

# IMPLEMENTATION OF STRENGTHENING CHARACTER EDUCATION IN REALIZING ISLAMIC VALUES IN SMPN 01 KEDIRI

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**Abstract:** This article aims to find out the planning, implementation and evaluation of Strengthening Character Education (SCE) in SMPN 01 Kediri in realizing Islamic values. Islamic education is an effort to actualize the attributes of perfection that have been bestowed by Allah to humans. Strengthening Character Education (SCE) is one way to actualize Islamic values through various activities, intra-curricular, extra-curricular, and non-curricular. This article was written based on the results of a qualitative case study. This article concludes that the implementation of SCE in SMPN 01 Kota in realizing Islamic values in general has already been carried out and several aspects need to be improved. Planning for SCE activities in realizing Islamic values needs to be developed in several aspects, namely: (1) there is a need to develop SCE objective indicators, (2) additional activities need to be developed to develop the other 3 characters in SCE, in order to balance the characters in SCE such as integrity, mutual cooperation, and independence, and (3) SCE activities need to be developed through co-curricular activities, bearing in mind that SCE activities are still focused into extra-curricular activities. The implementation of SCE activities in realizing Islamic values requires the role of parents because they are the first education and as supervisors for their children outside of school. It is also found that evaluating SCE activities in realizing Islamic values had not used measurable appraisal instruments, but direct observation instead.

**Keywords:** Character Education, SCE, Islamic Values.

## Introduction

Islamic education is an effort to actualize the attributes of perfection that have been bestowed by Allah to humans. The effort was carried out without any strings attached except to expect the blessing of Allah.<sup>1</sup> Islamic education according to Basyirudin Usman is “an activity that aims to shape religious people by instilling Islamic creed, practice and character or morality which is commendable for being a human being who is pious to Allah”. According to Abu Ahmad and Nur Uhbiyati, “Islamic education is an educational activity towards students towards the formation of *muttaqin* Muslim personalities.”<sup>2</sup>

From a number of opinions about Islamic education above, it can be concluded that the actualization of Islamic education is a conscious and planned effort in order to prepare students to recognize, know, appreciate, believe, devote themselves, and have good character in practicing Islamic teachings and Islamic values that originate from the main sources of the Qur’an, the hadiths, which are actualized through the activities of guidance, teaching, habituation, and experience of worship.

Strengthening Character Education (SCE) is one way to actualize Islamic values through various activities, intra-curricular, extra-curricular, and non-curricular. The Presidential Regulation of the Republic of Indonesia Number 87 Year 2017 Concerning Strengthening Character Education states that SCE is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of hard work, exercise, thought, and sports with the involvement and cooperation between education, family and community units as part of the National Mental Revolution Movement (GNRM).<sup>3</sup>

It was further explained that each educational institution regulates the implementation of the strengthening character education at this time so that it is possible to achieve the expected national

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<sup>1</sup> M. Basyiruddin Usman, *Metodologi Pembelajaran Agama Islam* (Jakarta: Ciputra Press, 2002), 4.

<sup>2</sup> Ali Mas’ud, Ah. Zakki Fuad, Achmad Zaini, “Evolution and Orientation of Islamic Education in Indonesia and Malaysia”, *Journal of Indonesian Islam* 13, no. 1 (2019); Abu Ahmad and Nur Uhbiyati, *Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2001), 111.

<sup>3</sup> “Peraturan Presiden Nomor 87 Tahun 2017 Tentang Penguatan Pendidikan Karakter” (2017).

education goals, because the development and innovation are tailored to the character of each institution.<sup>4</sup> The implementation of SCE in schools can be done in 5 school days or 6 school days. The Presidential Regulation of the Republic of Indonesia Number 87 Year 2017 article 9 paragraph 1 concerning Implementation of Strengthening Character Education explains, “the implementation of character education in formal education units can be carried out for six or five school days in 1 week.”<sup>5</sup>

The implementation of SCE is very closely related to the 5-day school system, because according to the regulation above, schools that implement 5-day schools must pay attention to several things such as the adequacy of educators and education tenures, the availability of facilities and infrastructure, local wisdom and the opinions of community leaders and or leaders religion outside the school / madrasa committee.<sup>6</sup> So, the application of SCE through 5 school days can be implemented if it meets the criteria as stated in the Presidential law. The implementation of SCE on these 5 school days will certainly have an impact on several aspects in shaping the character of students, such as for Muslim students, of course they will get extra hours to attend *madin* activities at school. In 5 school days there are of course extra hours, the additional hours are devoted to SCE activities, with the hope that the strengthening character education can be an alternative determination of learners’ character through activities, both in intra-curricular and extracurricular activities. Strengthening this character education aims to practice the values in SCE, such as religious values, nationalist, independent, mutual cooperation, and integrity.

Likewise, the implementation of character education conducted by Religion and Civics teachers is inversely proportional to this. The implementation tends to be material transfer and transfer value so that it only touches the surface. For example, the delivery method is used only through lectures, the assessment method is done cognitively through the assessment of multiple-choice questions, structured content, and the description does not emphasize the process of how character values can be implemented in students. The implementation

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<sup>4</sup> “Dokumen Kementerian Pendidikan Dan Kebudayaan Republik Indonesia” (2017).

<sup>5</sup> Ibid.

