

Implementation of Character Mentoring Program as An Effort To Form Student Morals at SMPII Al Abidin Boyolali

Anna Dwi Rafika¹, Mohammad Zakki Azzani²

^{1,2}Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Article Info

Article history:

Received 2026-01-16

Revised 2026-01-30

Accepted 2026-02-12

Keywords:

Character Education

Character Mentoring

Moral Formation

ABSTRACT

This study aims to describe the implementation of character mentoring programs to foster students' morals, attitudes, and behaviors at SMP Islam Internasional Al Abidin Boyolali. This study uses a descriptive qualitative approach, with data collection through observation, in-depth interviews, and document analysis. Data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawing to understand the process of character mentoring activities comprehensively. The study found that character mentoring was conducted weekly in a cross-generational group of 10-15 students, with a supervisor's assistance. This grouping pattern allows for more intense interaction and a more personalized mentoring process. In its implementation, mentoring does not focus solely on delivering material but also includes a series of activities, namely habituation activities, teacher examples, and continuous mentoring, thus allowing the internalization of Islamic values to occur in a sustained manner. Thus, the program contributes to the formation of student attitudes and behaviors consistent with the values of *akhlakul karimah* when implemented consistently and supported by the school environment.

This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Anna Dwi Rafika

Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Email: annadwiraa@gmail.com

1. INTRODUCTION

Schools, as formal educational institutions, play a strategic role in shaping a generation that not only excels academically but also possesses good character and morals. Education is not solely oriented to the mastery of knowledge, but also aims to shape students' personalities so that they can live a moral and responsible social life [1]. Therefore, schools are required to be spaces that instill character values in a planned and sustainable manner.

However, alongside the rapid development of technology and the current of globalization, the challenges of instilling moral and spiritual values are becoming increasingly complex [2]. The phenomenon in Indonesia shows a worrying character crisis among students. It is characterized by an increase in deviant behavior in schools, such as intolerance and bullying, as well as declining politeness and low social ethics [3]. This

condition shows that the character education process in schools still faces various obstacles in its implementation.

Several studies also reveal that juvenile delinquency is still a serious problem in the world of education. Jasmari & Herdiansah found various forms of behavioral deviation among adolescents, ranging from simple offenses such as skipping school, smoking, disrespecting older people, and speaking rudely to serious offenses such as involvement in fights and bullying [4]. A similar phenomenon is also reflected in various national news, one of which is the case of violence in the school environment triggered by bullying and the weak psychosocial assistance space for students [5]. This indicates that students need more intensive and personalized character assistance.

In response to these conditions, character education is seen as a strategic effort in building students' moral and spiritual values. In the context of Islamic education, character education is understood as a process of moral formation based on Islamic values [6]. Law No. 20 of 2003 emphasizes that education aims to develop students' spiritual strength in religion and noble morals [7]. The thought of Ibn Miskawaih and Al-Ghazali emphasized that morality is not formed instantaneously but through a process of education, habituation, and example carried out sustainably [8], [9]. Although departing from different conceptuals, both view the formation of morals as a non-instantaneous process.

Previously, various efforts to instill morals have been widely applied in schools, such as habituating positive behavior, integrating moral values into learning, and providing examples from educators [10]. However, most of them are still understood as moral activities and general habits, so they have not fully touched the aspect of personal assistance for students. Anggreani and Ali's research [11] shows that Islamic Religious Education contributes to the formation of students' morals, but its effectiveness is still limited by the time available for learning and the influence of the external environment. Other research by Ramadhany [12] examines character mentoring quantitatively but has not yet described in depth the process and dynamics of its implementation in the school environment.

Based on these conditions, a character development model that is more personal, reflective, and sustainable is needed [13]. One approach that has begun to develop in the Islamic education environment is character mentoring, a routine coaching activity that emphasizes interpersonal relationships between teachers and students, examples, and the process of internalizing values through discussion and reflection [14]. This approach is considered relevant for adolescent students who need a companion figure and a conducive environment in the process of forming their morals and personalities [15].

