



## Strengthening The Students' Value of Diversity in Learning in Global Era

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### Abstract

Religious education as the basis of formation of students is basically a form of internalization of the value of faith and devotion (Imtaq) through the vehicle of school education. The importance of the Imtaq coaching, because religious education paying attention to all aspects of student potential (Supriyadi, 2004: 123), which includes manners (inner strength, character), mind (intellect), and body (Dewantara, 1977); Cognitive, affective, and psychomotor (Blomm et al., 1981); Thinking, acting, and feeling (Gable, 1986); Smart and good (Lickona, 1992); Intelligence quotient, emotional quotient, and spiritual quotient (Agustian, 2001), to be a faithful and devout human being to God Almighty, to be noble, healthy, knowledgeable, capable, creative, independent and to be a democratic and responsible citizen (UUSPN Number 20 Year 2003, Article 3). The implementation of religious education in schools as an effort to develop the values and attitudes of religious students, will be effective when using an integrative approach. Such approaches include: (1) creation of a school culture which is conducive to the growth of Imtaq, (2) Imtaq material integration into other non-religious education subjects, (3) extracurricular activities that contain Imtaq, and (4) Cultivate school cooperation with parents and community in the guidance of Imtaq students. Strengthening students' religious values in schools can occur from: (1) creation of school culture, which includes school discipline, learning facilities, and teacher competence; (2) learning process of religious education; (3) learning result competence; And (4) the religiosity of students in the community related to belief, religious practices, and religious behavior (the consequences). This article is the main idea of strengthening the values of religious students as an effort to establish noble character and enrichment of information for observers of religious education in schools.

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## INTRODUCTION

In the national educational objectives, the dimensions of faith and taqwa (Imtaq) are an integral part of the national education system. This means that the whole educational effort as an integrated system must be systematically directed to produce a whole human being, one of which is a human being who believes and piety to God Almighty. Director General Bagais (2005: 8) states that PAI as a learning program is directed to: (1) maintaining the aqidah and devotion of students, (2) becoming the foundation and motivation to study other sciences in school, (3) encouraging students to be critical, Creative and innovative, and (4) the basis of behavior in everyday life. Out-put learning program of religious education is the formation of students who have noble attitude.

Religious education as the basis for the formation of students is basically a form of internalization of the value of faith and devotion (Imtaq) through the vehicle of school education. The importance of Imtaq coaching, because education provides proportional attention to all aspects of student potential (Supriyadi, 2004: 123), which includes manners (inner strength, character), mind (intellect), and body (Dewantara, 1977); Cognitive, affective, and psychomotoric (Blomm et al., 1976); Thinking, acting, and feeling (Gable, 1986); Smart and good (Lickona, 1992); Intelligence quotient, emotional quotient, and spiritual quotient (Agustian, 2001), to be a faithful and devout human being to God Almighty, to be noble, healthy, knowledgeable, capable, creative, independent and to be a democratic and responsible citizen (UUSPN Number 20 Year 2003, Article 3).

Seeing the importance of religious education in schools as in the above law, and the expectations of many parties on the existence of religious education, the educational arrangement is a shared responsibility. Daradjat (2006: 172) states that religious education in schools means a conscious effort by teachers to influence students in the formation of religious people. Daradjat added that religious education in schools has dual meaning, namely: (1) as one of the means of religion (Islamic preaching) required for the development of religious life, and (2) as one of the means of national education especially in enhancing faith, piety, Noble character.

## DISCUSSION

### Religious Dimension

Religion is not a concept that refers to a single life phenomenon, but to the phenomenon of plural life. Religious activity occurs from a variety of sides or dimensions that are driven by supernatural powers. This can be seen in different dimensions of religious life that one believes, namely the existence of religious consciousness and religious experiences. Batson and Ventis (1982: 53) state that one's religious dimension is independent of each other, although it is interconnected. Religious is a multidimensional construct, experts differ on the number of people's religious dimensions.

According to Glock & Stark (1968: 14-16), one's diversity can be seen in five dimensions: (1) the belief dimension, (2) religious practice, (3) the experience dimension, (4) the knowledge dimension, And (5) the consequences dimension. The religious belief is the degree to which a person accepts dogmatic things in his religion. The practical dimension (religious practice) is the degree to which a person performs ritual obligations in his religion. The dimension of experience (religious feeling) is an aspect of religious experience and appreciation, ie feelings or religious experiences experienced and felt. The dimension of knowledge (religious knowledge) is the degree to which a person knows about his religious

teachings, especially those in the Bible as well as others. The consequential dimension (religious effect) is an aspect that measures the extent to which a person's behavior is motivated by his religious teachings in social life.

In contrast to the religious concept of Glock & Stark (1968), Hidayat (2012: 275) states that there are some elements of the most fundamental religion, namely belief in the existence of God, His messenger, scripture, religious ritual, The immortality of the soul and the good-bad reply in the hereafter. It starts from belief in God the Creator of the universe and culminates in the belief in the immortality of the soul after death. When examined more deeply, almost all religions have two aspects of the same belief, namely: (1) the belief in God the Creator and Owner of the universe, embodied in the ritual doctrine of how the worship of God; And (2) the belief in the immortality of the soul after death, is contained in the doctrine of the charity of salih (Hidayat, 2012: 6). Thus the religious dimension can be measured by seeing the belief in the existence of supernatural powers, the worship associated with the essence believed to be the consequence of belief, and the deed of dealing with the execution of human relations with fellow beings.

