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Education Character Model of Intrinsic Religiosity as Students' Character Values Recovery in Post Covid-19 Pandemic Era

Sutarman, Ragil Kurniawan, Kun Hidayat

University of Ahmad Dahlan Yogyakarta Indonesia

sutarman17@pai.uad.ac.id, ragilkurniawaan@pgsd.uad.ac.id,

2207052016@webmail.uad.ac.id

Abstract

The COVID-19 pandemic has had an impact on various sectors of life. The impact is also on the world of education, namely the decline in the students' character values as a result of the COVID 19 pandemic in various educational institutions of Indonesia which adds new problems in the world of Indonesia' education in depth related to: (1) Model of Character education based on the intrinsic religiosity values (SQ) in the post-COVID 19 pandemic era in SMK Muhammadiyah 1 Bambanglipuro Bantul; (2) the useful of character education based on intrinsic religiosity values (SQ) as guidance and recovery of students' character values such as: social values, patient values (adversity) and student learning achievement in SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta of the post-COVID-19 era. This research is a qualitative research which used a qualitative descriptive approach. Sources or informants in this study, amounted to 9 people, namely: (1) headmaster; (2) Deputy Principal; (3) 3 teachers of Al Islam & *Kemuhammadiyah*; (4) 3 students; (5) Head of Administration. In this study, data analysis is qualitative and activities are carried out simultaneously with data collection, data interpretation and writing research reports. Existing conclusions are continuously strengthened and verified until the end of the study to answer the problems in this research. The results showed that after students obtained a character education model based on intrinsic religiosity values (SQ) students experienced behavioral transformation, which included: (1) increasing students' faith values marked by more orderly worship and good behavior towards parents, (2) increasing social values marked by being more concerned about others, and (3) increasing the values of patience (resilience) when facing difficulties that

are useful for tackling the problem of juvenile delinquency in the post-COVID-19 era, and (4) increasing student achievement

Keywords: Education of character values, Intrinsic religiosity, Post-COVID-19 pandemic era

Introduction

There were a decline of the character values of students as a result of the COVID 19 pandemic which is quite long, which is almost 2 years from 2020 to 2022. This condition adds new problems toward education in all countries including Indonesia. The phenomenon of the low character values (morals) of students such as the massive rise of early marriage in the Yogyakarta area and other regions in Indonesia reaching more than 64 thousand in 2020, and violent behavior and other juvenile delinquency in the school environment and outside school (Reza Hilmy Luayyin, Mulyana Kusuma 2021). In addition, recently there was also a new student delinquency, namely in the form of a brawl between two groups of students in the Bantul district of Yogyakarta, until there was 1 student who was unconscious (Faida Hilyasani, Agus Moh Najib 2022). The importance of real solution by carrying out coping behaviors and an optimistic attitude to get out of life's problems (Agbaria and Abu Mokh 2022: 1). In addition, it is necessary to increase the resilience by loving yourself, in order to realize mental resilience (Suryani and Oktavia 2021: 172). Basically, optimistic behavior, loving oneself, and having resilience power are the implementation of religious values.

The low character values (morals) are due to the emptiness or low religious values (SQ), achievements, discipline and moral values in everyday life during the COVID 19 pandemic, as a result of the lack of attention from parents and the school during online learning. So that it has an impact on the low religious attitude, honesty, and patience values of students which are detrimental to their future. Therefore, Character Values based on SQ values need to be instilled seriously in students to increase the faith and resilience values of students in the post-COVID-19 era.

Religious character values (SQ), are the actualization of a peaceful soul that can create spiritual harmony with God Almighty and have a positive impact on good attitudes and behavior in everyday life (Sukidi, 2020). A balanced desire to live in response to all the sufferings of life with positive emotions and give meaning to life. Religious values are useful for the transformation of spiritual values, such as: honesty,

compassion, justice, responsibility, peace, trust and togetherness. Efforts to increase intrinsic religious values in the era of the COVID-19 pandemic are beneficial in making people more faithful and devoted to Allah and able to actualize themselves in daily life in accordance with the teachings and values of Islam.