In line with these needs, SMP II Al Abidin Boyolali International Islamic Junior High School developed a character-mentoring program to foster students' morals. This program is carried out weekly, using materials tailored to Islamic values and students' conditions. However, the implementation of the character mentoring program has not been studied in depth, especially regarding the development of students' morals and attitudes. Therefore, this study aims to analyze the implementation of the character mentoring program to cultivate morals and shape students' attitudes and behaviors at SMP II Al Abidin Boyolali International Islamic Junior High School.

2. METHOD

This research uses a qualitative paradigm to understand phenomena in depth within the field's context [16]. The qualitative approach allows researchers to explore the meaning, views, and experiences of research subjects in the implementation of character mentoring programs in schools. The research design is qualitative descriptive, which focuses on systematically and factually describing the implementation of the character mentoring program at SMP II Al Abidin Boyolali.

The research data were collected through three main techniques: observation, in-depth interviews, and documentation. Observations were carried out to obtain a direct picture of the implementation of character mentoring by visiting schools. In addition, in-depth semi-structured interviews were conducted with coaching teachers, teachers in charge of the program, and students to explore their experiences, views, and interpretations of the character mentoring program. Furthermore, documentation is used to complete data related to program planning, implementation, and evaluation.

Data analysis is carried out continuously throughout the data collection process, following the stages of data reduction, data presentation, and conclusion drawing, as stated by Miles and Huberman [17]. The final stage is testing the data's validity through triangulation techniques to ensure its accuracy and consistency [18].

Through this series of procedures, this research is expected to provide a comprehensive overview of the planning and implementation of character mentoring programs in accordance with the field context.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Character Mentoring Program at SMP II Al Abidin Boyolali

Based on the research results, the character mentoring program at SMP II Al Abidin Boyolali is a structured, sustainable approach to student character development. This program is designed as a forum for student assistance, oriented towards strengthening religious aspects and emphasizing the cultivation of positive attitudes and values in their daily activities. Through mentoring activities, the school seeks to offer a sustainable, contextually relevant coaching process as part of efforts to shape students' morals and personalities. The results of the interview show that, "This mentoring activity hopes to educate the character of children in accordance with Islam, and the school also hopes that it can be useful for themselves and those around them." (Fatim Interview)

The results of this study also show that the coaching process through the character mentoring program is a response to schools' needs to strengthen students' moral formation amid the challenges of the times, especially the influence of social media and moral degradation. The school holds that, even though it is labeled international, Islamic identity must still be the primary foundation for student development. This program is also carried out as a forum to unite their views and habits at school. Because students have diverse family backgrounds and come from different regions, the school hopes that, through this program, students can share the same views and goals. Some students come from families with strong religious education, moderate religious education, or even none at all, giving them different

perspectives on how to deal with a situation. Based on the results of the interview, the supervisor explained that, "Sometimes children do not understand what the school wants to give them. Therefore, the school also wants to help students in understanding the values and opportunities provided as a provision for the formation of their morals and personality." (Interview with Rafi).

Field findings show that the preparation of the mentoring program is carried out by the central management of the Al Abidin foundation, which the person in charge of each school then coordinates. At SMP II Al Abidin Boyolali, the person in charge of coordinating with the foundation center is the Curriculum Waka, assisted by the student department and BK teachers. The preparation for this program is carried out at the beginning of each year, including planning activities and preparing materials to be used in character mentoring activities for the year. After coordination between the foundation center and the person in charge is complete, the program is prepared for notification to other teachers. Because all teachers at the school will serve as group supervisors in the program. The submission of activity plans and mentoring materials was carried out during the teacher's meeting at the beginning of the new school year.

The material used in efforts to form students' morals emphasizes Islamic values that are not limited to single values but also include comprehensive moral formation, such as responsibility, leadership, discipline, communication ethics, religiosity, moral awareness, and guidance in mastering the Qur'an. Various materials are developed to suit the times, so students can apply them in their daily lives according to their needs and be prepared to face the challenges of the times.

Character mentoring is included in the school curriculum, which is carried out once a week. By taking class hours on Thursdays, the last 2 hours of lessons are deliberately set aside for developing students' characteristics through the program. The supervisor explained that, "This activity is part of the character development in the Independent Curriculum, so there is its own clock" (Rafi Interview).

3.1.2 The Implementation of Character Mentoring as an Effort to Build Student Morals

The implementation of character mentoring at SMP II Al Abidin Boyolali plays a strategic role in the formation of students' morals. This activity, carried out weekly, provides a continuous mentoring space for teachers to guide, direct, and monitor students' attitudes and behaviors in the school environment.

