

EFFORTS TO STRENGTHEN THE RELIGIOUS CHARACTER OF THE TEENS OF THE BAITURRAHIM MOSQUE THROUGH RELIGIOUS ACTIVITIES IN KOPONG DUSUN SEBANGUN, SAMBIK BANGKOL VILLAGE, GANGGA DISTRICT

Halid Budiawan¹

¹Student, Faculty of Tarbiyah and Teacher Training, Mataram State Islamic University, Indonesia

Corresponding Author Email: halidb@gmail.com

ABSTRACTS	ARTICLE INFO
<p>This research is motivated by the fact that there are still teenagers whose morals are still not good, this can be seen from the behavior of teenagers who still say dirty words, impolite behavior when talking to older people, consuming alcohol, and lack of enthusiasm among teenagers. This research aims to determine efforts to strengthen the religious character of teenagers, the supporting and inhibiting factors for efforts to strengthen the religious character of teenagers. This type of research uses descriptive qualitative research. Research data was obtained through observation, interviews and documentation techniques. The data analysis techniques used in this research are data reduction (data reduction), data presentation (data presentation), and verification (drawing conclusions). The data validity techniques used are increased persistence and triangulation. The results of this research show that: 1) efforts to strengthen the religious character of teenagers at the Baiturrahim mosque are carried out through religious activities, there are weekly programs, namely joint yasinan, al-barzanji reading. Monthly activities are monthly recitations which are held once a month and annual activities such as isro'mi'roj, the Prophet's birthday, and other PHBI activities. 2) Supporting factors for strengthening the religious character of teenagers at the Baiturrahim Mosque, namely support from the family and the existence of a good relationship between parents and administrators. Factors hampering the implementation of the implementation of the religious character of teenagers at the Baiturrahim Mosque are free association and economic conditions.</p>	<p>Article History: <i>Received: October 10th 2024</i> <i>Revised: October 20th 2024</i> <i>Published :October 2024</i></p> <p>Keywords: <i>Religious Character, Mosque Youth, religious activities</i></p>

INTRODUCTION

Character formation is one of the goals of national education. The National Education System Law No. 20 of 2023 states that the aim of national education is to develop the potential of students to have intelligence, personality and noble morals. The

aim of education is so that education not only forms intelligent Indonesian people, but also has more personality or character.

According to the Big Indonesian Dictionary, character is character or habit. Meanwhile, according to psychologists, "character is a system of beliefs and habits that directs an individual's actions, therefore if knowledge about a person's character can be known, then it can also be known how that individual will behave in certain conditions." And according to Kamisa, the definition of character is psychological traits, morals and manners that can make someone look different from other people.

Human character is always in continuous process with character values which become goodness which is manifested in a good attitude to respond well to certain problems. Such a character has three parts, namely moral knowledge, moral feelings, and moral actions. Religiousness is a character value that is directly related to God Almighty. This character is related to how a person's way of thinking, saying and acting in his life is always strived to be consistent with and in accordance with the divine values of the religious teachings he adheres to. Religious in Indonesian is translated as religion, soul, religiosity, piety.

According to WJS Poerwadarminta, the pattern of understanding religion is: "Religiosity is the nature contained in religion, everything about religion." For this reason, religion is an attitude that a person develops or has and which will automatically color attitudes and actions in everyday life. The forms of attitudes and actions in question are those that are in accordance with the teachings of the Islamic religion.

Religious activities are a form of conscious effort made to embody or apply faith into a form of religious behavior in everyday life. In implementing religious activities in educational institutions, a teacher must not only focus on teaching and learning activities in the classroom, but must also direct his students in the form of religious implementation. For example, students are invited to commemorate religious holidays and take part in religious activities that have been organized.

According to Islamic beliefs, divine values are the first thing that needs to be instilled in a person starting with what is the obligation of the community in the form of religious worship.

In the Qur'an Surah Al-Ahzab Verse 21 Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot." (Q.S Al-Ahzab: 21).

The verse above explains that we as the Ummah of the Prophet Muhammad SAW are obliged to use him as a role model for good behavior and participating in practicing religion. Religion is a very important aspect in human life. Religion is a guide and guidance in life in this world and in the hereafter, so the instillation of religious values in the lives of all human beings should be carried out continuously, especially teenagers. Teenagers, as the nation's next generation, these days, if we follow the news from various

electronic and print mass media or what we witness directly, we get the impression that almost every day we encounter unpleasant news.