The education of character urgency of religiosity values (SQ) of students in the post-COVID-19 era is for the mental health and students' spiritual recovery who need to be instilled in realizing good behavior and morals. For this reason, in education of character values based on religious values (SQ) as a guidance effort for students so that later after graduated from school they can understand and practice Islamic teachings in quality and can apply them in everyday life. Therefore, character education based on religious values (SQ) in Muhammadiyah schools is one of the most important aspects whose teachings are sourced from the Qur'an and As-Sunnah which hone the faith values of students. Understanding the values of religiosity (spiritual) is good, students have the ability to live the deepest truth, namely to realize the best, whole, valuable, have vision, and love (Sutarman, 2020).

The author in this study tries to conduct in-depth research regarding the need for an Islamic education model that provides solutions and contributes to educational problems in Indonesia. Therefore, it is important to have a good education model that educates, guides and presents the values of compassion to students who really need attention and also needs good communication between the school and the parents of students in order to realize the internalization of values. Good and sustainable character education values. In addition, it is also important to instill an atmosphere of school (educational) institutions and student homes that provide a comfortable environment (at home) for the development of students.

The reason why this research was conducted in SMK Muhammadiyah 1 Bambanglipuro Bantul, because the school is a superior school that has instilled character education values based on religious values (SQ) and can be a model for character education for other schools in order to strengthen character values. students who are the younger generation who need guidance, direction and education from teachers at school so that after graduation they can become human resources who have faith, have good morals, have quality and integrity and can be an example to others.

The context of internalization the values of character education in schools, education in SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta not only equips students to master hard skills but also soft skills. Contents of the curriculum in SMK Muhammadiyah 1 Bambanglipura Bantul there is a balanced portion of the curriculum that hones Spiritual intelligence values, and intellectual intelligence values include: (1) curriculum content from SNP; and (2) Al Islam, and *Kemuhammadiyan* as well as local content according to the needs of the times (Dwi Joko Purnomo n.d., 2022).

In this post-COVID-19 era, students need to be prepared to have hard skills and soft skills, namely having good spiritual intelligence (intrinsic religiosity), in addition to having knowledge and being ready to work. Therefore, various aspects of these soft skills are instilled in students, including the habit of communicating well and politely, whose implementation is integrated both at school and of the student's environment.

This study discussed the education model of character values based on intrinsic religiosity values (SQ) in SMK Muhammadiyah 1 Bambanglipuro Bantul of post-COVID-19 era and the character education urgency based of intrinsic religiosity values (SQ) for recovery toward students' character values in SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta. Intrinsic religiosity is a way of religion that incorporates religious values into itself.

Method

This research is a qualitative research that is to understand in depth toward education of character model based on intrinsic religiosity values and its benefits to guidance and recovery of increasing the values of students' character. Therefore, the appropriate research method for this research is qualitative research with a qualitative descriptive approach. This is in accordance with the theory of John W. Creswell, that the purpose of qualitative research is to understand certain situations, events, groups or social interactions. (Creswell, 2015).

The research approach on which this study is based is a qualitative descriptive approach. Qualitative description is an approach to revealing and investigating an individual's life (Creswell 2015). An individual's behavior is influenced by an individual's view of themselves, their world, self-concept, self-esteem, and concerns about self-perception and self-actualization. Research with a qualitative descriptive

approach seeks to understand the meaning of events and their relationship to people in specific situations.

This research was conducted at SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta. With the consideration that the school is a school that instills character education values based on intrinsic religiosity values that are integrated with parents of students.

Informants of this research who will be interviewed to obtain data include: (1) Headmaster; (2) Deputy Principal 1 person; (3) 3 teachers; (3) 3 students in SMK Muhammadiyah 1 Bambanglipura Bantul

The data collection method of this study is a depth interview. In in-depth interviews, researchers should try to assume the role of the party under investigation (Cresswell, 2015). Regarding the process of data collection in this study, the authors seek to facilitate interview conditions, and the authors examine the psychological and social world of informants.