<sup>6</sup> “Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 Pasal 9 Ayat 3 Tentang Ketentuan Umum Penguatan Pendidikan Karakter.” (2017), 3.

of the values does not take place optimally resulting in inactivation of character values in the behavior of students. Based on police data in Bantul Regency, during the period of 2009-2010 there were 45 students involved in criminal cases of theft, escaping underage girls, and mistreatment. Besides, there were also cases of student drug users. In the year 2009 May 2010 there were 9 cases of drug users committed by students.<sup>7</sup>

SMPN 01 Kediri is trying to provide solutions to problems as above. The implementation of highlighting the activities of SCE is different from the others. Because this school has many SCE development activities and is one of the pilot schools. In addition, this school also cooperates with one of the boarding schools in the city of Kediri. This is one of the uniqueness of the school.<sup>8</sup> SMPN 01 Kediri City is one of the schools based on public schools in the city of Kediri, and is a school that implements SCE with a view to instilling the values of Islamic education so that students can practice it.

The activity of strengthening character education in the school is already running. There are many activities in it. At the school, SCE has become one of the leading programs used to develop the 2013 curriculum, in which it must implement character education. SCE activities include activities in the form of literacy, habituation to extra-curricular and non-curricular. We carry out a full day school (5 days of school); we also do this SCE activity during that time. Specifically, on Friday, we collaborated with the Lirboyo lodge to send its students to teach Islamic book to our students. However, apart from that, the role of educators is very important in the process.<sup>9</sup>

In applying character education activities, the results of previous studies show that efforts to realize the nation's civilization through national character education can never be separated from the educational environment within the family, school and community. Implementation models for strengthening character education: autonomy, integration, extracurricular, and collaboration models. Implementation of character education reinforcement, namely: exemplary, learning in class, integration with all subject matter,

<sup>7</sup> Titik Sunarti Widyaningsih, Zamroni, and Darmiyati Zuchdi, "Internalisasi Dan Aktualisasi Nilai-Nilai Karakter Pada Siswa SMP Dalam Perspektif Fenomenologis (Studi Kasus Di SMP 2 Bantul)," *Jurnal Pembangunan Dan Pendidikan: Fondasi Dan Aplikasi* 2, no. 2 (2014): 181-95.

<sup>8</sup> Sri Urifah, Wakabid Kurikulum SMPN 01 Kediri, April 4, 2018.

<sup>9</sup> Ibid.

integration in co-curricular and Extra-curricular activities, empowerment and culture, and strengthening. Teachers have a great responsibility in producing a generation that is characterized, cultured, and moral.<sup>10</sup>

Previous studies show that SCE activities have been specifically designed according to the characteristics of each educational institution, and implementation can be done through the learning process in the classroom to outside school and the role of the teacher is very important in the process. Research on the implementation of SCE in shaping Islamic values is very interesting to be continued because further research is expected to bring up new innovations in implementing SCE activities. Thus, this research can be used as a reference for consideration to develop further SCE activities.

The reason the author takes this title is to assist schools in innovating the strengthening character education and provide alternative SCE development. Therefore, it is expected, SMPN 01 really applies SCE very well and deserves to be a pilot school. Judging from the benefits and importance of the implementation of SCE in realizing Islamic Education Values, the author is interested in researching at SMPN 01 Kediri, which is particularly targeted as educators and students at SMPN 01 Kediri. To get valid data, the author used qualitative research methods of the case study. To focus the discussion, this article will examine the planning, implementation, and evaluation of SCE in SMPN 01 Kota Kediri in realizing Islamic values.

### **SCE's Theoretical Foundation in Realizing Islamic Values**

In the Presidential Regulation of the Republic of Indonesia Number 87 Year 2017 Chapter 1 Article 3, it is explained that SCE is implemented by applying the main characters that come from Pancasila. Furthermore, in the SCE document it is explained that the priorities for the development of the SCE movement are religious, nationalism, integrity, independence and mutual cooperation. Each value does not stand and develop individually, but interact with one another, develops dynamically and forms personal wholeness.

The value of religious character reflects the faith in God Almighty which is manifested in the behavior of carrying out religious

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<sup>10</sup> Bambang Dalyono and Enny Dwi Lestariningsih, "Implementasi Penguatan Pendidikan Karakter Di Sekolah," *Bangun Rekaprima* 3, no. 2 (2017): 33–42.

teachings and beliefs that are embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions. The implementation of religious character values is shown in the attitude of peace, tolerance, respect for differences in religion and belief, firmness, self-confidence, cooperation between religions and beliefs, anti-harassment and violence, friendship, sincerity, not forcing the will, loving the environment, protecting small and outcasts.

The value of nationalist character is a way of thinking, behaving, and doing that shows loyalty, care, and high respect for the language, physical environment, social, cultural, economic, and political of the nation, placing the interests of the nation and state above self and group interests. The nationalist attitude is shown through the appreciation of the nation's own culture, preserving the nation's cultural wealth, willing to sacrifice, excel and excel, love the motherland, protect the environment, obey the law, discipline, respect cultural diversity, ethnicity and religion.

Integrity character are values that underlie behavior based on efforts to make themselves as people who can always be trusted in words, actions, and work, have commitment and loyalty to human values and morals. The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through consistency of actions and words based on truth. Someone who has integrity also respects the dignity of individuals (especially people with disabilities), and is able to show examples.

Independent character are attitudes and behaviors that do not depend on others and use all energy, thoughts, time to realize hopes, dreams and ideals. Independent students have a good work ethic, strong, fighting, professional, creative, courage, and become lifelong learners.

The character of mutual cooperation reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance / help to people in need. It is expected that students can show respect for others, can work together, be inclusive, be able to commit to joint decisions, deliberation and consensus, please help, have empathy and a sense of solidarity, anti-discrimination, anti-violence, and voluntary attitudes.

