



# Implementing Character Values to Learners in Didikan Subuh Program

Dewa Sultanik<sup>1</sup>, Japeri<sup>2</sup>, Muhammad Taufan<sup>3</sup>, Efendi<sup>4</sup>

<sup>1</sup>Teacher Ar-Royyan Integrated Elementary School, Indonesia

<sup>2</sup>Department of Da'wah Management Faculty of Da'wah Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>3</sup>Islamic and Arabic College of Indonesia Jakarta, Indonesia

<sup>4</sup>Lecturer of Islamic Religius Education Sekolah Tinggi Keguruan dan Ilmu Pendidikan Pesisir Selatan, Indonesia

✉ [sultanik061198@gmail.com](mailto:sultanik061198@gmail.com) \*

## Article Information:

Received March 10, 2022

Revised April 15, 2022

Accepted July 22, 2022

**Keywords:** *Strategy, teacher, character value, learners*

## Abstract

This study aims to determine whether character values can be instilled in students through the dawn education program. This study uses a combined method of qualitative and quantitative (explanatory mixed method design). Qualitative data sources were taken from twenty informants through in-depth interviews who were selected using purposive sampling. While quantitative data was taken to fifty-four students who were selected using simple random sampling technique. Interview data with informants were analyzed thematically using four steps (data collection, data reduction, data presentation and conclusion drawing). Furthermore, quantitative data were analyzed descriptively using SPSS 21. Overall, the results of the analysis of the two stages of this study showed that there were fifteen-character values in the dawn education program for students. The fifteen-character values are: i) religious, ii) discipline, iii) self-confidence, iv) hard work, v) cooperation, vi) responsibility, vii) honesty, viii) courtesy, ix) tolerance, x) independent, xi) curiosity, xii) friendly, xiii) peace-loving, xiv) environmental care, and xv) social care. The results of the study have also proven that dawn education activities can be well implemented for the character education of students.

## INTRODUCTION

In the Law on the National Education System Number 3 of 2003, there are nine goals of National Education including developing the potential of students to become human beings who believe and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Hasanah et al., 2019).

### How to cite:

Sultanik, D., Japeri, J., Taufan, M., & Efendi, E. (2022). Implementing Character Values to Learners in Didikan Subuh Program. *International Journal of Islamic Studies Higher Education*, 1(1), 68-79. <https://doi.org/10.24036/insight.v1i1.110>

### E-ISSN:

2964-1861

### Published by:

Islamic Studies and Development Center Universitas Negeri Padang

The purpose of national education is often understood as personality education or character education that gives birth to students who have religious character, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, love peace, love to read, care about the environment, care about social and responsibility (Murniyetti et al., 2016).

According to the term character education began to penetrate the world of education, this happened in 2010 as the President of the Republic of Indonesia, namely Susilo Bambang Yudoyono with the Minister of Education Muhammad Nuh who had inaugurated, school institutions should implement character-based education so that the curriculum emerged character-based, although it did not run smoothly but in the end a character-based K-13 curriculum emerged in it.

This is also in accordance with Law Number 20 of 2003 concerning the National Education System, the Law states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life and character building is one of the goals of national education. Article 1 of the 2003 National Education System Law states that among the goals of National Education is to develop the potential of students to have intelligence, personality and noble character (Neuendorf, 2019). The mandate of the 2003 National Education System Law intends that education does not only form intelligent people, but also has personality or character, so that later generations of nations will grow and develop with characters that breathe the noble values of the nation and religion (Suherman et al., 2021).

According to (Staniszewski, 2007) character education is an effort that is designed and implemented systematically to instill the behavioral values of students related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes and behavior, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. Character education regulates one's attitude to have a good personality, it is a process of transforming values, thus presenting good character *transforming values into virtue*.

Furthermore, (Mulyadi, 2020) says that character education is an inculcation of values which includes components of knowledge, awareness or willingness and action to implement these values both to God, oneself, society and the environment as well as nationality. (Rahawarin et al., 2020) also emphasized that character education plays a role in shaping personality, psychology, and psychology, as well as a balanced relationship with the physical structure, in order to anticipate various negative external influences.