Character mentoring is carried out in groups determined at the beginning of the new school year, consisting of cross-class students from grade VII to grade IX, with a total of 10-15 students per group. The formation of this cross-generational group is intended to encourage social interaction among students, expand associations, and create space for the exchange of experiences and views. Each group is accompanied by one teacher who serves as a supervisor for character-mentoring activities.

Mentoring activities are held every Thursday during the last two hours of lessons and take place in the school environment. At the time of implementation, students gather in their respective groups and use available classrooms or other locations within the school area.

Under certain conditions, character mentoring activities are also conducted outside the classroom to create a more varied learning environment and reduce student boredom.

The series of mentoring activities began with the opening and recitation of the Qur'an together, followed by a lecture or presentation of material, and finally, the essence. The activity was opened by one of the students, who served as the MC, followed by the reading of the Qur'an, which was alternated between students. This activity also provides supervisors with a means to coach students in reading the Qur'an. Furthermore, the material was delivered by one of the students, who took a turn as a speaker on the topic given a few days earlier, then continued with a question-and-answer session with his groupmates. In the final stage, the mentor provides the essence of the material and reinforces it, relating the discussion to his daily habits and experiences.

During implementation, character mentoring activities also include group discussion sessions between students and their supervisors. The discussion method is one of the effective strategies for encouraging active student involvement during the activity. Students are trained to think critically and creatively, as well as to express opinions and make rational arguments, which ultimately helps them understand the material presented.

The active participation of students in character mentoring activities is not only seen in their listening to the material, but also in their involvement in sharing roles, which are carried out in turn. The school's active participation is one of the strategies it uses to foster students' courage to speak in public and to develop communication skills. The experience of being a presenter or activity officer provides students with the opportunity to learn to prepare high-quality, appropriate material that can be conveyed effectively to friends. One of the students said that, "The mentoring experience that was very memorable for me was when I became an MC. Because after several times, I became more confident and fluent in speaking in front." (Interview with Rafka)

Character mentoring activities are also used to foster students' attitudes and behaviors as a whole through habituation and mentoring that aim to instill moral values in students' daily lives. Efforts to form these morals are realized through various forms of practices and approaches that are integrated in the implementation of mentoring, as described in the following points:

a. Habituation of Disciplined Behavior

The implementation of mentoring, carried out weekly, forms a habit of discipline and a sense of responsibility in students, both in attendance and in their readiness to participate in activities. Student discipline grows through the regularity and consistency of mentoring implementation.

b. Inculcating Manners in Students

During mentoring activities, students are accustomed to interacting with good manners, both with mentors and with fellow students. Starting with the way of speaking, the attitude during listening, and the attitude of mutual respect for differences of opinion within the group. This habituation of manners is carried out directly through discussions and group activities, so that students not only understand the concept of morality in theory but also practice it in their daily lives.

c. Teacher Example

Teachers as mentors play an important role as exemplary figures in mentoring. The attitude of mentors in their behavior, polite language, and how they deal with others' behavior when interacting is an example directly observed by students. This example strengthens the process of internalizing moral values because students see firsthand how they apply in their daily lives.

d. Mentoring as a Personal Development Space

In mentoring, mentors provide personal support to students, especially those who face difficulties with behavioral or self-adjustment. The approach is carried out slowly without judgment, so that students feel safe to convey the problems they face. Through this assistance, students are directed to express their problems, improve their attitudes, and foster self-awareness as part of moral formation.

e. Habituation of Moral Values in Daily Life

The moral values discussed in mentoring are grounded in real experiences students face in daily life, both in school and outside. By associating mentoring material with events in their daily lives, it will make it easier for students to understand and appreciate the relevance of these values and to be motivated to apply them in their daily behavior.

Habituation carried out consistently in character mentoring activities not only serves as a process of internalizing values but also lays the foundation for changes in students' attitudes and behaviors. Through this habituation, students begin to exhibit behavioral tendencies more in line with the moral values instilled through mentoring activities. These changes are observed through students' daily activities, teacher coordination, homeroom teacher reports, and weekly and annual evaluations. Schools have not used specialized assessment instruments to measure changes in students' morals; rather, they emphasize changes in behavior that are evident.