Islamic values are essentially a collection of the principles of life, the teachings of how humans should live their lives in this world, one principle with another interrelated to form a unified completely that cannot be separated. The most important thing in the form of Islamic values must be transformed in the field of human life. In the division of other dimensions of Islamic life, there are the dimensions of monotheism, sharia and morals, but in general Islamic values are more prominent in the form of moral values.

Basically, the values can be grouped into two parts, as mentioned by Abd. Aziz in his book *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, 1). Formal value is a value that has no form, but has a shape, symbol and symbols. 2). Material Value is a tangible value in the reality of experience, spiritually and physically.” Furthermore, Abd. Aziz in his book explains, “Material values have a form because they can be felt, both with a sense of birth, five senses and a sense of inner ratio, such as the value of life, the value of pleasure, use value, logical value, aesthetic value, ethical value, and religious value”. From the above explanation, it can be concluded that the value has several domains, which as a whole are a measure.

According to Achmadi in his book *Ideologi Pendidikan Islam* explained that Islamic Education is all efforts to maintain and develop human nature and human resources available to him to the formation of whole people (*insān kāmil*) in accordance with Islamic norms.<sup>11</sup> In this sense the broad outline of what is called the Muslim person is a man of faith and piety and has various actualized abilities in his relationship with God, with fellow humans, and with the natural surroundings.<sup>12</sup>

In line with Achmadi, Aziz in his book *Filsafat Pendidikan Islam* explained that, “Islamic education is a process of guidance from one person to another person so that it develops optimally, in accordance with Islamic teachings sourced from the Qur’an and Sunnah and the development of understanding of these two sources is based on mind and *ijihad*.”<sup>13</sup> From the above explanation it can be concluded that Islamic education is a process undertaken to create humans who can

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<sup>11</sup> Abd. Aziz, *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam* (Surabaya: Elkaf, 2006), 104–5.

<sup>12</sup> Achmadi, *Ideologi Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2005), 29.

<sup>13</sup> Aziz, *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, 9.

recognize their god and form humans who are always faithful and devoted, and able to teach others in accordance with religious teachings based on the Qur'an and Ḥadīth. In the process, he must pay attention to the norms and teachings of Islam to create human beings (perfect humans).

Islamic education is the actualization of the efforts made by someone to form a human personality with our human being. Deeper in outline Islamic Education aims to shape people with character and morality. Islamic education itself is an attempt to shape the attributes of perfection that have been bestowed by Allah to humans, these efforts are carried out without any strings attached except to expect the blessing of Allah.

In line with this, Islamic Education according to Basyirudin Usman is “an activity that aims to form a religious man by instilling Islamic faith, practice and character or morality which is commendable for being a man who is pious in Allah.”<sup>14</sup> Islamic values are essentially a collection of principles of life, teachings about how humans should live their lives in this world, one principle with another interrelated to form a unified completely that cannot be separated.

Islamic values can be divided into three forms, *i'tiqādīyah*, *kebuluqīyah*, and *'amalīyah*. According to Zakiah Daradjat in his book, *Ilmu Pendidikan Islam* explained that, “*I'tiqādīyah* value is usually called *aqīdah*.”<sup>15</sup> Furthermore according to Bekti Taufiq Ari Nugroho and Mustaidah, “*I'tiqodiyah* values are values related to religious education such as trust in God, angels, books, apostles, the End Times, and destiny which aims to organize individual beliefs.”<sup>16</sup> It can be concluded that the values of Islamic education are based on monotheistic beliefs, namely beliefs about the form of God, there is nothing like Him, both nature and deeds, and the actualization of the value of monotheism is based on the teachings contained in the pillars of faith, namely faith in Allah, faith in the Angels of God, faith in the Scriptures, faith in the Apostles of God, faith in the end, faith in destiny.

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<sup>14</sup> Usman, *Metodologi Pembelajaran Agama Islam*, 4.

<sup>15</sup> Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2004), 19.

<sup>16</sup> Bekti Taufiq Ari Nugroho and Mustaidah, “Identifikasi Nilai-Nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri,” *Jurnal Penelitian* 11, no. 1 (2017): 69–90.



*Khuluqiyah* values are teachings about good and bad things, which involve human behavior and actions. According to Aminuddin in his book, *Pendidikan Agama Islam* explains that morals have a broad understanding, as morals are always associated with morals and ethics. Moral is an act done by someone about good and bad as measured by the Qur'an and Sunnah so that it is universal and eternal. Ethics is always associated with science.<sup>17</sup>

Furthermore, according to Muhammad Alim in his book *Pendidikan Agama Islam Upaya Pembentukan Pemikiran dan Kepribadian* explained that, the definition of morals is an act or attitude which is further categorized as, first morals are acts that have been embodied in a person so that it becomes his personality, second morals is an act that easy without using thought, the third character is an act that comes from someone to do it without coercion, the fourth character is the sincerity of someone in doing something.<sup>18</sup>

From the above explanation it can be concluded that what is meant by *khuluqiyah* is Morals, which involves morals and ethics which aims to rid them of despicable behavior and decorate them with commendable behavior in other words forming human beings with good personality or morality. For example if someone has good behavior, then it can be said that he has good morals. On the contrary, if someone has bad behavior, then it can be said that he has bad morals. Meanwhile, *amaliyah*'s value is a value related to education of daily behavior both related to religious education and *mu'amalah*. Worship education contains the relationship between humans and God, such as prayer, fasting, almsgiving, hajj, and vows, which aims to actualize the values of *'ubūdiyyah*. The value of worship is commonly known as the pillars of Islam, namely the creed, prayer, fasting, almsgiving, and the pilgrimage.