Referring to the views of several experts above, in general it can be said that character education is a way of developing students' thinking skills in taking action in accordance with applicable moral and ethical values which aims to *first* develop the potential of the heart, conscience, affective of students, *secondly* developing commendable habits and behavior, *thirdly* instilling leadership and responsibility, *fourthly* developing independence, creativity and national insight, and *fifthly* developing a safe, honest, creative and friendly environment, and with a high sense of nationality and full of strength (Kasmar et al., 2019). So, to instill these character values, of course, students must be trained from an early age, because it is the first step in forming the character of students so that education is needed

from the start.

## LITERATURE REVIEW

West Sumatra has a characteristic in non-formal education which is famous for its Qur'anic education, such as the education of students in the Qur'an education park or commonly referred to as TPA or TPQ where usually TPA or TPQ is sheltered directly under mosques around certain communities (Lutfi, 2022). As for the Qur'an education park, it is an institution or community group that organizes non-formal Islamic religious education which aims to provide teaching on reading the Quran from an early age, as well as understanding the basics of Islam in kindergarten, elementary school or madrasah Ibtidaiyah age children. (SD/MI) or even higher levels (Halim et al., n.d.; Soedjiwo, 2019).

Not just a place for students to study, but TPA or TPQ has been recognized by the regional education office as equivalent to Elementary School (SD) or Madrasah Ibtidaiyah (MI) and kindergarten (TK), where the curriculum emphasizes the provision of basics reading the Quran and helping the growth and spiritual development of children so that they have readiness to enter further education (Qoyyimah, 2016).

In the TPA or TPQ curriculum in West Sumatra, it is slightly different from other regions in Indonesia, in the curriculum there is a program called dawn education, where this program is basically what makes the difference (Elkhaira et al., 2020). The fact is that as long as the readings and literature that the author has collected, this dawn education activity only exists in Malay areas which are well known and active in the dawn education program only in West Sumatra, basically dawn education is to instill moral and ethical values for students in the context of forming good character according to Islamic teachings (Suteja, 2017).

So, to instill and train character values in these students, the author wants to research a program, namely the dawn education program located at the Air Tawar Barat village mosque, North Padang District, Padang City, West Sumatra, before going any further, of course we know the history early morning education program. Previous historians argue that the early dawn education of the Islamic community that grew up in the Malay environment, this program in its history began to appear in the 1960s (Bensaid, 2021). The dawn education program or abbreviated as DDS is an activity with religious nuances that is in great demand by students at the Kindergarten and Elementary School (SD) level (Kiessling, 2021; Purnama et al., 2022).

Based on the results of the initial observations that the author did previously, it turns out that there are many problems that often occur in the implementation of the dawn education program, such as there are still many students who have bad character. For example, they often say disrespectful words to their peers, often criticize, fight against teachers, lie to teachers, lie to peers, and do not admit the mistakes they have made. Other things that the author also encountered in the field, for example, disturbing friends during ongoing activities, for example when performing ablution and praying (Elvina et al., 2021; Kosim et al., 2022).

So specifically, this paper will describe how the process of instilling character values by teachers in students through the dawn education program so as to be able to bring them

Islamic character, the discussion in this paper is supported by the results of research and literature review that begins with understanding an idea of character development, then an understanding of the importance of inculcating character values through the Dawn Education Program.

Referring to the research that has been done previously, the Subuh Education Program has been widely studied by researchers such as (Harto, n.d.; Putra et al., n.d.; Sabrina et al., 2022) the researchers above only focused on the problem of character building in students in dawn education. Meanwhile, research that specifically discusses the process of inculcating character values in dawn education activities has not been found. Therefore, the basic difference from the research that the author will do with previous research is to discuss how the teacher's strategy in instilling character values in the dawn education program at the Air Tawar Barat Village Mosque, North Padang District, Padang City.

## METHODS

This research uses qualitative methods with a case study approach (Agusti et al., 2018; Greenwood, 1993; Gustafsson, 2017; Murniyetti et al., 2016; Mutathahirin et al., 2022; Purwaningrum, 2021). According to (Elkhaira et al., 2020; Engkizar et al., 2022; Kasmar et al., 2019; Suherman et al., 2021; Syafril et al., 2021) the selection of informants must meet four criteria, namely being active in the field being researched, having competence related to the problems being studied, being willing to take the time to provide information to researchers, and honestly providing information in accordance with the facts that occur in the field.

