

RELIGIOUS CHARACTER DEVELOPMENT OF STUDENTS THROUGH THE QUR'AN READING PROGRAM

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ABSTRACT

This research is motivated by the character degradation that is happening at this time, one of which is the religious character of elementary school students. The Quran Reading Program is a Bandung Regency Government policy that aims to improve religious character as well as a forum for fostering students' religious character. Important religious character is instilled early because it will mean more to elementary school students, and it will help learners who can easily adapt to all of the major challenges of the day in the globalization that calls for Indonesian generations to fight against the challenges of the times, information technology and communication. The study aims to determine the planning, implementation process, evaluation, and obstacles and solutions carried out by religious teachers in improving religious character through the Quran Reading program. The method used in this study is a qualitative approach to case studies. The data-collection technique used was observation, interview, and documentation. The findings suggest that the development of the student's religious character through the elementary school program has been well carried out. This can be seen from planning through learning and various cultures, the implementation process that includes learning in the classroom and self-rearing, and the cognitive and affective evaluations *ustadz* or *ustadzah* does repair form so that the teaching school program can work better. The obstacle faced is the untamed role of religious teachers in developing the student's religious character, hence the solution is to improve the quality and strengthen the religious teacher's role in boosting the student's religious character.

Keywords: *Development, Religious Character, The Teaching School Program*

1. INTRODUCTION

Education is something that is essential to human life. Education makes human life better and has character, and quality that are capable of responsibility and good for itself, society, and the state. That, in line with the 2003 national system of the education system, stated that "education is a conscious and planned effort to realize the learning and learning environment in which participants actively develop their potential to possess spiritual, religious self-control, personality, intelligence, noble morals, and the skills necessary for themselves, society, nation, and state."

The recent covid-19 pandemic has caused life in the world to change and cause problems in all aspects of social life, political aspects, cultural aspects, economic aspects, and even educational aspects. Thus, in education, governments issue new policies with online or online long-distance learning. The use of tech media as a learning medium certainly has a positive and negative impact. One negative impact is that teachers cannot directly instill character values in students because online learning makes character education that is done less effective. The result is that character education that takes place in elementary schools does not go properly, so some students suffer character degradation.

Observing the elementary school of cempacaputih for elementary school students at a time of long-range learning many students abuse technology from excessive social media use, excessive game playing, and viewing indecent content. This is also because of the lack of parental supervision that causes the child to succumb to negativity. Thus affecting the behavior of students who are now back in school to perform a face-to-face study.

Based on observations made at the elementary school of Cempaka putih, in the course of face-to-face study, there have been cases of character degradation in the students, among them students being dishonest in their assignments and doing their Deuteronomy by cheating, fighting, students who are abusive or disrespectful to fellow students and teachers, learners dye hair and do not dress properly and some learners forget daily prayers and short letters in the Qur'an that is always read before learning and after learning. This is the result of the overuse of technology and poor environmental influences that have led to by accident a lack of both learning and worship. So that one of the characters that degrade current students is a religious character. As a formal educational institution of elementary school of Cempakaputih is one of the schools that facilitate students by conducting religious character mapping as an effort to reduce student character degradation, This could be done with a variety of religious activities such as deepening religious studies on Friday with *ustadz/ustadzah* of the Bandung government program called the local civic school. And religious character-building is carried out through school cultures, such as smiles, greetings, and salutations. *Ustadz* or *ustadzah* brought to the school has been selected in advance to be consistent with the competence desired by the Bandung county government as the founder of the school activities, each school must bring in teacher ngaji according to the classes at the school. *Ustadz/ustadzah* is one of the leading practitioners of education that should be of interest to educators and the government. As educators, *ustadz* or *ustadzah* have both the rights and the duties of competence as educators, for contributing to the formation of national acumen. The training done by *ustadz* or *ustadzah* through the Qur'an Reading program has come to the attention of researchers as pedagogical students, to review and analyze how the student's religious character was developed through the elementary Qur'an Reading program conducted by *ustadz* or *ustadzah* has an understanding of the pedagogical principles. Given the fast-moving development of the age and the impact on student education, it is expected to have the ideal character and personality to be a human being capable of keeping up with the ages. The Qur'an Reading program is supposed to be able to mold students into developing especially religious characteristics that are so important at the moment. With the enormous roles and responsibilities of *ustadz* or *ustadzah* in the teaching of the student's religious character through