On the other hand, muamalah education contains relationships between human beings both individually and institutionally. This case consists of, first, Syakhshiyah education namely individual behavior such as marital problems, marital relations and family and close relatives, which aims to form a sakinah and prosperous family. Second Madaniyah Education, behavior related to trade such as

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<sup>17</sup> Aminuddin, *Pendidikan Agama Islam Untuk Perguruan Tinggi* (Bogor: Ghalia Indonesia, 2005), 153.

<sup>18</sup> Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian* (Bandung: Remaja Rosdakarya, 2006), 151–52.

wages, mortgages, and so on that aims to manage property or individual rights.<sup>19</sup>

### **Planning for Strengthening Character Education (SCE) at SMPN 01 Kediri in Realizing Islamic Values**

Planning is a satisfying way to make the activities run well, accompanied by various anticipatory steps to minimize the gaps that occur so that the activity reaches its intended purpose. In planning the strengthening of character education, these will be spelled out sequentially, namely: (1) preparation based on the objectives of SCE, (2) SCE activities refer to the 2013 curriculum which applies 5 Value of SCE's main characters (3) Implementation of 5 SCE's main characters is carried out through Intra-curricular, Co-curricular, Extra-curricular activities. (4) The methods used in the application of SCE in SMPN 01 Kediri are Lectures plus, Demonstrations, Practices, Discussions and Habitual activities.

From the findings, the researcher found that the SCE planning rests on the SCE objectives in Presidential Regulation No.87 of 2017, and refers to the basic SCE principles. In Regulation of the President of the Republic of Indonesia Number 87 Year 2017 Chapter I Article 5 Regarding the principles of Strengthening Character Education, which is oriented to the development of the potential of students as a whole and integrated, exemplary in the application of character education in each educational environment, and takes place through habituation and throughout time in daily life.

From the facts in the field, the preparation of SCE based on the objectives of the SCE strengthens the Republic of Indonesia Presidential Regulation Number 87 Year 2017 Chapter I article 5. Because in a learning plan both SCE learning or otherwise if there is no purpose to carry out activities, the activity process learning will not be directed. Besides that, in planning the SCE objectives, it can be developed through indicators in planning SCE activities, so the results that will be obtained will be more optimal.<sup>20</sup>

Government Regulation No. 32 of 2013 article 1 paragraph 16, explains: "The curriculum is a set of plans and arrangements

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<sup>19</sup> Abdul Mujib and Jusuf Mudzakir, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2006), 36.

<sup>20</sup> "Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 BAB I Pasal 5 Tentang Prinsip-Prinsip Penguatan Pendidikan Karakter" (2017).

regarding the objectives, content, and learning materials as well as the ways used as guidelines for organizing learning activities to achieve certain educational goals”.

The curriculum is an important element in education, because the curriculum is a tool in achieving the desired educational goals. With the curriculum, schools can determine ways to achieve desired goals, as in learning activities educators can determine what methods must be used to achieve desired goals.<sup>21</sup>

The 2013 curriculum or character-based curriculum is a curriculum that was recently coined by the Indonesian Ministry of Education and Culture to replace the Education Unit Level Curriculum. The 2013 curriculum is a curriculum that emphasizes understanding, skills (skills), and education of character, where students are required to understand the material, are active in the learning process for example during discussions and presentations, and have high courtesy and discipline.<sup>22</sup>

The 2013 curriculum is a revised curriculum from the previous curriculum, which is KTSP. In Government Regulation No. 61 of 2014, article 2 paragraph 1 and 2 states: “1) KTSP is developed, determined, and implemented by each education unit. 2) KTSP development as referred to in paragraph (1) refers to the 2013 SNP and Curriculum.”<sup>23</sup>

The Regulation of Minister of Education No.54 of 2013 explained the graduation criteria of junior high school (SMP) students must have an attitude of faith, morality, knowledgeable, confident, and responsible in interacting effectively with the social and natural environment within the range of association and existence. Having factual, conceptual, and procedural knowledge in science, technology, art, and culture with human, national, state, and civilization insights related to visible phenomena and events. Have the ability to think and act effectively and creatively in the realm of abstract and concrete in accordance with what is learned at school and other similar sources.<sup>24</sup> Judging from the sweets above, we can conclude that in the 2013

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<sup>21</sup> “Peraturan Pemerintah No. 32 Tahun 2013 Tentang Standar Nasional Pendidikan Perubahan PP No. 19 Tahun 2005.” (2013).

<sup>22</sup> “Kurikulum 2013,” accessed November 18, 2018, <https://id.wikipedia.org>.

<sup>23</sup> “Peraturan Pemerintah No. 61 Tahun 2014 Tentang Kurikulum Tingkat Satuan Pendidikan Pada Pendidikan Dasar Dan Pendidikan Menengah.” (2014).

<sup>24</sup> “Permendikbud No. 54 Tahun 2013 Tentang Standar Kompetensi Lulusan Pendidikan Dasar Dan Menengah.” (2013).

curriculum there are values that must be achieved by students, such as religious, nationalist, integrity, mutual cooperation, and independence.