In this study, the use of data triangulation is done by comparing the results of interviews from one informant with other informants and comparing the results of interviews with the contents of the document. The data validity of this research is accounted for the information is obtained from several sources. While the use of triangulation techniques is done by using different techniques to get different data to get data from the same source. With this step, researchers will get a lot of useful input for the stability and validity of research results. (Creswell, 2015).

Qualitative data analysis requires researchers to read the entire data, and conduct analysis from the time of data collection and after (data collection, data interpretation and writing research reports). Thus, data analysis is not carried out separately from data collection, but is an activity carried out together. During data collection, researchers move interactively in 3 components of analysis, namely data reduction, data presentation, and final conclusions or verification (Creswell, 2015).

Literature Review

Theory Education

Education, broadly defined, is the process of developing all aspects of the human personality: knowledge, values, attitudes, and skills. Education, on the other hand, is the process of improving, enhancing, and refining the abilities and potentials of all students (Sutarman et al. 2017: 193).). Later, Idi Warsah said that education is an educational activity to develop a student's intellectual and divine potential (Warsah, 2018). Sutarman et al. he pointed out that education is the conscious and deliberate effort to create the atmosphere and processes of learning that enable students to actively develop their potential (Sutarman et al. 2017: 193). Education is often interpreted as an effort to mature people. Education is essentially the optimal development of the potential that exists in a student (human being) to make him a servant of God on earth, so that he may maintain the highest dignity among God's other creatures. humanizing as a basis (Sukring, 2016: 69).

In addition, Mr. Sukring said that it is very important to teach students (students) the formation of the value of integrity as early as possible, so that they can connect themselves to the student's personality and influence their future lives. said. In fact, honesty is very important for human life (Sukring, 2016: 69).

Theory of Character Values

Character values education can be interpreted as values education, character education, moral education, and character education, which teaches students' ability to make good and bad choices, their ability to make good choices, and their goodness in their daily lives. The goal is to develop the ability to achieve soul and soul. Body (Sutarman, Tjahjono, and Hamami 2017: 191). Furthermore, the importance of character education is the attempt to accustom students to act and act on the values that have become their character so that their behavior, character and attitudes are formed(Kamil et al. 2021). The internalization of character education in the field of formal or formal education occurs through the integration of character values within the curriculum, co-curricular and extracurricular activities, and within and outside formal educational units., character education requires parental involvement. The presence of

parents to be involved in the education of their children can improve discipline, self-confidence, cognitive development, social interaction skills and overall academic ability.

Based on the perspective of Islamic education, character values are identical or intersect in meaning with noble character that relies on the Qur'an and Hadith (Ilyas, 2016). Furthermore, according to Yunahar Ilyas, morality states that noble character is not just an act, the ability to act, nor is it knowledge. However, morality does not only stop at the cognitive aspect or as knowledge but also includes the affective aspect which becomes the attitude, character and behavior as well as habits in everyday life (Ilyas, 2016).

Theory of Intrinsic Religious Values (SQ)

In this study, the meaning of religious values intersects with the word spiritual intelligence values. According to the theory of Gordon W. Allport as quoted by Sutarman et al., that spiritual intelligence (SQ) is divided into two kinds of meanings of religiosity, namely: extrinsic and intrinsic meanings. First, extrinsic religiosity views religion as something that can be used. Religion is used in such a way that individuals obtain status from it. A person fasting, mass, worship, or reading the holy book, not to gain God's blessing, but so that others respect him. A person is religious for the sake of status and self-esteem. Religious teachings did not sink into him. Second, intrinsic religiosity, is a way of religion that incorporates religious values into itself. The values and teachings of religion sink deep into the souls of its adherents. There is an internalization of his religious spiritual values. Ritual worship is not just a meaningless practice, all of his worship has an influence on his daily attitude. For him, religion is an inner appreciation of God. It is the intrinsic way of religion that is able to create a clean and loving religion (Sutarman, Tjahjono, and Hamami 2017: 191).