the Qur'an Reading program, let alone the formal education at the school required to be a professional teacher, but does *ustadz or ustadzah* have the competence that conforms to pedagogical principles? Given that there is a concern in the development of the student's religious character through the Qur'an Reading program, it is not going at all because the planning, process, evaluation, and solutions facing the teachers ngaji are not consistent with the development and needs of the age, and students are not interested in the Quran Reading program.

The research was conducted to find out the role of the Qur'an Reading program on the character of religious students. The formulation of the problem includes:

1. What is the plan for *ustadz/ustadzah* in fostering the religious character of students through the Qur'an Reading program in elementary schools?
2. How is the implementation process carried out by *ustadz/ustadzah* in building the character of religious students through the Qur'an Reading program in elementary schools?
3. How is the evaluation carried out by *ustadz/ustadzah* in building the character of religious students through the Qur'an Reading program in elementary schools?
4. What are the obstacles and solutions found by *ustadz/ustadzah* in fostering the religious character of students through the Qur'an Reading program in elementary schools?

2. LITERATURE REVIEW

2.1 Coaching

Coaching comes from an Arabic word meaning "bana," which means to build, build, and erect. Coaching is part of the educational arrangements that form through curriculum development, curriculum development, materials, learning tools and resources, learning techniques and assessments, teaching skills, and administrative services activities that promote the success of the learning process (Faithful, etc. 2022. Page 112.) In line with the opinion above the board (1990) means that coaching participants are a deliberate, purposeful, regular, responsible educational effort to introduce, strengthen, help, and develop a balanced, intact, and harmonious personality basis, knowledge, and skill that are appropriate, His inclination and desires and abilities as a means to go forth on his own initiative, to add, to improve, and to develop himself both neighbor and neighborhood toward achieving optimal dignity, quality and independent personal ability.

From some of the foregoing views it may be concluded that coaching is a conscious, deliberate, purposeful, and measurable effort or effort to introduce, cultivate, guide, and develop existing knowledge and abilities to be greater and more efficient in order to build

2.2 Religious Character

Terminology, the term character comes from the Latin "character," "kharassein," "kharax," which means to make it snappy and make it deep. According to Sauri and Budimansyah (2014) character of

moral significance, it is only that if people are expressly based in the Qur'an and as-sunnah, they are more the source of the constitution, society, and family. Whereas according to priest al ghazali (in Gunawan, 2012), character is the spontaneity of a person in an attitude or act that has fused into a human being. According to Sauri and the Budimansyah (2014) character of moral significance, it is only that if people are expressly based in the Qur'an and as-sunnah, they are more the source of the constitution, society, and family. It is thus inference that character is the individual disposition of qualities, personality, disposition, or conduct that is expressed in everyday life.

The programs and implementation of education that are set and determined by governments should not necessarily be carried out in their own way because a teacher is an example and an example for learners, citizens, and communities around the school environment. The objective of character education must be able to achieve the goal in order to achieve the learner's attitude according to the learned competence standards. This coincided with Mulyasana's (2011) opinion that character education is intended to improve the quality of the process and resulting education that leads to the production of the glorious character and morality of the participants intact, integrated, and balanced according to the competence standards of graduates on each unit of education. Religious as characterless as a character is described by The National Ministry of Education (2010) that religion is an obedient attitude and behavior in carrying out religious teachings and is tolerant of practicing other religious religions and getting along with people of other religions. A Wibowo (2012) explains that religious character is defined as being obedient in carrying out religious teachings that he or she carries with him, being tolerant of the practice of worship, and lives in harmony with others.