Taqiudin Zarkasi and Al Kusaeri, in *Penguatan Pendidikan Karakter di Madrasah* explained that, “There are five main character values derived from Pancasila, which are the priority development of the SCE movement; namely religious, nationalism, integrity, independence and mutual cooperation. Each value does not stand up and develop on its own but rather interact with each other, develop dynamically and form personalities.”<sup>25</sup> In the 2013 curriculum there were 18 characters that must be present in the learning activities which then in the implementation of the Character Building Strengthening activities were made into 5 main characters that were mutually related to each other, where these 5 characters are the most important because they are the key to the other characters. Hence, it makes sense if the curriculum must be reorganized to support the application of this policy.<sup>26</sup>

The findings of the research show that in the planning of SCE refers to the 5 main SCE values, namely Religious, Nationalist, Integrity, Mutual Cooperation, and Independent. Strengthening character education at SMPN 01 has applied the 5 main values in the process of its activities, there are 2 characters that are of particular concern so that there is a need for special hours for its implementation, and the intended characters are religious character values and nationalist character values. This is a development carried out by the school principal to achieve the maximum SCE goals, but additional activities are needed for other characters, in order to balance the characters in the SCE. So, it can be concluded that the findings of the researchers corroborate the theory of Taqiudin Zarkasi & Al Kusaeri, because the findings in the field are the same as those theories. There are 5 main characters in SCE activities.

The findings of the researchers show that in the preparation of SCE activities at SMPN 01 Kediri, through intra-curricular, co-curricular and extra-curricular activities, this is relevant to Presidential Regulation No. 87 of 2017 Chapter 6 article 1 which states that the SCE carried out in formal education units are through activities that

<sup>25</sup> Taqiudin Zarkasi and Al Kusaeri, “Penguatan Pendidikan Karakter Di Madrasah (Perpes No. 28 Tahun 2017),” *Jurnal Al-Muta’awiyah* 1, no. 3 (2018).

<sup>26</sup> Sufirmansyah Sufirmansyah, “Reaktualisasi Kurikulum Pendidikan Agama Islam Integratif (Telaah Kritis Komparatif di Pesantren, Sekolah, dan Madrasah),” *Realita* 6, no. 2 (2018): 157–68.

are integrated in intra-curricular, extra-curricular and co-curricular activities.

In the Republic of Indonesia Presidential Regulation Number 87 Year 2017 Chapter 6 article 1 Regarding the implementation of SCE in formal education, namely: “the implementation of SCE in formal education units as referred to is carried out in an integrated manner in intra-curricular, co-curricular, and extra-curricular activities.” Based on the results of the field and the presidential regulation, it can be concluded that the preparation of SCE activities through activities both intra and extracurricular activities are appropriate.

In Regulation of the President of the Republic of Indonesia Number 87 Year 2017 Chapter 6 Article 7 Concerning the Implementation of SCE in Intracurricular, Extra, and Co-curricular activities, namely: “(1) organizing SCE in intracurricular activities is strengthening the character values through strengthening learning material activities, methods learning in accordance with the contents of the curriculum based on statutory provisions. (2) Implementation of SCE in curricular activities is strengthening the character values carried out for the deepening and / or enrichment of Intracurricular activities according to curriculum content. (3) Implementation of SCE in Extracurricular activities is to strengthen character values in the context of expanding the potential, talents, interests, abilities, personalities, cooperation, and independence of the Students optimally”.

According to Wiyani in his book *Menumbuhkan Pendidikan Karakter di SD: Konsep, Praktek dan Strategi* explains that, “Extracurricular activities are activities carried out in developing certain aspects of what is found in the curriculum being run, including those relating to how the actual application of knowledge learned by students in accordance with the demands of their lives and the surrounding environment”.<sup>27</sup>

From the findings of these researchers can strengthen Wiyani’s theory which states that extracurricular education activities outside of school hours are shown to help students develop, according to their needs, potential, talents, and interests through specific or additional activities. According to the Regulation of the Minister of Education

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<sup>27</sup> Novan Ardy Wiyani, *Menumbuhkan Pendidikan Karakter Di SD (Konsep, Praktek Dan Strategi)* (Yogyakarta: Ar-Ruzz Media, 2013), 13.

and Culture of the Republic of Indonesia Number 62 of 2014 paragraph (2) Concerning Extracurricular Activities namely: “Extracurricular Activities are held with the aim of developing the potential, talents, interests, abilities, personality, cooperation, and independence of learners optimally in order to support achievement of national education goals”.

The method used in the application of SCE in SMPN 01 Kediri is Lecture plus, Demonstration, Practice, Discussion and Habituation activities. The methods and tools used in teaching are chosen on the basis of goals and materials that have been previously determined. Methods and tools serve as a bridge or medium for transforming lessons to the goals that are desired to be achieved. The methods and tools used must be effective and efficient.<sup>28</sup>

From the findings of the researcher, namely in the planning there is a use of methods in SCE activities namely lectures plus, demonstrations, practices, discussions and habituation activities relevant to Nunu Mahnun’s theory which states that, “teaching media is an inevitable requirement in order to succeed student learning programs in order to achieve the expected behavioral changes”.

One effort that must be taken is how to create a learning situation that allows the process of learning experiences of students by making use of all learning resources and ways of learning that are effective and efficient. In this case, the teaching media is one of the effective ways in helping the learning process. Furthermore, the findings show the use of lecture methods reinforces Abbudin Nata’s theory of lecture methods.

Presentations of lessons are conducted by the teacher with verbal explanation or explanation directly in front of students. The lecture begins by explaining the objectives to be achieved, exposing the outlines to be discussed, and linking the material to be presented with the material that has been presented. The lecture will be successful if it gets serious attention from students, presented systematically, exciting, providing opportunities for students. At the end of the lecture, conclusions need to be made, giving assignments to students and the final assessment.