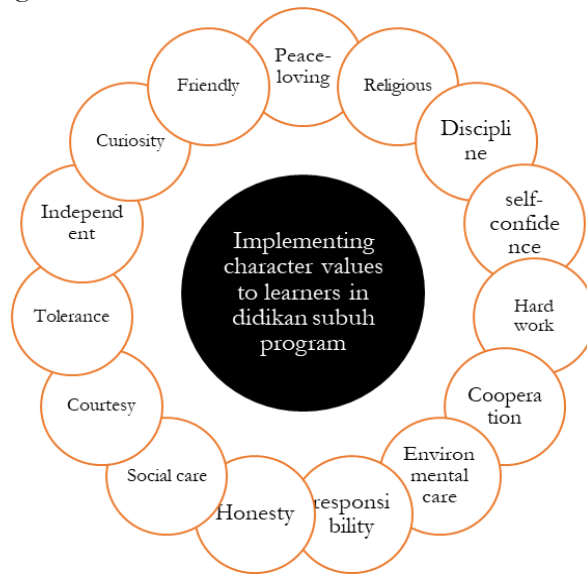
In this study, the data sources were taken to twelve informants through in (depth interviews). This data aims to find information related to the character values of students in the dawn education program. Intake of the author's informants determined through purposive. All interview data were analyzed thematically using the Miles & Huberman method, namely data collection, data reduction, data presentation and conclusion drawing (Warsini et al., 2020).

After the interview was completed, all informants were taken, then the interview data transcript process was carried out to then take the themes according to the objectives and needs of the research data. According to (Clarke & Braun, 2018; Hasanah et al., 2019; Herzog et al., 2019; Neuendorf, 2019; Sivakumar, 2020; Terry et al., 2017; et al., 2020), thematic analysis is one of the analytical techniques that can be used by researchers in analyzing the results of interviews so that they can be seen clearly and easily understood by readers.

## RESULT AND DISCUSSION

Based on the results of interviews with twelve informants, there are fifteen important themes related to character values that can be instilled in students through the dawn education program. The fifteen characters are i) religious, ii) disciplined, iii) self-confident, iv) hard work, v) cooperation, vi) responsibility, vii) honest, viii) courtesy, ix) tolerance, x) independent, xi) curiosity, xii) friendly, xiii) peace-loving, xiv) environmental care, and xv)

social care. A more detailed description of character values in the dawn education program can be seen in Figure 1 below:



**Fig 1. Character values in the dawn education program**

To make it look interesting, the fifteen-character values that the authors found in this study, will display a description of excerpts from interviews with informants. The description that the author presents is in the form of a short statement from the informant, even though the quote is in the form of a slightly different language editorial, but the intent and purpose is more or less the same. The excerpts of the interview with the informant are as follows.

**First**, (religious) two of the twelve informants stated that there were values of religious character embedded in students in the dawn education program. This theme was stated by the informant as excerpted from the interview below:

*...at this dawn education I got used to being obedient to praying and reading the Quran (informant 1), ...here I learned to obey religious teachings (2).*

**Second**, (discipline) three of the twelve informants stated that there was a disciplinary character value embedded in students in the dawn education program. This theme was stated by the informant as excerpts from the interview below:

*...I learned discipline towards time on this dawn education agenda (informant 5), ...when every dawn education agenda was held I was always disciplined to wake up at dawn (6),.. For me, the dawn education agenda teaches respect for time so that I am always disciplined to get up early (7).*

**Third**, (confident) four of the twelve informants stated that one of the many character values for students in the dawn education program is self-confidence. This theme was stated by the informant as excerpts from the interview below:

*...this dawn education program made me confident to appear in public (informant 10), ...here I learned to be brave to appear in front of the crowd so that a sense of self-confidence (11), ...my self-confidence increases every time I appear in front of my teacher and friends to read short prayers (12), ...the dawn education program for me and my friends becomes an exercise to appear in public so that confidence arises (1).*

**Fourth**, (hard work) three of the twelve informants stated that there was a character value of hard work towards students in the dawn education program. This theme was stated by the informant as excerpts from the interview below:

*...every time I was given the task to appear reading a chapter on the dawn education agenda, my enthusiasm and hard work emerged to prepare me to perform well (informant 3), ...I trying hard to fight drowsiness when you wake up in the morning to join the dawn education agenda (4), ...I think this dawn education teaches me and my friends to work hard in carrying out this program (9).*

**Fifth**, (cooperation) two of the twelve informants stated that the implementation of the dawn education program could instill the character of cooperation in students. This theme was stated by the informant as quoted from the interview below:

*...in the implementation of the dawn education agenda, my friends and I were taught to take care of each other's security by working together to hold back the voice of speaking (informant 8), ...to I was educated at dawn as an exercise for cooperation in showing the best display for reciting a predetermined surah (2).*

**Sixth**, (responsibility) three of the twelve informants stated that one of the character values for students in the dawn education program is the character of responsibility. This theme was stated by the informant as excerpts from the interview below:

*...the dawn education program taught me to be responsible for the tasks given by the teacher (informant 3), ...what I felt during the dawn education program was that I was increasingly responsible for doing something (12), ... the dawn education program in my opinion is very useful for students to learn to be responsible for presenting things in front of friends (11).*

**Seventh**, (honestly) two of the twelve informants stated that the character value embedded in the dawn education program was the value of honesty. This theme was stated by the informant as excerpted from the interview below:

*Usually, at the end of the dawn education program my teacher always tells stories of honest people in their lives, it also makes me always be honest in everything (informant 3), for me at the end of every dawn education program, my teacher always asks about the prayers that I do, so I always answer them honestly (4).*

**Eighth**, (courtesy) three of the twelve informants stated that the character value embedded in students in the dawn education program was the value of polite character. This theme was stated by the informant as excerpts from the interview below:

*...I feel this morning education is a place for me to learn manners to teachers and friends in speaking (informant 5), ...one of the attitudes that teachers see and pay attention to the most My question during the dawn education program is how I and my friends can maintain an attitude, one of which is politeness (10), ...in carrying out the dawn education program I am taught to speak politely to teachers and fellow friends (11).*

**Ninth**, (tolerance) two of the twelve informants stated that the value of the character of tolerance could be embedded in students in the dawn education program. This theme was stated by the informant as excerpts from the interview below:

*...in the dawn education program I feel mutual respect or tolerance is an important thing that the teacher instills in me, usually respecting friends who come forward without making a fuss (informant 6), ...I always appreciate (tolerance) every time a friend appears reading the next verse or chapter (7).*

**Tenth**, (independent) two of the twelve informants stated that they were independent, including character values for students in the dawn education program. This theme was stated by the informant as quoted from the interview below:

*...I as a teacher tried to instill independent values into students by telling them to come forward on their own without being assisted by other friends (informant 7), ...in my subuh education program always tried to be independent to prepare my best Quran reading to be displayed in front of teachers and friends (8).*

**Eleventh**, (curiosity) two of the twelve informants stated that curiosity is a character value that can be instilled in the dawn education program. This theme was stated by the informant as quoted from the interview below:

*...at the beginning of the dawn education I really wanted to feel what it was like to stand up and read the Quran verses to my teacher's friend (informant 8), ...for me the dawn education was a place to see what the audience looked like. best of my friends (curiosity) (9).*

**Twelfth**, (friendly) three of the twelve informants stated that one of the character values for students in the dawn education program is friendly character. This theme was stated by the informant as quoted from the interview below:

*...I feel that I have made many new friends and friends by participating in this dawn education program (informant 1), ...for me, participating in this dawn education program has made me know a lot of friends and new friends (2), ...I feel that I get to know many new friends every time I join this dawn education program (3).*

**Thirteenth**, (peace-loving) two of the twelve informants stated that the character value embedded in students in the dawn education program is peace-loving towards others. This theme was stated by the informant as excerpted from the interview below:

*...here I can learn how to respect others in speaking and also how to love each other peacefully towards teachers and friends (informant 2), ...as a teacher I try to instill a peace-loving attitude for all students here (10).*

**Fourteenth**, (care for the environment) three of the twelve informants stated that one of the character values towards students in the dawn education program is caring for the environment. This theme was stated by the informant as quoted from the interview below:

*During the dawn education program I learned to respect other people and care about the condition of the environment around me... (informant 7), ...every time there was trash around my seat then I always clean and throw it away so that the surrounding environment becomes clean (8), ...in this dawn education program I always pay attention to friends who come forward... (9).*

**Fifteenth**, (social care) two of the twelve informants stated that social care was one of the character values towards students in the dawn education program. This theme was stated by the informant as quoted from the interview below:

*...every time I follow the dawn education agenda I always set aside a little of my pocket money to be donated to help people in need (informant 4), ...for me as one of the teachers here I try to pay attention to all the conditions of students during this dawn education program (5).*

Based on the results of previous interviews related to character values for students in the dawn education program, in this study it can be seen that the dawn education program is very helpful for teachers in instilling character values in students. The results of this study

actually found fifteen-character values that could be embedded in students in the dawn education program (Ahmed et al., 2020; Saleh et al., 2021).

The dawn education program that has been implemented in various mosques and prayer rooms in Air Tawar Barat Village, North Padang District, Padang City also has a positive impact on students and parents. This can be seen from the many character values of students in this dawn education program if the students follow them seriously. Among these character values are religious, disciplined, self-confident, hard work, cooperation, responsibility, honesty, courtesy, tolerance, independence, curiosity, friendship, peace-loving, environmental care and social care (Nche et al., 2019; Novita et al., 2019).

For example, the value of religious character, if analyzed the first character value can be instilled in students through the dawn education program, namely religious or religious values. Because during the dawn education program students are taught how to read the correct call to prayer, how to read and write the Quran with correct recitation, how to read prayers, and read readings in prayer (Anggraini & Isnarmi, n.d.; Pendidikan et al., 2022). The next character value, for example, is related to discipline, according to some informants, one of the character values embedded in students through the dawn education program is the value of discipline. This is because in the dawn education program students are trained to wake up at dawn (Santoso & Jeldi, n.d.). This becomes a positive habit for students to be disciplined about their time.

Then the character values of students in the dawn education program are also embedded with self-confidence. Confidence is needed by students to be able to develop the potential that exists in themselves (Qoyyimah, 2016; Saregar et al., 2019; Saripudin et al., 2021; Tanjung & Amelia, 2017). Because a student who is used to speaking and performing in front of others can increase his confidence and courage. According to (Engkizar et al., 2021) self-confidence is an attitude or belief in one's own abilities, so that when taking action you don't feel anxious too often. Through the dawn education program, students can also grow a sense of hard work. According to (Fenty Sulastini & Moh. Zamili, 2019) hard work is an effort or endeavor to do or do something seriously to achieve a predetermined target. So one way to instill a hard working attitude for students is through this dawn education program (Marini et al., 2019; Tull & Medrano, 2008).

## CONCLUSION

Based on the data analysis that has been described previously, it was found that fifteen-character values can be embedded in students through the dawn education program at the mosque in Air Tawar Barat Village, North Padang District, Padang City. The fifteen-character values are religious values, discipline, self-confidence, hard work, cooperation, responsibility, honesty, courtesy, tolerance, independence, curiosity, friendship, peace-loving, environmental care and social care.

## REFERENCES

- Agusti, F. A., Zafirah, A., Engkizar, E., Anwar, F., Arifin, Z., & Syafril, S. (2018). the Implantation of Character Values Toward Students Through Congkak Game for Mathematics Instructional Media. *Jurnal Penelitian Pendidikan*, 35(2), 132–142.