Then, Hawari, et.all., stated that spirituality (SQ) is a belief in relation to God the Almighty and the Creator, as an example of a person or individual who believes in Allah SWT. as creator or as Almighty. Spirituality contains the meaning of human relationship with God, using the medium of prayer, fasting, zakat, hajj, prayer, and other aspects according to the Qur'an and Sunnah (Sutarman, Tjahjono, and Hamami 2017: 191).

Instinctively, humans recognize themselves as weak and recognize the power outside themselves in this life, namely the Strength of Allah SWT. In this context, it can be seen when humans experience difficulties in life, calamities and various disasters or when they have dreams. Humans complain and ask for help from the Almighty, namely Allah, Swt. which can free from various problems or problems.

Based on this description, the author can convey that the values of religiosity (SQ) in this study are a potential that exists in each individual student which functions to increase the values of faith and devotion to Allah SWT, by being able to adapt, and socialize. with a spiritual environment that is beneficial for the recovery of individual character values, namely the implementation of daily worship has a positive impact on daily behavior.

The novelty and the position of this research, it can be stated that the difference between this study and the results of previous research is that this research focuses on examining the "Educational Model of Character Values Based on Intrinsic Religious Values (SQ) as a recovery of student character values in schools in the Post-Graduate Era. COVID 19 pandemic. So the research can be concluded that no one has conducted research with the same research theme.

While related to spiritual guidance, there are several ways to guide and recovery the spiritual character values (religiosity), which are sourced from the holy Al-Quran and Al-Hadith, such as: habituation of the five daily obligatory prayers and Sunnah prayers, habituation of Sunnah fasting of Monday-Thursday, or mandatory fasting of Ramadhan. in the month of Ramadhan (Maryatul Kibtyah, Khoirun, Nisa 2022)

Discussion

Model of Character Education Based on Intrinsic Religiosity Values (SQ) as a Guidance and Recovery of Student Character Values of the School Post-COVID 19 Pandemic Era

Educational Model Character values based on Intrinsic Religious Values (SQ) at SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta are carried out regularly every week and are integrated both at school and at the parents' homes of students. In

the post-COVID-19 era, the inculcation of intrinsic religiosity values (SQ) by schools is further enhanced through teachers toward students in the context of forming student personality competencies with integrity. The program didn't internalize not only theory but also practiced that is useful for attitudes and behavior in everyday life. The Education Model is as follows:

".....According to headmaster representative of SMK Muhammadiyah 1 Bembanglipura Bantul Yogyakarta that the Educational model of character values based on Intrinsic Religiosity Values (SQ) after the COVID 19 Pandemic in Schools, includes: (1) Habituation of prayer activities to start and end lesson. This activity, through direct meetings at schools, is a routine program for students every day, which is carried out before and at the end of the lesson. This activity serves to strengthen the character values of students' faith; (2) Habituation of tadarus activities (Read the Qur'an) This program is a routine activity for students carried out by the school guided by a teacher (ustadz) after finishing the dhuhur prayer; (3) Dhuha Prayer Program. This Dhuha Prayer Program is carried out in the first hour, before teaching and learning activities (KBM), which is accompanied by a teacher or ustadz who teaches in the first hour after the COVID-19 pandemic. (4) Congregational Prayer Program, this program includes: Dhuhur to train students regularly in congregation in the school environment mosque so that it becomes a habit (habit) with teacher assistance. This program serves to strengthen students' religious character values; (5) Program to care for the cleanliness of the surrounding environment (class picket). This activity is to train students to care about the cleanliness of the school environment, so as to create a clean and comfortable school for learning. This program serves to strengthen the character values of clean culture which is the implementation of faith values; (6) The habit of smiling, greeting, greeting, being polite and polite (5-S). The 5S culture is useful for training students' habituation in order to form polite attitudes in relationships, mutual respect between the young and the old, students and teachers and between students and a child and his parents.' (Dwi Joko Purnomo, 2022).