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<sup>28</sup> Nunu Mahnun, “Media Pembelajaran (Kajian Terhadap Langkah-Langkah Pemilihan Media Dan Implementasinya Dalam Pembelajaran),” *An-Nida’: Jurnal Pemikiran Islam* 7, no. 1 (2012): 27–35.

According to Nizar and Hasibuan, in his book *Membangun Kerangka Pendidikan*, lecture method is “a method that provides an explanation of a material, usually done in front of several students. This method uses spoken language. Students usually sit while listening to explanations of the material delivered. This is also called the activity of providing information in words.”<sup>29</sup>

The demonstration method has various advantages when a teacher is doing the learning process in front of the class. By utilizing supporting media, students are expected to become more understanding about the material described so that the learning process carried out by students get maximum results. From the findings of research about the use of demonstration, this method is relevant to the theory According to Fathurrahman in his book *Metode Demonstrasi dan Eksperimen*, namely “teaching methods by demonstrating goods, events, rules, and sequence of conducting an activity, both directly and through the use of teaching media that are relevant to the subject matter or material being presented. This method is used so that students become more understanding of the material being explained because it uses visual aids and uses visualization media that can help students to better understand.”<sup>30</sup>

Demonstration methods have been proven to be effective because students get a picture of the material being taught through the media used and students also get a better understanding by practicing the material being taught.<sup>31</sup>

The method of practice is very good if applied to SCE learning, SCE activities basically in applying character education would be better done by learning directly and continuously so that the results will be more leverage. This was also applied at SMPN 01 Kota Kediri, which in the implementation of SCE also used practical methods. The findings of this research reinforce Suwardi’s theory in his book *Manajemen Pembelajaran*, “practices are the means used to achieve the

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<sup>29</sup> Samsul Nizar and Zainal Efendi Hasibuan, *Membangun Kerangka Pendidikan Ideal Perspektif Rasuullah* (Jakarta: Kalam Mulia, 2011), 58.

<sup>30</sup> Fathurrahman, “Metode Demonstrasi Dan Eksperimen,” 2008, <http://udhiexz.wordpress.com/2008/08/08/metodedemonstrasi-dan-ekspermen/>.

<sup>31</sup> Dedi Roehendi, “Efektivitas Metode Pembelajaran Demonstrasi Terhadap Peningkatan Hasil Belajar Siswa Kelas X Pada Mata Pelajaran Keterampilan Komputer Dan Pengelolaan Informasi Di Sekolah Menengah Kejuruan,” *Jurnal Pendidikan Teknologi Informasi Dan Komunikasi (PTIK)* 3, no. 1 (2010): 18.

objectives of effective and efficient learning that are carried out directly.”<sup>32</sup>

Discussion method is one of the learning methods that is considered effective to arouse students’ activeness in learning, because during the learning process students will be required to speak to express their opinions. The findings of the research show that planning the SCE activity also uses a discussion method this reinforces the opinion of Syarifuddin in his book, *Ilmu Pendidikan Islam Melejitkan Potensi Budaya Umat*, the discussion method is “a way of presenting or delivering the material of students all of which are submitted to students or groups of students to hold scientific discussions to gather opinions, make conclusions or arrange various alternative solutions to a problem”.<sup>33</sup>

Strengthening character education (SCE) is very suitable if done through continuous habituation and with a long period of time because through the habituation of the effects obtained will be embedded in students, students carry out activities directly. The findings of the research showed that the SCE activities at SMPN 01 Kota Kediri also used the habituation method. This reinforces the theory of Tatan Zaenal Mutakin about habituation activities.

Customization activities are where the activities that have been arranged are carried out continuously for a long period of time. Character education not only teaches what is right and what is wrong to children, but more than that character education instills habits (habituation) about the good so that students understand, able to feel, and want to do good.<sup>34</sup>

### **Implementation of SCE in SMPN 01 Kediri in Realizing Islamic Values**

In the implementation of integrated thematic learning, the followings are explained, namely: (1) The implementation of the SCE activities is carried out by the SCE teachers and is followed by all students starting in the VII, VIII and IX classes. (2) SCE activities refer to the 5 main SCE characters, namely Religious, Nationalist,

<sup>32</sup> Suwardi, *Manajemen Pembelajaran* (Surabaya: Temprina Media, 2007), 19.

<sup>33</sup> Syarifuddin, *Ilmu Pendidikan Islam Melejitkan Potensi Budaya Umat* (Jakarta: Hiji Pustaka Utama, 2006), 164.

<sup>34</sup> Tatan Zenal Mutakin, Nurhayati, and Indra Martha Rusmana, “Penerapan Teori Pembiasaan Dalam Pembentukan Karakter Religius Di Tingkat Sekolah Dasar,” *Edutech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 1, no. 3 (2014): 361–73.



Integrity, Mutual Cooperation and Independence. (3) Media / tools used are paper for portfolio activities, LCD projectors, SCE activity manuals, the Qur'an, and also Worship infrastructure. (4) Material presented in SCE activities include: morality, worship material, and BTQ (Read, Write the Qur'an).

The research findings show that the implementation of SCE activities was carried out by SCE teachers and attended by all students in grades VII, VIII and IX. This reinforces the Republic of Indonesia's Presidential Regulation Number 87 of 2017 Concerning Strengthening Character Education as described as follows:

As we know, the Strengthening of Character Education is an educational movement under the responsibility of the education unit to strengthen the character of learners through harmonizing the process of heart, sense, thought, and sports with the involvement and cooperation between the education unit, family, and community as part from the National Mental Revolution Movement (GNRM). Strengthening Character Education, hereinafter abbreviated as SCE, plays an important role in shaping the personality of good students, because in this SCE, students will be guided to know to be able to practice the values contained therein such as religious, nationalist, etc. So that the application is very appropriate if applied at every level, because forming the character of students requires a long time and a habituation.