On the basis of the foregoing, it may conclude that religious character is an obedient attitude or behavior in carrying out the religious teaching which he or she stands for, being tolerant of worship and practicing the religious teachings which he claims and lives well with others.

The method of building religious character is an effective and efficient way to achieve good moral character in the Islamic religion embodied by daily escalation. As for Tafsir (2013) there are several methods a teacher can use to instill a religious character among them:

- a. Exemplary
Exemplary in the aspect of education is a very influential and proven most successful method of inducing learners. In this case, studies should be done by teachers and all the staff in the school. Exemplary by Tafsir (2013) divided into two, first, inadvertent examples, meaning exemplary in science or learning, leadership, and the willing nature. Second, intentional example, is one with an explanation or commandment to study it like the ordinances of prayer and wudhu. Teachers should really be a paragon for those who teach him or her, not just extensive information transmission.
- b. Breeding
Breeding is a practical effort in the coaching and shaping of the student's religious character. This effort is made because humans have the characteristics of forgetting and being weak.

At first a person will find it difficult to get used to good works and feel burdened down. A person who has been accustomed to certain works comes under the weight of perseverance and patience. The method of breeding goes hand in hand with the exemplary method because breeding is a manifestation of the experience exemplified by the teacher.

c. Rule Enforcement

Character education is the first process of enforcing rules that have a clear and firm boundary between good and bad. The enforcement of rules is a continuation of the multiplicity that emphasizes learners proceed first, thereby familiar that then all forms of rules can be made and obeyed. The role of teachers in character building must have clear rules such as no swearing, and should wear modest, orderly clothing so that enforcing the rule of religious character building is easier to apply.

d. Motivational Giving

Basically, motivational giving is a driven effort to move, to direct, to understand, and to keep an individual's conduct in a way that leads to specific results and goals. At the motivating stage, teachers are expected to be able to give encouraging direction to learners in order to pursue good behavior according to Islamic religion with a sincere and open heart.

2.3 The Qur'an Reading Program

The program is defined as a statement debunking from multiple interdependent and interrelated expectations or goals, to achieve a common goal (Prabowo, etc. (2019). A program usually includes the whole activity under the same administrative unit, or interdependent, complementary targets, all of which must be executed simultaneously or in sequence.

The Qur'an Reading program it's learning to teach reading and writing (teaching) and the religious education performed by *ustadz* or *ustadzah* that are intended to enlighten the nation's life and encourage people to be avid readers, to understand and apply the Qur'an and to prepare learners to become members of the community who understand and live the teachings of their religion. The Qur'an Reading program is performed at least once a week in person or virtually. The material given in The Qur'an Reading program is the introduction and deeming of the Qur'an through reading and reading and memorizing the Qur'an, memorizing the short letters, memorized prayer *dhuha*, the stories of the prophet, the prophet's friend and also the Islamic character that can be used by a good example.

3. METHODS

3.1 Research Design

- a. The method of research used in this study is qualitative research. Qualitative work is intended to describe and analyze individual as well as collective phenomena, events, social activities, perceptions, and human thinking (Ghony and Almansur, 2012). Creswell (2014) explains that qualitative research characteristics have a characteristic set of natural research, meaning that no process can

change the natural field situation. The design of the study is the case study because it requires an in-depth analysis of "student's religious character coaching in elementary school through the Qur'an Reading program"

3.2 A Research Facility

In recent research will use advanced sampling, as Creswell explains (2015) that sampling mentioned, is a sampling technique in which researchers deliberately select individuals somewhere to study or understand central phenomena. So based on the theory that the research facility was conducted at SDN Cempakaputih of Bandung Regency.