3.2 Discussion

3.2.1 Character Mentoring Program at SMP II Al Abidin Boyolali

The character mentoring program at SMP II Al Abidin Boyolali demonstrates that student moral development is an important part of the school education system. Program planning that is centrally prepared and carried out regularly reflects the institutional awareness that moral formation cannot be spontaneous but requires a directed, sustainable design. This aligns with Al Ghazali's concept of moral education, which emphasizes the importance of moral development through a planned process carried out repeatedly, so that good values can be embedded in students [19].

The character mentoring program also serves as a forum for unifying values and orientations among students from diverse family backgrounds and religious experiences. This condition requires schools to provide a coaching space that can equalize students' understanding of Islamic values that underpin daily behavior. With character mentoring, schools strive to build uniformity in the direction of coaching without ignoring students' characteristics in accordance with Islamic identity. The codification shows that character development in Islamic schools is not only aimed at shaping individual behavior but also at

fostering harmony in values that form the basis of common life in the school environment. In this context, Islamic education has a holistic orientation to moral formation. This is in line with Fitry's findings, which explain that the characteristics that reflect Islamic identity are to behave in accordance with good morals as a whole, including the spiritual, emotional, social, and intellectual aspects. Islamic education seeks to prepare individuals who can make positive, responsible contributions [20].

Understanding Islamic values through character-mentoring activities can encourage students to practice and live these values in daily life [21]. This process lays the foundation for more directed behavior in line with moral values, thereby minimizing students' tendency toward deviant behavior.

Thus, the character mentoring program not only serves as a means of conveying values but also as a coaching system designed to support the long-term moral education process.

3.2.2 The Implementation of Character Mentoring as an Effort to Build Student Morals

Implementing character mentoring through routine mentoring creates a more personal space for interaction between teachers and students. This closeness is an important part of the process of moral development, because values are not only conveyed verbally but also through ongoing mentoring. This mentoring pattern aligns with Ramadhany's research [12], which explains that mentoring is a relational process that emphasizes proximity, attention, and sustainability in shaping students' attitudes and behaviors.

Character mentoring is carried out through the formation of groups involving students across generations with the assistance of a teacher. It has similarities with the system of *Halaqah in Islamic education, which is understood as a form of coaching conducted in small groups* regularly by coaches [22]. The formation of such groups creates social dynamics that encourage students to learn to respect one another, communicate effectively, and manage their attitudes when interacting. Through these interactions, the process of moral learning not only occurs at the level of theoretical understanding but is also manifested in real practice through daily social relationships [23].

The active involvement of students as presenters, MCs, and discussion participants shows that the mentoring process does not position students solely as objects of coaching, but rather as subjects directly involved in the value-learning process. This participation fosters students' sense of responsibility, courage, and confidence, which is part of their personality and moral development.

In addition, the role of teachers as mentors holds a strategic position in the implementation of mentoring [24]. The example set by teachers in their behavior, communication, and guidance strengthens moral formation because students witness firsthand the practice of the values taught [25]. This finding aligns with Al-Ghazali's thinking, which emphasizes that educators' examples have a significant influence on the formation of morals, as teachers' behavior serves as a moral reference for students [19].

Through consistent habituation, character mentoring serves as a coaching space that enables gradual changes in students' attitudes and behaviors. Habituation is an important strategy in moral education because values are not formed instantly, but through continuous

practice and repetition. This aligns with Ibn Miskawaih's view, who emphasizes that morality is formed through education and habituation until it becomes an individual's inner character [8]. Although it has not been supported by formal assessment instruments, behavioral changes observed in students' daily lives indicate that the mentoring process plays an important role in shaping students' morals and personalities.

4. CONCLUSION

Based on the results of the research, the efforts to build morals carried out through the character mentoring program at SMP II Al Abidin Boyolali have been effectively implemented in contributing to the formation of student attitudes and behaviors in accordance with moral values, which is reflected in increased discipline, politeness, courage to speak up, and reduced negative behavior in the school environment. The implementation is carried out through various activities that emphasize the habituation of positive behavior, teacher examples, and personal assistance to students. These findings imply that the development of students' morals in schools should be directed toward a model of continuous mentoring, rather than the integration of values into formal learning. However, this study has limitations, namely the lack of formal assessment instruments for students' attitudes and behaviors, so changes in student character are still observed based on teachers' daily observations. Therefore, further research can focus on developing character assessment instruments grounded in Islamic values and on systematically measuring the effectiveness of character mentoring programs using quantitative approaches. In practice, the results of this research are expected to serve as a reference for schools and educators in developing a more structured, personal, and sustainable pattern of moral development.