In addition, related, model of character education based on Intrinsic Religiosity Values (SQ) which is integrated with Students' Parents Post-COVID 19 Pandemic Era, as the following:

“.....Education Model Character based on Intrinsic Religious Values (SQ) whose internalization involves parents or guardians of students in the student's home environment. The education includes: (1) Congregational, Isha' and Fajr prayers to train students regularly in congregation in the mosque so that it becomes a habit; (2) Tahajud prayer or Qiyām al-laīl, to train and familiarize students with performing night prayers, either in congregation or individually; (3) habituation of fasting sunnah Monday-Thursday, to train students accustomed to fasting sunnah, especially Monday-Thursday; (4) Tadarus with family, to train students to regularly read the Qur'an as well as to learn together to read the Qur'an correctly (after Maghrib and Fajr or other free time); (5) Problem solving (problem solving). The existence of liaison between the school and parents of students, to facilitate when students have problems; (6) Instilling the values of independence, both in learning or in problems of daily life, to train students' independence in order to have an awareness of learning and independent living with the assistance of parents (Wiji Khayati, 2022).

These various programs aim to hone and improve the character values of students. The results of this study indicate that after students receive character values education based on intrinsic religiosity values (SQ) students undergo a transformation, namely: (1) increasing students' faith values are characterized by more orderly worship and good behavior towards parents, (2) increasing social values which are characterized by more caring for others, and (3) increasing values of patience (resilience) when facing difficulties. This is in accordance with Sutarman et al., theory that the habituation of the values of intrinsic religiosity character, which is a way of religion that instills religious values into humans. The values and implementation of these religious teachings penetrate deeply into the souls of students (students) so that religious character values (religiousness) grow, moral values are born, and a religious spirit is born that is linear with attitudes and behavior in everyday life (Sutarman, Tjahjono, and Hamami 2017: 191).

The Useful of Character Education Based on Intrinsic Religiosity Values (SQ) as Guidance and Recovery of Student Character Education Values in Post-COVID-19 Pandemic School

“..... Character Education Based on Intrinsic Religious Values (SQ) as guidance and recovery of Student Character Values after the COVID 19 Pandemic. Based on the results of this study, it shows that character education based on intrinsic religiosity values (SQ) is beneficial for recovery of student attitudes and behavior which is a student's personality competence. Attitudes and Behaviors that were previously not good become better. In addition, there is also a transformation of caring attitudes towards others. The transformation of these character values, namely: (1) tadarus Al-Qur'an sharpens faith and aqidah; (2) the Duha prayer, the 5 daily obligatory prayers in congregation and tahajjud increase the value of students' faith and piety and care for others by being shown to like to help others; (3) Monday-Thursday sunnah fasting sharpens and strengthens the moral values and emotional self-control of students and sharpens students' social spirit; (5) cults as a means of deepening religious knowledge and the courage to convey the truth, as well as inviting others to carry it out and stay away from things that are prohibited by Allah SWT (amar ma'ruf and nahi munkar) (Khayati, 2022).

This is in line with the theory of education experts in Indonesia, Sutarman, that change is in line with the word transformative which means a change in form and character. So literally the change in character values in this study can be interpreted as a change in individual religious behavior which was originally not good to be better, and continuously (Sutarman, 2020).

According to the school representative, Mr. Dwi Joko Purnomo, that with the internalization program:

“..... Character education based on the values of intrinsic religiosity (SQ) students experience recovery of attitudes and character values to become better and pious (Dwi Joko Purnomo, 2022). These include: (1) children become more pious which is marked by being more obedient to worship, (2) being polite, and (3) caring and likes to help others”(Dwi Joko Purnomo 2022).

Therefore, it can be said that character education based on intrinsic religious values for students has good benefits for the formation of student character values, namely students have more Islamic attitudes [character]. In addition, intrinsic religiosity education (SQ) has positive benefits and impacts on the guidance and recovery of national character education problems after the COVID-19 pandemic (Dwi Joko Purnomo 2022).