To support SCE activities apart from intra, extra and co-curricular activities, cooperation can also be established with the community. The aim is to help the implementation of SCE activities. The findings of the research show that in the implementation of SCE activities, SMPN 01 also collaborate with outsiders, this is relevant to what is in the SCE Movement Infographics from the Ministry of Education and Culture.

In the SCE document, it is explained that community-based SCE is the potential of the environment as a source of learning such as the presence and support of arts & cultural activists, community leaders, the business world and the industry of SCE. Synergy with various programs exists within the scope of academics, education activists and NGOs through collaboration with the local government and also the community and parents of students.<sup>35</sup>

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<sup>35</sup> "Dokumen PPK, Infografis Gerakan Penguatan Pendidikan Karakter (PPK), Kemendikbud." (2017).

Based on SCE documents, SCE can be implemented by collaborating with parties outside the school, for example religious leaders, local government etc. What needs to be understood is that outside communities within the school environment are also parties who must participate in carrying out this SCE activity, because in order to succeed this SCE activity.

The findings of the research show that the implementation of SCE activities is relevant to the Republic of Indonesia Presidential Regulation Number 87 of 2017 SCE activities. In the Republic of Indonesia Presidential Regulation Number 87 Year 2017 Chapter 1 Article 3, it is explained “SCE is carried out by applying the main characters that originate from Pancasila.” Furthermore, the SCE document explains that, the priorities for the development of the SCE movement are religious, nationalism, integrity, independence and mutual cooperation. . Each value does not stand and develop individually, but interact with one another, develops dynamically and forms personal wholeness.

The application of SCE activities at SMPN 01 was developed through religious activities based on Islamic values. This reinforces Tatan’s opinion, which states that, “This character education carries the same mission with moral education or Islamic education.”<sup>36</sup> The values of Islamic education are the principles or nature in forming human beings who have a morality, who are always faithful and devoted so that able to put it into daily life by observing the rules in Islam. The values contained therein are *i’tiqādīyah* (monotheism) values, *kebuluqīyah* values, and *amalīyah* values.<sup>37</sup>

The activities developed at SMPN 01 are praying in congregation, praying dhuha, studying tadarus, studying religious material books with clerics from Lirboyo, studying Alala books, learning Arabic by interpreting ustadz explanations, BTQ, recitation, Friday with clean materials, cleaning Friday, studying Arabic by learning the Arabic language by interpreting the explanations of ustadz, BTQ, learning the science of recitation, clean Friday, studying Friday. Tahfidz class, Literacy stories of prophets and apostles.

The results of research found that the implementation of SCE activities have used the media to support the achievement of the goals

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<sup>36</sup> Mutakin, Nurhayati, and Rusmana, “Penerapan Teori Pembiasaan Dalam Pembentukan Karakter Religius Di Tingkat Sekolah Dasar.”

<sup>37</sup> Aziz, *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, 104–5.

of SCE, this reinforces the theory of Wina Sanjaya in his book *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* explains that the advancement of science and technology, especially information technology, very influential on the preparation and implementation of learning strategies. Through these advancements the teachers can use various media in accordance with the needs and objectives of learning. The learning process is a communication process. In a communication process always involves three main components, namely the component of the message sender (teacher), the component of the recipient of the message (students), and the message component itself, which is usually in the form of subject matter. Sometimes in the learning process communication failures occur. To avoid all that, the teacher can develop learning strategies by utilizing various media and learning resources.<sup>38</sup>

The presence of instructional media is one of the components in the learning process that is needed, considering that the position of the media is not just a teaching aid, but also rather an inseparable part in the learning process. In addition to being able to replace part of the teacher's instructional media as a material presenter, media also has unique potentials that can help students in learning.<sup>39</sup> Media is not only a tool or material, but also things that allow students to gain knowledge.

Furthermore, Gerlach as quoted by Wina Sanjaya explained that, "in general the media include people, equipment, or activities that create conditions that allow students to acquire knowledge, skills and attitudes. Media is an intermediary such as TV, radio, slides, printed material, but includes people or people as a source of learning or in the form of activities including discussions, seminars, field trips, simulations and so on which are conditioned to increase knowledge and insight, change students' attitudes to increase knowledge".<sup>40</sup> So from the explanation above it can be concluded that the media used by teachers in SCE learning activities are appropriate, because learning media is a means that can support the achievement of SCE

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<sup>38</sup> Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2006), 108.

<sup>39</sup> Indah Ayu Ainina, "Pemanfaatan Media Audio Visual Sebagai Sumber Pembelajaran Sejarah," *IJHE: Indonesian Journal of History Education* 3, no. 1 (2014): 40–45.

<sup>40</sup> Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, 161.

activity objectives. The media are not only tools that are used but also things that can enable participants to gain knowledge.