- <https://doi.org/10.15294/jpp.v35i2.13947>
- Anggraini, W. W., & Isnarmi, I. (n.d.). Female Teachers in Children's Character Building. *Journal of Civic Education*, 1(3), 261–271.
- Arif, M., & Mawaruddin, M. (n.d.). The Role of Subuh Education in Building Mental Public Speaking for Al Iman MDTA Students, Pekanbaru City. *Journal of Commuiverse, CMV) Vol, 4*.
- Ahmed, B., Navid Yousaf, F., Saud, M., & Ahmad, A. (2020). Youth at risk: The alarming issue of drug addiction in academic institutions in Pakistan. *Children and Youth Services Review*, 118, 105385. <https://doi.org/10.1016/j.childyouth.2020.105385>
- Bensaid, B. (2021). An overview of muslim spiritual parenting. *Religions*, 12(12). <https://doi.org/10.3390/rel12121057>
- Clarke, V., & Braun, V. (2018). Using thematic analysis in counselling and psychotherapy research: A critical reflection. *Counselling and Psychotherapy Research*, 18(2), 107–110. <https://doi.org/10.1002/capr.12165>
- Damri, D., Engkizar, E., Syafril, S., Asril, Z., K, M., Rahawarin, Y., Tulum, L. M., Asrida, A., & Amnda, V. (2020). Factors and Solutions of Students' Bullying Behavior. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 5(2), 115–126. <https://doi.org/10.34125/kp.v5i2.517>
- Djihadah, N. (n.d.). Emotional intelligence and leadership of madrasah principals in the application of Strengthening Character Education (PPK) in madrasahs. *Journal of Madrasah Education*, 5(1), 1–10.
- Elkhaira, I., Audina B.P., N., Engkizar, E., K., M., Arifin, Z., Asril, Z., Syafril, S., & Brita Deborah Mathew, I. (2020). Seven Student Motivations for Choosing the Department of Early Childhood Teacher Education in Higher Education. *Al-Athfal: Jurnal Pendidikan Anak*, 6(2), 95–108. <https://doi.org/10.14421/al-athfal.2020.62-01>
- Elvina, E., Ritonga, M., & Lahmi, A. (2021). Islamic Parenting and Motivation from Parents and Its Influence on Children's Ability to Read the Quran. *Jurnal Tarbiyatuna*, 12(2), 121–134. <https://doi.org/10.31603/tarbiyatuna.v12i2.4996>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Engkizar, E., Kaputra, S., Mutathahirin, M., Syafril, S., & ... (2022). Model of Interreligious Conflict Prevention Based on Community Activities. *Harmony*, 21(1), 110–129.
- Fenty Sulastini, & Moh. Zamili. (2019). Efektivitas Program Tahfidzul Qur'an dalam Pengembangan Karakter Qur'ani. *Jurnal Pendidikan Islam Indonesia*, 4(1), 15–22. <https://doi.org/10.35316/jpii.v4i1.166>
- Greenwood, R. E. (1993). The Case Study Approach. *Business Communication Quarterly*, 56(4), 46–48. <https://doi.org/10.1177/108056999305600409>
- Halim, A., Zamroni, A., Ahdi, W., & Shobirin, M. S. (n.d.). Al-Qur'an Learning at Roudlotul Tholabah Al-Qur'an Education Park, Jemparing Hamlet, Pakel Village. *Religious Friday: Journal of Community Service*, 3(1), 50–54.
- Harto, B. (n.d.). Formation of Religious Habituation in Children Through Dawn Education Programs. *Journal of Applied Science*, 8(4), 167–174.