So that it can be conveyed that the internalization of character education based on intrinsic religious values (SQ) can be a guidance, and recovery against the decline in student character values and juvenile delinquency, such as: "*klithih*" habits, likes to brawl among students and also minimizes marriage. This is in accordance with Sutarman et al., theory that the attitude of religiosity is intrinsic, namely a way of religion that incorporates religious values into itself. The values and practices of these religious teachings sink deep into the souls of students so that morality grows, a religious spirit is born that is linear with daily behavior (Sutarman, Tjahjono, and Hamami 2017: 191).

Further, related to indicators of students experiencing attitude and behavior transformation, they are as follows:

1. Students are embedded in the values of honesty. These values are internalized to students through the implementation of obligatory prayers and sunnah Dhuha & sunnah fasting Monday-Thursday as well as through the mandatory fasting of Ramadan (Dwi Joko Purnomo, 2022). Regarding the transformation of honesty values, it is in accordance with Yunahar Ilyas' theory that a Muslim must always be honest, whenever and wherever, to anyone (Ilyas, 2016).
2. Students gain an increase in the values of faith (transcendental) (Wiji Khayati, 2022). This means that the increased values of faith and piety of students are embedded into them so that they get *ma'unah* from Allah SWT (Ilyas, 2016).
3. Embedded the attitude of trust in students. A person's trust is everything that is entrusted to humans, whether it concerns their own rights, the rights of others, or the rights of Allah SWT or something that is given to someone who is considered to have the ability to carry it out (Dwi Joko Purnomo 2022). This is in accordance with Yunahar Ilyas's theory that the trust possessed by an individual is everything that is entrusted to humans, both concerning their own rights, the rights of others, as well as the rights of Allah SWT given to someone who has the capacity (Ilyas 2016).

4. Students have a courageous attitude in preaching (Tabligh). The courageous attitude of "*amar ma'ruf nahi munkar*" has been embedded in students (Khayati 2022). This is in accordance with Yunahar Ilyas' theory that doing amar ma'ruf nahi munkar requires determination, persistence, and determination to do it (Ilyas 2016).
5. Students are embedded with *fathanah* attitudes, namely students who want to be good learners, and have a clear mind and have an ability to be able to solve problems, are able to understand the nature of everything that comes from the Qur'an and Sunnah (Wiji Khayati, 2022). This is in line with Yunahar Ilyas' theory that *fathanah's* attitude is an individual who has the ability to be able to solve problems, be a good learner, and be able to understand the nature of everything that comes from the Qur'an and Sunnah (Ilyas 2016).

Conclusion

The model of character education based on Intrinsic Religiosity Values (SQ) which is carried out routinely every day and is integrated both in schools and in the student's home environment after the COVID-19 pandemic, is an internalization of faith values towards students which is useful as guidance and value recovery. Values of character and personality of students whose implementation was not only theory but also practiced that is useful for the recovery and transformation of individual attitudes and behaviors in their daily lives.

The positive impact of character education based on intrinsic religiosity values (SQ) on the recovery of student character values and behavior, namely: students gain transformation of religious attitude values, namely: (1) tadarus Al-Qur'an sharpens faith and aqidah; (2) the Dhuha prayer, the obligatory 5 daily prayers and tahajud increase the value of faith and piety; (3) Sunnah fasting Monday-Thursday sharpens and strengthens the values of faith, morals and self-control and empathy for others; (5) cult as a means of deepening religious knowledge and the courage to convey the truth, as well as inviting other people (da'wah) to carry it out and or stay away from things that are forbidden by Allah SWT.

This study still has limitations and focuses on "a model of character education based on intrinsic religious values (SQ) as a recovery of student character values in post-COVID-19 schools at SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta" and

has not examined student outputs and outcomes as the results of the transformation of students' attitudes and character after graduating from school. Therefore, further researchers can conduct research with similar themes with different research subjects.

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