3.3 Processing and Data Analysis Techniques

To gain items of information that are valid and reliable. As for the method used in this study: (1) interviews. The interview was a deliberate conversation, that conversation was by two sides, the interviewer who posed the question and who was interviewed gave the answer to that question (arikunto, 2006). In this study it is used to gain information and view universally linked to essential things in the process of data collecting research. Interviews for the study were conducted with *ustadz* or *ustadzah* as an effort to get a thorough overview of the development of religious characters that had been carried out in SDN Cempakaputih. (2) Observation Adler & Adler (in Hasanah, 2016) it is one of the fundamental foundations of all methods of data collection in qualitative research, especially with regard to social sciences and human behavior. Observations made in this study were conducted by non-participants, where researchers acted only as scrutinized phenomena. The observation was made directly to get a complete picture related to the focus of the research. Observation is made by making observations and record-related developments of the student's religious character that are carried out on SDN Cempakaputih. (3) study the documentation. The study of documentation in this study is done to obtain information through records such as school documents to explore associated with the development of the student's religious character in SDN Cempakaputih. Researchers use a documentary checklist as a tool for reviewing documents used to support research data.

Data analysis in qualitative research is done before entering the field. Data analysis in this study is obtained by observations, interviews, and studies of documentation obtained in the field. Based on this, it can be said that data analysis is a data processing in the field, where researchers select and sort out to be managed in order to find those parts that are deemed important and studied of course the results can be known and exposed to others in order to provide an understanding of the research being done.

4. RESULTS & DISCUSSION

Research on Religious Character Development of Student Through The Qur'an Reading Program. The target of this study includes the development of the students' religious character after religious activities. The criteria of religious character can be known when religious values are embedded in the student, thus having faith and

obedience to god and having a positive personality toward fellow humans, as well as other creatures of creation Allah SWT.

The Qur'an Reading Program was originally performed as part of a religious education. As a result of the efforts of the Bandung government to form the qurani government and to realize one of its development vision, creating a religious presence in bandung. The program was first carried out on October 1, 2021, to realize the religious climate of schools and supplement to local payload, not currently explicitly included in the national curriculum. As for the main purpose of the indoctrination school program, it is a character booster for the student to become a faithful, god-fearing human being.

SDN Cempakaputih was one of the Bandung public schools that carried out her program of witchcraft. The teaching program takes place once a week for 90 minutes. In each class, there was one teacher from class 1 through class 6. Inside the brainwashing program are several activities ranging from reading the qur'an, giving islamic religious education materials and 5s (smile, greeting, greeting, courtfulness) and clean fridays (Jumsih). Based on the findings of the research acquired during the research at SDN Cempakaputih The *ustadz or ustadzah* teach the 5th class that the teachers formulate religious character in the classroom order and before beginning the performance of the school teaching program by making the prior planning of the event is evidenced by the first-hand study agendas and the felt of the students. But the planning to be made is not an RPP (the implement of learning plan) but a learning agenda that contains what materials to be given each month. In addition, planning the strategy of *ustadz or ustadzah* recruitment and teaching facilities such as the administration of islamic religious education books, juz amma and Al-Qur'an. While performing lessons in the classroom, some students appear orderly because in making planning of *ustadz or ustadzah* learning introduce rules that students should follow together. The materials provided were also in accordance with the planning already made, so that the study done during the indoctrinating Qur'an Reading program effectively and efficiently. In providing material during the school program *ustadz or ustadzah* will first adapt it to the syllabus provided by the government so that all performance of the Qur'an Reading program will be targeted and will have a clear purpose. This would be consistent with an interview conducted with sister Yanti as a class 5 teacher who said: "The material I developed conforms to its ranks, where there is asmaul husna material, read qur'an, stories of the prophet, and a good moral education are certainly adapted to the syllabus that has been provided by the government as a model to implement the Qur'an Reading program.