- Hasanah, U., Alizamar, A., Marjohan, M., & Engkizar, E. (2019). The Effect of Self Efficacy and Parent Support on Learning Motivation in Management Business Students in Padang's Private Vocational School. *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, 6(2), 133–140. <https://doi.org/10.24042/kons.v6i2.5074>
- Herzog, C., Handke, C., & Hitters, E. (2019). Analyzing Talk and Text II: Thematic Analysis. In *The Palgrave Handbook of Methods for Media Policy Research* (pp. 385–401). [https://doi.org/10.1007/978-3-030-16065-4\\_22](https://doi.org/10.1007/978-3-030-16065-4_22)
- Kasmar, I. F., Amnda, V., Mutathahirin, M., Maulida, A., Sari, W. W., Kaputra, S., Anwar, F., Taufan, M., & Engkizar, E. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education*, 3(2), 107. <https://doi.org/10.24036/kjie.v3i2.26>
- Kiessling, L. (2021). How do parents perceive the returns to parenting styles and neighborhoods? *European Economic Review*, 139, 103906. <https://doi.org/10.1016/j.euroecorev.2021.103906>
- Kosim, M., Nasution, I., Anidar, J., Kustati, M., Ritonga, M., & Perrodin, D. D. (2022). Advancing Learners' Islamic Knowledge through a Parenting Education Module. *Pegem Egitim ve Ogretim Dergisi*, 12(3), 79–88. <https://doi.org/10.47750/pegegog.12.03.09>
- Lubis, R. R. (n.d.). The history and dynamics of character education in Indonesia. *An-Nabdhah*, 1(2), 70–82.
- Lutfi, S. A. (2022). *Development of Islamic Religious Education at The University* (Vol. 2, Issue 3, pp. 603–609).
- Marini, A., Maksun, A., Edwita, E., Satibi, O., & Kaban, S. (2019). School management on the basis of character building in teaching learning process. *Journal of Physics: Conference Series*, 1402(2), 22067. <https://doi.org/10.1088/1742-6596/1402/2/022067>
- Mulyadi, B. (2020). Early childhood character education in japan. *E3S Web of Conferences*, 202(02), 82–89. <https://doi.org/10.1051/e3sconf/202020207063>
- Murniyetti, M., Engkizar, E., & Anwar, F. (2016). Pola Pelaksanaan Pendidikan Karakter Terhadap Siswa Sekolah Dasar. *Jurnal Pendidikan Karakter*, 7(2). <https://doi.org/10.21831/jpk.v6i2.12045>
- Mutathahirin, M., Muliati, I., Hasnah, H., & Oktavia, G. (2022). Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 1–13. <https://doi.org/10.24036/insight.v1i1.86>
- Neuendorf, K. A. (2019). Content analysis and thematic analysis. In *Advanced Research Methods for Applied Psychology* (pp. 211–223). <https://doi.org/10.4324/9781315517971-21>
- Nche, G. C., Achunike, H. C., & Okoli, A. B. (2019). From climate change victims to climate change actors: The role of eco-parenting in building mitigation and adaptation capacities in children. *Journal of Environmental Education*, 50(2), 131–144. <https://doi.org/10.1080/00958964.2018.1553839>
- Novita, R., Zulyusri, Z., Farma, S. A., & Ristiono, R. (2019). The Relationship Of Parent'Attention with The Results of Science Learning Grade VIII Students of SMP

- Negeri 15 Padang. *Jurnal Atrium Pendidikan Biologi*, 4(1), 221. <https://doi.org/10.24036/apb.v4i1.5482>
- Purnama, S., Wibowo, A., Narmaditya, B. S., Fitriyah, Q. F., & Aziz, H. (2022). Do parenting styles and religious beliefs matter for child behavioral problem? The mediating role of digital literacy. *Heliyon*, 8(6), 9788. <https://doi.org/10.1016/j.heliyon.2022.e09788>
- Pendidikan, M., Era, D., & Sarmigi, E. (2022). *Gerakan Pengelolaan Sumber Daya Manusia Untuk* (Vol. 2, Issue 1, pp. 24–35).
- Purwaningrum, S. (2021). Optimalisasi Peran Masjid Sebagai Sarana Ibadah Dan Pendidikan Islam (Studi Kasus Di Masjid Namira Lamongan). *Inovatif Volume 7, No. 1 Pebruari 2021*, 7(1), 5.
- Putra, A. Y. D., Aditama, D., & Cahyani, M. I. (n.d.). KUKERTA-BK University of Riau in 2022: Community Service in Improving the Quality of Life in the Field of Education and Religious Moderation in Tanjung Palas Village, Dumai Timur District. *Maspul Journal Of Community Empowerment*, 4(2), 134–145.
- Qoyyimah, U. (2016). Inculcating character education through EFL teaching in Indonesian state schools. *Pedagogies*, 11(2), 109–126. <https://doi.org/10.1080/1554480X.2016.1165618>
- Rahawarin, Y., Engkizar, Hakim, R., Sari, W. W., Ramdani, N. S., Kasmar, I. F., Wulandari, S., Restari, Y. A., Mutathahirin, Amnda, V., & Arifin, Z. (2020). Seven Motivations of Students Selecting Department of Islamic Teaching Education in Public University. *Asian Social Science and Humanities Research Journal (ASHREJ)*, 2(1), 45–55. <https://doi.org/10.37698/ashrej.v2i1.25>
- Sabrina, V., Oktavia, G., Albizar, A., Susanti, H., AR, F. M., & Suryani, Y. (2022). Eight Supporting Factors for Students Success in Quran Memorization. *Khalifa: Journal of Islamic Education*, 6(1), 73. <https://doi.org/10.24036/kjie.v6i1.202>
- Saleh, A., Hapsah, H., Krisnawati, W., & Erfina, E. (2021). Parenting style and bullying behavior in adolescents. *Enfermeria Clinica*, 31, S640–S643. <https://doi.org/10.1016/j.enfcli.2021.07.009>
- Santoso, S., & Jeldi, R. (n.d.). The Role of the Dawn Education Program in the Development of Children's Religious Independent Character. *Islamic Journal*, 2(2), 120–131.
- Saregar, A., Giyoto, G., Ariyani, F., Pawe, T. I., Pricilia, A., & Astriawan, D. (2019). How to Design Physics Posters Learning Media with Islamic Values in Developing Learning Motivation and Student Character? *Journal of Physics: Conference Series*, 1155(1), 12093. <https://doi.org/10.1088/1742-6596/1155/1/012093>
- Saripudin, D., Komalasari, K., & Anggraini, D. N. (2021). Value-Based Digital Storytelling Learning Media to Foster Student Character. *International Journal of Instruction*, 14(2), 369–384. <https://doi.org/10.29333/iji.2021.14221a>
- Sivakumar, P. S. (2020). Content Analysis , Thematic Analysis and Hands-on session with NVIVO. *Advances in Research Methodology for Social Sciences* |, 57, 57–62.
- Soedjiwo, N. A. F. (2019). Implementasi Mata Kuliah PAR (Participatory Action Research) Di Tpq Al-Magfiroh Denpasar Bali. *Widya Balina*, 4(2), 9–19.