To direct teenagers to positive things, the role of religious education and guidance is very important. The most ideal religious guidance for teenagers is to pay attention to teenagers as part of the family, school environment, community environment and religious (religious) beings. Mosque teenagers are a means of strengthening friendship between teenagers and the community. In general, mosque teenagers certainly have many roles played by mosque teenagers, especially in religious activities in developing the morals of teenagers.

From the results of interviews conducted by researchers with the chairman of the Baiturrahim Mosque Youth in Kopong Sebangun hamlet, Kec. Ganga with brother Riadi said: "In our daily interactions we still find teenagers whose morals are not good, this will of course be a concern for all of us, so in order to strengthen the religious character of teenagers at the Baiturrahim Mosque in Kopong Sebangun hamlet we hold programs that we carry out regularly, namely yasinan which done once a week, reading al-barzanji, and monthly recitation. With this program, we can also strengthen ties between teenagers and can provide guidance and direction to them.

Based on observations conducted by researchers on mosque teenagers in Kopong Sebangun Hamlet, Sambik Bangkol Village, it was found that: "There are teenage members whose morals are still not good, this can be seen from the behavior of teenagers who still say dirty words, behavior that is impolite when talking to older people, consuming alcohol, and teenagers being less enthusiastic about participating in religious activities. "So in an effort to strengthen the religious character of mosque teenagers, religious activities have the function of strengthening character as well as being a very effective communication medium so that teenagers are not easily influenced by bad behavior."

Religious activities such as reciting Surah Yasin, reciting al-Barsanji and reciting recitations have a function in improving religious character as well as being a fairly effective medium for friendship. As seen from the background above, the researcher wants to conduct a thesis research with the title "Efforts to Strengthen the Religious Character of Teenagers at the Baiturrahim Mosque Through Religious Activities in Kopong Sebangun Hamlet, Sambik Bangkol Village, Gangga District".

RESEARCH METHOD

In general, a research method is a scientific method used to obtain data with specific purposes and uses. In this research, researchers used qualitative research methods. The qualitative method is a method based on the philosophy of post positivism which is used to research the condition of natural objects where the researcher is the key instrument, for data source sampling is carried out purposively and snowball, through collection techniques namely triangulation where data analysis is inductive/qualitative, and the results Qualitative research emphasizes meaning rather than generalizations.

Data collection techniques through observation are needed if the research carried out is related to human behavior, work processes, natural phenomena and if the subject

being studied is not too large. In terms of the process of implementing data collection, observation can be divided into two types, namely participant observation and non-participatory observation. In this research, the researcher will use data collection techniques through participant observation, where the researcher will participate in the daily activities of the person who will be studied or used as a source of research data. In this observation technique, the researcher participates in what the data source is doing so that the researcher can feel the ups and downs experienced by the data source being studied while making observations, so that the data that can be obtained is more complete and stronger, so that the level of understanding the meaning of each behavior visible behavior. Interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find a problem that must be researched and the researcher wants to understand the things obtained from the respondents in more depth.

In this research, researchers used documentation techniques to obtain data by documenting ongoing activities, facilities and infrastructure and documenting all activities carried out by teenagers at the Baiturrahim Kopong Sebangun mosque.

The activities contained in data analysis according to Miles and Huberman are data reduction, data display, conclusion drawing / verification.

a. Data Reduction (Data Reduction)

Data reduction is useful in selecting data that is relevant and meaningful, as well as focusing data that leads to solving problems, discoveries, meaning or to answer research. Then simplify and organize systematically and answer important things about the findings and their meaning. In the data reduction process, only data findings or findings relating to the research problem are reduced. Meanwhile, data that is not related to the research problem is discarded. In other words, data reduction is used for analysis that sharpens, classifies, directs data, making it easier for researchers to draw conclusions.

b. Data Display (Data Presentation)

Presentation of data can be in the form of writing and words, images, graphs and tables. The purpose of presenting data is to combine information in order to describe the situation that occurred. So that researchers do not have difficulty in mastering information, both as a whole and certain parts of the research results, researchers must create narratives, matrices or graphs to make it easier to master the information or data.