REFERENCES

- [1] Rony and S. A. Jariyah, "Urgensi Pendidikan Karakter dalam Membentuk Akhlak Peserta Didik," *Tafkir: Interdisciplinary Journal of Islamic Education*, vol. 1, no. 1, pp. 79–100, 2020, doi: 10.31538/tijie.v1i1.18.
- [2] A. Diana, M. Z. Azani, and Mahmudulhasan, "The Concept And Context Of Islamic Education Learning In The Digital Era : Relevance And Integrative Studies," *Profetika Jurnal Studi Islam*, vol. 25, no. 1, pp. 33–44, 2024, doi: 10.23917/profetika.v25i01.4239.
- [3] T. A. Basir, C. Nurparidd, and W. D. Aryani, "Penguatan Pendidikan Karakter Religius Siswa Melalui Pembiasaan Dalam Baca Tulis Al-Qur'an," *Jurnal Ilmiah Wahana Pendidikan*, 2024, doi: 10.5281/zenodo.
- [4] M. Jasmiari and A. G. Herdiansah, "Kenakalan Remaja di Kalangan Siswa Sekolah Menengah Atas di Bandung," *Aliansi: Jurnal Politik, Keamanan dan hubungan Internasional*, no. Special Issue September 2022, pp. 137–145, 2022, doi: 10.24198/aliansi.v0i0.41940.
- [5] M. Z. Wahyudi, "Ledakan di SMAN 72: Alarm atas Perubahan Relasi Anak-Orangtua dan Siswa-Guru," *Kompas.id*. Accessed: Nov. 06, 2025. [Online]. Available: <https://www.kompas.id/artikel/pelaku-peledakan-sman-72-jakarta-memiliki-kemarahan-mendalam>
- [6] Z. Sobihah, "Pendidikan Karakter (Akhlak) Dalam Perspektif Islam," *Tarbawiyah: Jurnal Ilmiah Pendidikan*, vol. 04, pp. 78–90, 2020, doi: 10.32332/tarbawiyah.v4i1.1743.
- [7] N. Johannes, S. Ritauw, and H. Abidin, "Implementasi Budaya Sekolah Dalam Mewujudkan Pendidikan Karakter di SD Negeri 19 Ambon," *Pendekatan Konstruktivis Sosial Dalam Peningkatan Hasil Belajar Ips Di Sd Kelas Iv*, vol. 6, no. 1, pp. 24–37, 2020, [Online]. Available: <https://ojs3.unpatti.ac.id/index.php/pedagogika/article/view/1663>
- [8] Miswar, "Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih," *Al-Fikru: Jurnal Ilmiah*, vol. 14, no. 1, pp. 13–21, 2020, doi: 10.51672/alfikru.v14i1.32.
- [9] M. Mainuddin, T. Tobroni, and M. Nurhakim, "Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg dan Thomas Lickona," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, vol. 6, no. 2,