- <https://doi.org/10.53958/wb.v4i2.36>
- Suteja, J. (2017). Dampak Pola Asuh Orang Tua Terhadap Perkembangan Sosial-Emosional Anak. *AWLADY: Jurnal Pendidikan Anak*, 3(1). <https://doi.org/10.24235/awlad.v3i1.1331>
- Staniszewski, T. (2007). The role of early education teachers in physical education. *Physical Education and Sport*, 51(1), 58–60. <https://doi.org/10.2478/v10030-007-0012-0>
- Suherman, S., Zafirah, A., Agusti, F. A., Sandra, R. P., Engkizar, & Efendi. (2021). Encouraging Students' Active Learning Activities through the Implementation of MASTER Learning Model Based on Mind Mapping Techniques. *Journal of Physics: Conference Series*, 1940(1), 12094. <https://doi.org/10.1088/1742-6596/1940/1/012094>
- Syafril, S., Asril, Z., Engkizar, E., Zafirah, A., Agusti, F. A., & Sugiharta, I. (2021). Designing prototype model of virtual geometry in mathematics learning using augmented reality. *IOP Conference Series: Earth and Environmental Science*, 1796(1), 12035. <https://doi.org/10.1088/1742-6596/1796/1/012035>
- Tanjung, Z., & Amelia, S. (2017). Menumbuhkan Kepercayaan Diri Siswa. *JRTI (Jurnal Riset Tindakan Indonesia)*, 2(2). <https://doi.org/10.29210/3003205000>
- Terry, G., Hayfield, N., Clarke, V., & Braun, V. (2017). Thematic Analysis. *The SAGE Handbook of Qualitative Research in Psychology*, 2, 17–36. <https://doi.org/10.4135/9781526405555.n2>
- Tull, A., & Medrano, C. I. (2008). Character Values Congruence and Person-Organization Fit in Student Affairs: Compatibility Between Administrators and the Institutions That Employ Them. *Journal of College and Character*, 9(3). <https://doi.org/10.2202/1940-1639.1118>
- Warsini, Kusnadi, D., & Toding Bua, A. (2020). Implementasi Nilai-Nilai Karakter Pada Pembelajaran Tematik Siswa Kelas Iv Di Sekolah Dasar Islam Terpadu (Sdit) Ulul Albab Tarakan. *Jurnal Pendidikan Dasar Borneo*, 02(1), 24–33.

**Copyright holder :**

© Sultanik, D., Japeri, J., Taufan, M., & Efendi, E.

First publication right :

International Journal of Islamic Studies Higher Education

**This article is licensed under:**

**CC-BY-SA**