In this way, researchers can remain in control of the data and not drown in informational conclusions that can be boring. This is done because data that is not well organized can influence researchers to act carelessly and draw conclusions that are biased, scattered and unfounded.

c. Conclusion Drawing / verification

Conclusions are drawn during the research process, just like the data reduction process, after the data has been collected sufficiently, then provisional conclusions are drawn, and after the data is completely complete, final conclusions are drawn. Since the beginning of the research, researchers have always tried to find the

meaning of the data collected. For this reason, it is necessary to look for patterns, themes, relationships, similarities, things that often arise, hypotheses and so on.

The conclusions obtained at first were tentative, vague and doubtful, but with increasing data both from the results and from observations and with the overall research data obtained. These conclusions must be clarified and verified during the research.

The existing data is then combined into information units which form categories based on holistic principles and can be interpreted without additional information. Data regarding information that is perceived to be the same is combined into one category, making it possible for new categories to emerge from existing categories.

RESEARCH FINDINGS AND DISCUSSION

To strengthen religious character, Baiturrahim Mosque youth held the following activities:

a. Yasinan Activities

In this religious activity, mosque youth carry out yasinan activities together once a week every Saturday night after evening prayers. The Yasinan was attended by the village head, youth advisor, headman, and youth members. As expressed by Riady as chairman of the Baiturrahim Mosque Youth, he said: "For the mosque's own youth activities, we held a joint yasinan activity on Saturday night, in this activity those present were the head of the village, the leader, youth advisor and youth members"

In this activity, the implementation technique uses a rotating technique, namely every Saturday night all the youth members will come to the house of the member who has the next turn. As stated by Rusman as deputy youth leader, he said:

"In carrying out this activity, we have agreed to do it by taking turns from house to house according to the order of the youth members' houses, later the host will provide a place for the yasinan together." This activity is combined with reading Surah Yasin, short verses, sholawatan, praying, paying out the youth's cash and ending with a discussion. This was explained by Rizal Akhyar as youth treasurer, he said: "So in this yasinan activity, if enough young people have come or are present we can start, well usually the series here is we read the fatihahs led by the advisor, continue to read the yasin surah, solawatan, and prayer. After that, each teenager handed over IDR 2,000 in cash. "So after that we discuss several things that really need to be discussed while enjoying the dishes that have been prepared by the host."

Based on the results of observations made by researchers, it appears that the Baiturrahim Mosque youth yasinan activities are combined with the reading of fatihah-fatihah, recitation of Surah Yasin, sholawatan, prayer, then as a closing, they spend two thousand rupiah in cash per person and have a discussion.

Based on the results of the interview above, it can be concluded that this yasinan activity is going quite well and is very beneficial for Baiturrahim mosque teenagers. This activity can also be a place to get closer to the Creator, maintain friendship between teenagers and of course will have a good impact on the religious character of mosque teenagers Baiturrahim. According to Gufron, as a youth member of the mosque, he said:

"Thank God, through this yasinan activity, we can gather together, from this activity we can also stay in touch and listen to input or advice regarding character, morals, and so on, in this way, we as youth members of the mosque will definitely be able to maintain and strengthen our character. We".

Furthermore, according to Yusril as a youth member of the mosque, he said:

"Thank God, with this activity I can strengthen my faith and get closer to Allah SWT, and can stay in touch with all my friends, in everyday life we cannot necessarily see and greet each other, but through this activity we can greet each other and discuss."

Furthermore, in an interview with Hamdi as a mosque teenager, he said: "Thank God, by participating in this activity our character will become stronger because here we are taught to respect each other, for example we have to respect the food or dishes that are available, don't let it happen because the food isn't delicious enough that we don't come, so even if the food is just a glass of water White is not a problem, because what is most important is our unity and solidarity."

Most of Surah Yasin explains Allah's mercy towards His servants, namely by providing unlimited blessings both in this world and in the afterlife, providing spaciousness of heart for those who read it. The fadhilah of reading Yasin's letter include:

- 1) From Ibn Abbas, Rasulullah saw said: whoever reads Surah Yasin and Surah Ash-Saffat on Friday and then asks Allah, Allah will grant his request.
- 2) From Yahya bin Abu Kasir said: "Whoever reads Surah Yasin in the morning will always get comfort until the afternoon. And if you read it in the afternoon you will always feel comfortable until the morning.
- 3) Rasulullah SAW said: "The heart of the Qur'an is the Yasin letter, it is not read to him by someone who desires Allah's pleasure and salvation in the last day, but rather Allah forgives his sins." (HR. Abu Daud).