- pp. 283–290, 2023, doi: 10.54069/attadrib.v6i2.563.
- [10] A. C. Anwar, “Pendidikan Karakter Dalam Al-Qur’an: Studi Atas Qs. An-Nahl Ayat 90-93,” *Al-Urwatul Wutsqo: Jurnal Ilmu Keislaman dan Pendidikan*, vol. 5, no. September, pp. 129–138, 2024, doi: 10.62285/alurwatulwutsqo.v5i2.95.
- [11] P. Anggreani and M. Ali, “Peranan Pendidikan Agama Islam dalam Pembentukan Akhlak Siswa SMPN 24 Surakarta,” *Didaktika: Jurnal Kependidikan*, vol. 13, no. 1, pp. 1277–1284, 2024, doi: 10.58230/27454312.600.
- [12] N. A. R. Ramadhany, W. Yulastri, and W. Solina, “Kontribusi Kegiatan Mentoring Terhadap Pembentukan Karakter Kerja Keras Peserta Didik Kelas VIII di SMP-IT Adzkie Padang,” *Edu Society: Jurnal Pendidikan, Ilmu Sosial, dan Pengabdian Kepada Masyarakat*, vol. 1, no. 1, pp. 28–40, 2021, doi: 10.56832/edu.v1i1.14.
- [13] Munjiatun, “Penguatan Pendidikan Karakter,” *Jurnal Kependidikan*, vol. 6, no. 2, pp. 334–349, 2018, doi: 10.24090/jk.v6i2.1924.
- [14] Noveriyanto, S. K. Fadhillah, and E. Winarti, “Mentoring Keagamaan Siswa SMP Muhammadiyah Terpadu Kota Bengkulu,” *AKHLAQUL KARIMAH: Jurnal Pendidikan Agama Islam*, vol. 2, no. 1, pp. 54–60, 2023, doi: 10.58353/jak.v2i1.103.
- [15] Kandiri and Arfandi, “Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa,” *Jurnal Studi Pendidikan dan Pedagogi Islam*, vol. 6, no. 1, 2021, doi: 10.35316/edupedia.v6i1.1258.
- [16] A. Rachman, Yochanan, A. I. Samanlagi, and H. Purnomo, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Karawang, 2024.
- [17] Qomaruddin and H. Sa’diyah, “Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif: Perspektif Spradley, Miles dan Huberman,” *Journal of Management, Accounting, and Administration*, vol. 1, no. 2, pp. 77–84, 2024, doi: 10.52620/jomaa.v1i2.93.
- [18] W. V. Nurfajriani, M. Wahyu, I. Arivan, R. A. Sirodj, and M. W. Afgani, “Triangulasi Data Dalam Analisis Data Kualitatif,” *jurnal Ilmiah Wahana Pendidikan*, vol. 10, no. September, pp. 826–833, 2024, doi: 10.5281/zenodo.13929272.
- [19] L. Sumarni and I. T. N. Rochbani, “Pemikiran Pendidikan Al-Ghazali : Antara Etika , Akhlak , dan Pengembangan Karakter,” *Jurnal Ilmu Sosial & Hukum Al-Zayn: Jurnal Ilmu Sosial & Hukum*, vol. 3, no. 5, pp. 6154–6163, 2025, doi: 10.61104/alz.v3i5.2394.
- [20] S. A. Fitry, “Kepemimpinan Kepala Sekolah Dalam Mengembangkan Budaya Islami Di Sekolah Menengah Pertama,” *TA’DIB: Jurnal Pemikiran Pendidikan*, vol. 11, no. 2, 2021, doi: 10.54604/tdb.v11i2.38.
- [21] M. Huda and M. Luailik, “Pembinaan Akhlak Peserta Didik Dalam Psikologi Islam,” *COMPETITIVE : Journal of Education Strategi*, vol. 2, no. 3, pp. 189–200, 2023, doi: 10.58355/competitive.v2i3.45.
- [22] Z. A. B. Siregar, “Implikasi Metode Mentoring Halaqah dalam Pembentukan Akhlak Siswa Madrasah,” *AHDĀF: Jurnal Pendidikan Agama Islam*, vol. 2, no. 1, pp. 39–54, 2024, doi: 10.47766/ahdf.v2i1.2060.
- [23] H. Sa’diyah, R. Islamiah, and L. E. W. Fajari, “Meningkatkan Keterampilan Berpikir Kritis Siswa Melalui Metode Diskusi Kelompok : Literature Review,” *Journal of Professional Elementary Education (JPEE)*, vol. 1, no. 2, pp. 148–157, 2022, doi: 10.46306/jpee.v1i2.
- [24] N. M. Yusuf and A. A. Ahsan, “Gambaran Karakteristik Siswa Melalui Keteladanan Guru,” *Didaktika: Jurnal Kependidikan*, vol. 12, no. 4, pp. 441–452, 2023, doi: 10.58230/27454312.240.
- [25] M. Judrah, A. Arjum, Haeruddin, and Mutabasyirah, “Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral,” *Journal of Instructional and Development Researches*, vol. 4, no. 1, pp. 25–37, 2024, doi: 10.53621/jider.v4i1.282.
-