From the findings of research conducted at SMPN 01 Kediri City, it was found that the material delivered in the SCE learning activities was morality, worship material and literacy. The findings of the researchers above are in line with the existing rules in the values of Islamic education put forward by Bekti Taufiq Ari Nugroho, namely “The values of Islamic education are the principles or nature in forming human beings who have a morality, who are always faithful and devoted so that they are able to practice it in everyday life by paying attention to the rules in Islam. *Khuluqiyah* values are teachings about good and bad things, which involve human behavior and deeds or morals.”<sup>41</sup>

Morals have a broad meaning. Morals are always associated with morals and ethics. Moral is an act done by someone about good and bad as measured by the Qur’an and Sunnah so that it is universal and eternal. Ethics is always associated with science.<sup>42</sup> Morals is an action or attitude which is further categorized as, first morals are actions that have been implanted in a person so that it becomes his personality. Second, moral is are act that is easy without the use of thought, third morals are actions that arise from a person to do it without coercion, the fourth character is the sincerity of someone in doing something.<sup>43</sup> Therefore, the material presented in the SCE activities on morality is appropriate and is the main material that must be delivered because it is related to the formation of the students’ personalities.

In addition, worship material from the findings of the research shows that the material presented in the SCE also includes worship material because it is a material that is very important to convey. This reinforces the opinion of Abdul Mujib and Jusuf Mudzakir in his book *Ilmu Pendidikan Islam* explains that *amaliyah* values are related values with education of daily behavior both related to religious education and *mu’amalah* education.

Worship education includes the relationship between humans and God, such as prayer, fasting, almsgiving, hajj, and vows, which

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<sup>41</sup> Nugroho and Mustaidah, “Identifikasi Nilai-Nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri.”

<sup>42</sup> Aminuddin, *Pendidikan Agama Islam Untuk Perguruan Tinggi*, 153.

<sup>43</sup> Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian*, 151.

aims to actualize the values of 'ubudiyah. The value of worship is commonly known as the pillars of Islam, namely the creed, prayer, fasting, almsgiving, and the pilgrimage. Muamalah education contains relationships between humans, both individually and institutionally. In this case consists of, first Syakhshiyah education namely individual behavior such as marital problems, marital relations and family and close relatives, which aims to form a sakinah and prosperous family. Second Madaniyah Education, behavior related to trade such as wages, mortgages, and so on that aims to manage property or individual rights.<sup>44</sup>

### **Evaluation of SCE in SMPN 01 Kediri in Realizing Islamic Values**

Evaluation refers to a process to determine the value of a particular activity.<sup>45</sup> Evaluation means the determination of how far something is valuable and qualified. In the implementation of the Strengthening of Character Education, evaluation of individual Student Assessment is carried out in accordance with the assessment policies in the 2013 Curriculum in force. The results of research at SMPN 01 Kediri city show that the evaluation process is done by using a subjective evaluation form, namely the assessment in the form of this description reinforces the theory about the implementation of SCE evaluation activities contained in the Training Module Strengthening Character Education issued by the Ministry of Education and Culture.

Subjective evaluation is also called an essay test, which is assessment in the form of descriptions, which aims to require children to describe their answers in their own words in the form, technique and style, so that the results of this test will be seen to what extent students is able to participate in learning activities.

Furthermore, the findings show that in practice the teacher uses direct attitude observation, not using the attitude observation instrument, so that the results cannot be clearly measured. In addition, the teacher only asks students to make a portfolio briefly. This is different from the theory put forward by Kesuma et al., in his book *Character Education* explains that, "To find out the success in

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<sup>44</sup> Mujib and Mudzakir, *Ilmu Pendidikan Islam*, 36.

<sup>45</sup> M. Ngalim Purwanto, *Prinsip-Prinsip Dan Teknik Evaluasi Pengajaran* (Bandung: Remaja Rosdakarya, 1994), 3.

learning the planting of character values requires an assessment instrument in accordance with its purpose, by comparing the behavior of children with the standard (indicator) character set”<sup>46</sup>.

This SCE evaluation leads to an authentic form of evaluation, which consists of performance, projects, products, and portfolios. With regard to character, the SCE evaluation uses the realm of affective assessment; its forms are attitude observation instruments. From the findings of researchers and existing theories it can be concluded that the evaluation of the strengthening of character education, has not been carried out to the fullest, because teachers have not used research instruments, and teachers also use assessments in the form of numbers. Evaluation of the reinforcement of character education cannot be measured using only numerical benchmarks, but character should be measured by observations based on indicators of these characters, so that the results of the evaluation will be in accordance with the facts of money in the field.

## Conclusion

The implementation of SCE in SMPN 01 Kediri in realizing Islamic values in general has already been carried out and there needs to be development of several aspects. In the planning aspect, the development of SCE goal indicators needs to be done. Some additional activities to develop the other 3 characters in SCE are also feasible to carry out to balance the characters in the SCE such as integrity, mutual cooperation, and independence. In addition, it is necessary to develop SCE activities through co-curricular activities, bearing in mind that SCE activities are still focused into extra-curricular activities.

The implementation of SCE activities in realizing Islamic values is found to be a fact, namely in the implementation of the development of SCE this requires the role of parents, because remembering that parents are the first education and as supervisors for their children outside of school. In evaluating SCE activities in realizing Islamic values the facts were found, namely SCE evaluations had not used measurable appraisal instruments, still using direct observation.

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<sup>46</sup> Dharma Kesuma, Cipi Triatna, and Johar Permana, *Pendidikan Katakter* (Bandung: Remaja Rosdakarya, 2011), 138.

Implementation of Strengthening Character Education in realizing Islamic values is an activity of planting character education that shapes the personalities of students through Islamic activities carried out with habituation activities, so as to manifest students with Muslim personalities and morality. The practical implications of this research can be used as input for schools to improve Character Education Strengthening activities that have been carried out by taking into account indicators of activity planning, implementation of activities, and evaluation of SCE activities, so that the implementation of the implementation of SCE activities can be carried out properly.

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