Before entering the class was lined up in front of the class, then students were tested one by one by being asked daily prayer prayers, short papers, and tajwid test. *Ustadz or ustadzah* also makes rules during the course of the teaching school to enforce them according to what was planned, such as students are not allowed to speak in accordance with rudeness, always greeting at the end of class, and always respectful, polite and respectful of each other if anyone violates a student will be punished such as reading short letters or daily prayers. In addition, *ustadz or ustadzah* also plans for students to always apply the 5S habit (smile, greeting, greeting, carefulness and manners). Such regulations and breeding

are designed to be routine during the building up of religious character through the Qur'an Reading program. The process for the implementation of religious character development through the Qur'an Reading program at SDN Cempakaputih has been able to reach the target of student religisu because of the weekly learning program through islamic education materials and the Shared religious experience of *ustadz or ustadzah*. This corresponds with Majid and Andayani (2012) that a program developed by an education unit is expected to become a daily activity in each student's environment and community. In addition to the process of material study given in the implementation of the Qur'am Reading program contains materials capable of building the student's religious character better, according to the observation that materials are taught according to planning and established syllabus such as tajwid, almaul husna, the prophet's stories, or stories the student can imitate. Then the method *ustadz or ustadzah* for creating religious characters during the practice of the teaching school program, the lecture, discussion, and question. The method of discourses *ustadz or ustadzah* used when giving learning materials and interinterded with motivations related to religious character. The method of discussion and question-and-answer is used by teachers teachers to be active, able to accept the opinions of others, bold and confident.

The coaching of religious character through the Qura'an Reading program is still a textbook on religious education, the qur'an and juz amma materials. What needs to be done with the use of learning media is that teachers should not only use the study media of textbooks but with today's dramatic developments it is best for teachers to use technology to make it easier for *ustadz or ustadzah* and students to learn. During the process of performing the Qur'an Reading program, *ustadz or ustadzah* enforced strict rules on the students so that during the performance of the Qur'an Reading program the teacher was able to shape the students' religious character well. They are in line with the hurlock (in ariwibowo, 2014, page. 18) that some important elements in discipline need to be applied by both educators in the home and school: (a) rules, (b) habits, (c) penalties, (d) awards, and (e) consistency. *Ustadz or ustadzah* at SDN Cempakaputih have been consistent in enforcing regulations during the process of administering student religious character through the teaching school program. The process of performing a program on the school of education conducted at SDN Cempakaputih is helped to build the students' religious character through clear study, breeding, and speech according to the planning already made. So that the cultivation of religious character is able to solve the problems facing current students, one of which is the degradation of religious character. In line with the opinion of Sujana (2009) who suggested that the concept of exercise of coaching should be based on an effective and pragmatic one. Being effective means giving the best solution that is faced, and being pragmatic means the underlying facts according to reality and is beneficial because they are applicable in everyday life.

Thus, it is concluded that the process for the implementation of religious character development through the Qur'an Redadingl program at SDN Cempakaputih has been able to reach the target of student religious because the weekly learning program through islamic education materials and religious breeding is carried out by the student well. This corresponds with Majid and Andayani (2012) that a program developed by an education unit is expected to

become a daily activity in each student's environment and community.

However, there are some deficiencies during the implementation of religious character through the Qur'an Reading program of poor pedagogical teachers of ngaji so that *ustadz* or *ustadzah* has not been able to make RPP (the learning implement plan), has not been able to manage the classes properly, and has not understood the characteristics of the learners, so that the development of religious character is not maximum. But the pedagogical competence is one of the most important competencies a teacher should have either a teacher or *ustadz*. This was in accordance with the 2005 government's rule number 19 on educational nasinal standards, one of which was explained that a teacher must have pedagogical competence.