b. Al-Barzanji Activities

The next religious activity is the reading of al-barzanji, this activity is held on Wednesday night after evening prayers and is attended by the headman, village head, advisor, several community members and youth members. This was explained by Riady as youth leader, he said: "We carry out this zanji activity on Wednesday night after evening prayers, in this activity those who attend are the head of the village, the head of the village, the local community and youth members." In this activity, the implementation technique uses a rotating technique as in the yasinan activity, namely every Wednesday night the teenagers will come to the house of the member whose turn it is that night. This was conveyed by Rusman as deputy chairman, he said: "In this activity, we do it by rotating from house to house, with this technique all members will get a turn, starting from the easternmost house and continuing west and so on." This activity is combined with reading Surah Al-Fatihah, albarzanji, sholawatan, prayer and ends with input from the mosque youth leader or village head. This was explained by Rizal Ahyar, he said: "In carrying out this activity, we start by reading surah al-fatihah, then al-barzanji, then prayer and end with input from the youth leader or village head (if any).

Based on the observations made by the researcher, it appears that the Al-Barzanji reading activity was combined with the reading of Surah Al-Fatihah, Al-Barzanji, sholawatan, prayer and ended with input from the youth leader and the village head. The religious character values in the book Mauled al-Barzanji by "Sheikh Ja'far bin Hasan al-Barzanji" are: There are seven values of religious character education in the book al-Barzanji, namely faith and piety, gratitude, humility, honesty, trustworthiness, fairness and patience.

The values of religious character education in the book al-Barzanji can be implemented in Islamic education through teaching, providing role models, determining priorities, and reflection. From the results of an interview with Edy Kurniawan, a youth member of the mosque, he said: "With this activity every Wednesday night, we teenagers can appreciate or remember Rasulullah SAW, through this activity we will grow and strengthen our religious character, we as ordinary people who hope for the intercession of the great Prophet Muhammad SAW, we must love him by praying to him." Brother Sopian as a youth member of the mosque also added "by participating in this activity we are helping to preserve this good tradition, through this activity we can also get closer to Allah SWT.

c. Monthly Study

The next religious activity is the monthly recitation, this recitation is held once a month which is held at the beginning of the month, starting from 09:00 until finished. In this activity, teachers or ustaz are invited to give lectures at the mosque. The material presented usually contains stories of previous prophets and people, about procedures for ablution and prayer, fiqh, about morals and so on. In its implementation, mosque youth have a very important role.

Based on the results of the researcher's interview with the mosque's ta'mir, he said: "This study is held once a month, which is held at the beginning of the month, we also invite teachers as lecturers." So in the implementation of this recitation, it was carried out at the beginning of the month and was attended by the teacher, this was also added by Riady as the chairman of the Majid Youth, he said: "At the beginning of every month we also hold a public recitation, attended by the teacher as a lecturer, and those responsible here are the mosque ta'mir and the mosque youth, starting from preparing the place, welcoming and eating." This is reinforced by the results of observations made by researchers that researchers saw directly during the implementation of activities such as yasinan, reading al-barzanji and monthly recitations. The teenagers have the discipline to come before the activity starts and prepare everything that needs to be prepared, they have a high sense of responsibility and cooperation. It is hoped that with these activities, mosque teenagers will be able to strengthen their character, especially their religious character. Mosque teenagers are also responsible for the cleanliness of the mosque. After the recitation was finished, researchers saw them cleaning the mosque area by collecting rubbish, sweeping, rolling up carpets and tidying up trays (food dishes).

Based on the results of an interview with Mr. Anas as a community figure, he said:

"Through programs like this, our children or teenagers make progress in worship, this is what we hope from them, that they are able to learn responsibility, and maintain good relationships and can be emulated by their younger siblings."

Udin S. Winata Putra defines reinforcement as a response given to students for behavior that is considered good, which can result in repetition or increase in actions or behavior that is considered good.

Through mosque youth, it is also hoped that they will have the same perspective, vision and mission and the same goals to build a better young generation. Mosque teenagers who take part in every program and help with everything related to the mosque will indirectly influence the habits or behavior of teenagers in positive and religious-related activities so that teenagers will be more enthusiastic in participating in every existing program or activity.

