnal Pendidikan Dan Keguruan*, 1(8), 723–732.

Tapung, M. M., Naring, A., Apul, B. N., Saina, A., & Nabung, A. (2022). Efektivitas Penggunaan Aplikasi Google Classroom Terhadap Hasil Belajar Kognitif Siswa Sekolah Dasar. *Jurnal Literasi Pendidikan Dasar*, 3(2), 61–74.

Wandi, A. (2019). Implementasi Program Keagamaan dalam Membentuk Karakter Disiplen Peserta Didik di SDIT Istiqomah Lembang. *Tarbawi Jurnal Pendidikan Agama Islam*, 05(01), 9–25.

Warsiyah, W., & Ansari, F. (2020). Tingkat Religiusitas Remaja Ditinjau Dari Lingkungan Pendidikan. *Didaktika Islamika: Jurnal Ilmiah Pendidikan Islam ...*, 11(2), 12–32.