Based on the observations done by *ustadz* or *ustadzah* evaluation of the cognitive realm of using written, spoken, and assigned tests. And on the affective realm by using assessment techniques of observation, self-assessment, in-between friend assessment and teacher note. That fits the opinion of Phafiandita and the company. (2022) says that an evaluation on cognitive domains is a domain that includes mental (brain) activity. Divided into six domains of knowledge, understanding, application, analysis, synthesis, and evaluation. Then an evaluation of the realm of affective states is a domain that deals with attitudes and values, a person's attitude can predict change when he already has high cognitive mastery. The characteristics of scripture study will appear in learners in various ways. In line with that opinion Popham and Baker (in Putri etc. 2020) explains that a teacher who feels responsible for the completion of his teaching must evaluate his own to know what changes should be made. The learning assessments are planned by each teaching teacher, the self-employed *ustadz* or *ustadz* also has the obligation to review assessments that will be done such as what aspects to be judged, the methods to be used to perform the evaluation, and to prepare the tools needed to produce a good evaluation.

Based on these waterways, it can be concluded that the evaluation by *ustadz* or *ustadzah* in the development of religious character through the school teaching program at SDN Cempakaputih is part of everything in the cognitive and affective states but the evaluation is not good enough because it does not include the realm of psychophysiology. That agrees with the opinion of Benjamin S. Bloom (in Rudiana & Ratnawulan. 2014) ideally, the scope of learning evaluation covers all aspects of good learning in cognitive, affective, and psychopharmacological domains. When the educational unit performs a program as a character building form it is certainly not independent of the obstacles and solutions faced during the implementation process. The problem referred to in this study is the problem the teachers experience in character building through the Qur'an Reading program. Understanding of the problem in the new English dictionary is the inhibit, hindrance, factor or circumstance of limiting, obstructing or preventing target acquisition. Whereas understanding of the solution according to Hudiono (in Sholihah. etc, 2020) states that selection of solutions is a complex activity and involves process and strategy. According to chatib (in Sholihah.etc, 2020) solutions are

way or way used to solve the pressure signature problem. The development of the student's religious accretions through the implementation of the school's teaching program is that *ustadz* or *ustadzah* still recognize that there are many flaws in teacher ngaji and must be improved even more. And obstacles also arise from students of both home and community.

Based on interviews that encouraging a religious character is not only a school that is the only place to develop religious character but also affects the student's religious character. Further by observation and interview, *ustadz* or *ustadzah* are able to provide a solution to the problem faced through the Qur'an Reading program, a solution given not only to solve the problem with the teacher's person, but to the student's solution, asan effort to empower the student's religious character development process through the Qur'an Reading program.

5. CONCLUSION

The results of research that has been done can be drawn to the conclusion that *ustadz* or *ustadzah* at SDN Cempakaputih, has considerable planning to build up the student's religious character through the Qur'an Reading program. The planning of creating religious characters includes the sylabus and the learning agenda, the rules and breeding provided by teachers to be done during the performance of the Qur'an Reading program.

The process for the implementation of the student's religious character through the Qur'an Reading program through the adoption of students such as the 5s (smile, greeting, greetings, manners and manners), clean fridays (Jumsih), qur'an, memorized letters and daily prayers. And through learning activities that contain materials that deal with religious character building. The learning methods teachers use in learning are talks, discussions, and question-and-answer. The learning media teachers use is a textbook and have not been able to use technological development as a learning medium.

The performance of the learning assessments performed by *ustadz* or *ustadzah* in the coaching of the student's religious character through the Qur'an Reading program is done to see to the extent that the performance of the school's teaching program is able to shape the student's religious character. As for the evaluation by teachers ngaji is the evaluation of the cognitive realm of verbal tests, written tests and assignment and evaluation of the affective realm of observation, self-assessment, inter-friend assessment and teacher notes.

During the upbuilding of the student's religious character through the Qur'an Reading program, *ustadz* or *ustadzah* is not without an obstacle, and *ustadz* or *ustadzah* still recognizes that there are many flaws in *ustadz* or *ustadzah* and must be improved even more. Additionally, obstacles arise from students both the influence of home and community environment. In turn, the solution the ngaji teacher can make to overcome the problem of maximizing the process of administering the student's religious character through the Qur'an Reading program by rereinforcing the teacher's role in building the student's religious character.

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