There are several positive activities carried out by Baiturrahim Mosque teenagers to strengthen the religious character of Baiturrahim Mosque teenagers, including yasinan, reciting al-Barzanji, attending recitations, forming a committee to commemorate Islamic holidays. These activities can indirectly strengthen their religious character, both towards Allah SWT and towards fellow humans.

Based on the findings obtained in the implementation of strengthening the religious character of teenagers, the Baiturrahim Mosque has several activities, weekly activities, monthly activities and annual activities, namely as follows:

1. Weekly Activities

a. Joint Yasinan

In this religious activity, mosque youth carry out yasinan activities together once a week every Saturday night after evening prayers. The Yasinan was attended by the village head, youth advisor, headman, and youth members. In this activity, the implementation technique uses a rotating technique, namely every Saturday night all the youth members will come to the house of the member who has the next turn. This activity is combined with reading Surah Yasin, short verses, sholawatan, praying, paying out the youth's cash and ending with a discussion.

b. Al-Barzanji reading

The next religious activity is the reading of al-barzanji, this activity is held on Wednesday night after evening prayers and is attended by the headman, village head, advisor, several community members and youth members.

In this activity, the implementation technique uses a rotating technique as in the yasinan activity, namely every Wednesday night the teenagers will come to the house of the member whose turn it is that night. This activity is combined with reading Surah Al-Fatihah, albarzanji, sholawatan, prayer and ends with input from the mosque youth leader or village head.

2. Monthly activities

The next religious activity is the monthly recitation, this recitation is held once a month which is held at the beginning of the month, starting from 09:00 until finished. In this activity, teachers or ustaz are invited to give lectures at the mosque. The material presented usually contains stories of previous prophets and people, about procedures

for ablution and prayer, fiqh, about morals and so on. In its implementation, mosque youth have a very important role.

3. Annual activity

This annual activity is organized by the Islamic Holiday Celebration Committee (IHCC) which consists of mosque youth and the community.

- a. The birthday of the Prophet Muhammad SAW, in this activity the youth of the mosque also participated in enlivening it by holding competitions such as the call to prayer, speeches, tahfiz and quiz competitions. This is done as a forum for children or teenagers to express their abilities in matters of a religious nature. In commemoration of the birthday of the Prophet Muhammad SAW, the committee invited teachers as lecturers, who will deliver material related to the anniversary of the birthday of the Prophet Muhammad SAW.
- b. Isra' Mi'raj, in this activity the mosque youth do not hold competitions and focus on the recitation event. By inviting the teacher to give a lecture and usually the study material is about the Isra' Mi'raj event of the Prophet Muhammad SAW.
- c. The implementation of nisfu sya'ban by Baiturrahim Mosque teenagers is still under the hands of the mosque's takmir which is held at the mosque after maghrib by reading yasin and nisfu sya'ban prayers after maghrib and ending with Isha prayers in congregation. In this case, people bring water in kettles or other containers and gather it in the middle of the mosque while reciting the yasin and nisfu sya'ban prayers.
- d. The Nuzulul Qur'an commemoration was organized by the takmir of the Baiturrahman Mosque by involving the mosque's youth in its implementation. The commemoration of the nuzulul Qur'an is carried out by holding a recitation filled by the teacher with material containing the events of the revelation of the Qur'an. Based on the results of the researcher's observations, the majority of mosque teenagers are very enthusiastic in carrying out religious activities, this is proven by the mosque teenagers always arriving on time and asking permission when they cannot attend.

Furthermore, based on the results of the interviews, religious activities are very important because practicing religion is a way to get closer to Allah SWT. And through this practice you can protect yourself from actions that are prohibited by Allah and respect your fellow human beings, living a life that is blessed by Allah SWT.

CONCLUSION

The researchers can draw the conclusions as: 1) In order to strengthen the religious character of teenagers at the Baiturrahim mosque in Kopong Sebangun hamlet, the mosque teenagers carry out religious activities, namely yasinan together every Saturday night, reading al-Barzanji every Wednesday night and recitation at the beginning of every month. 2) Supporting factors In order to strengthen the religious character of teenagers at the Baiturrahim mosque in Kopong Sebangun hamlet: 3) There is a good and open attitude from the community, especially parents of teenagers, where they always direct their

children to take part in existing programs. 4) The existence of good cooperation between parents and administrators. Collaboration between parents and administrators is very influential in strengthening the character of teenagers at the Baiturrahim Mosque.

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