The religious dimensions according to Anthropologists (Koentjaraningrat, 2000: 80, Bustanuddin, 2006: 60) include: (1) religious emotions, (2) belief systems, (3) ritual and ceremonial systems; (4) ritual and ceremonial equipment; ) Religious people. Religious emotion is a spiritual expression (mysticism) that exists within the human heart, which makes a person religious to be religious or not religious. The belief system is an ordinance of belief in the nature and nature of God, of the supernatural nature, of the spirit, and of the eternal life after death. The system of religious ceremonies, conducted by believers, aims to find a good relationship between man and God. Religion is to have a life view and a principle of life based on the belief in the existence of supernatural forces that affect human life. Religious expressions have existed since a person believes in truth to the unseen, sacred, or performs religious rituals that then color and shape behavior.

According to Ancok (2008: 76), the concept of religious formulation Glock & Stark (1968) sees a person's religiousness not only from the dimensions of the ritual but also on other dimensions that are driven by supernatural powers. Religion in the sense of Glock & Stark is a system of symbols, systems of beliefs, value systems, and institutionalized system of behavior, all of which center on the ultimate meaning of matters. According to Ludjito (1995: 3), that the point of departure of a person is to believe and fully trust the truth of the religion he believes in, and divinity as the essence. Expressions of beliefs and feelings of religious people are then manifested in the form of religious behavior, some of which emphasize the appreciation (mystic), there is emphasis on reasoning (logic), there is emphasis on the aspect of ritual worship (ritual), and there is emphasis on service (Charity salih), even some others who practice religious doctrine in a syncretic way.

In Islam the religious expression is known as the taxonomy of faith, Islam, science, charity, ihsan, and iklas (Ludjito, 1995: 7). Faith is the dimension of belief, it is more esoteric expression as it is contained in arkan al-iman as the elaboration of human function as servant of Allah ('abdullah), because it is more individual. Islam is a dimension of obedience, hence more exoteric expression as mentioned in arkan al-islam as the translation of khalifatullah function (the holder of God's trust in the world), therefore individual but social. Science is a rational dimension, the obligation of every Muslim to know the teachings of his religion, in order to worship properly, at least about the pillars of faith and pillars of Islam. Charity is the actual dimension, as a consequence of faith and Islam, in everyday life. The person who does the deed is called 'Amil, which also has a special meaning, as the implementer of the collector and the dividing of zakat / shadaqah. Ihsan is an aesthetic dimension, a refinement of charity

with the attitude of seeing God before him. The doer is called muhsin plural muhsinin. Sincerity: the dimension of the quality of the motivation of charity, unconditionally except to expect the pleasure of Allah (lillahi ta'ala), and the culprit is called mukhlis.

The concept of the religious dimension of Glock & Stark (1968) at a certain level has the conformity of the basic concepts of Islamic teachings (Ancok (2008: 80) The ideological dimensions in Islam are the creeds, while the ritual dimensions (religious practice) can be aligned with the shari'ah, According to Anshari (2004: 44), basically the teachings of Islam include faith, shari'ah and morality. Syaltut (1966) states that Islam is essentially aqidah, syariah and akhlaq. Natsir (1968) also states that Islam consists of akidah, shari'a, and nizam al-mujtama '. While ash-Shiddieqi (1964) states that Islam includes i'tiqad (belief), akhlak (moral character) (Charitable deeds) In more detail the discussion of the Islamic faith is generally found in arkan al-iman (rukun iman), the discussion of the shari'a is found in arkan al-islam (rukun Islam) and muamalah, while the discussion Of noble character includes good relationship with Allah SWT. And good relationship with fellow beings. The substantial religious dimensions as above, in the perspective of Islamic teachings can be grouped include: (1) belief dimension, (2) dimension of worship, and (3) dimension of practice.

First, the dimension of belief (ideological dimension) is the aspect of belief related to a set of doctrines and religious teachings. This dimension contains the expectation that religious people hold fast to certain theological views and acknowledge the truth of these doctrines (Ancok (2008: 77) .In Islam, this dimension is also called 'aqidah.' Objects of aqidah include beliefs about God, Angels, apostles, books of God, heaven and hell and qadha and qadar.

The essence of Islamic teachings is monotheism, namely the affirmation that Allah SWT. As an absolute and transcendent creator. Fazlur Rahman (1982: 151) states that the essence of Islamic teachings is moral (the elan vital of the Qur'an is moral). Tawhid is a moral form to God. If a person does not bertauhid means immoral to God. An act can not be called moral value if it is not based on the belief in Allah (aqidah). Glock & Stark (1968: 16) says, 'for all religions it can be said that theology, or religious belief, is at the heart of faith. It holds the belief that theology is the center of religious belief. Theology lies in a set of beliefs about the last day, about nature and the supernatural will, so that other aspects of religion become coherent. The concept of theology (religious belief) Glock & Stark (1968) seeks to see the person's religiousness as incomprehensible unless religious activity is within a framework containing the proposition that there is a great power to be worshiped. Religious in Islam is not only manifested in the form of ritual worship, but also other activities as a whole.

Secondly, the dimension of worship (ritualistic dimension) is the religious dimension associated with how the level of compliance of a Muslim fulfills the command and avoids his religious prohibition. This aspect of worship has two forms: (1) special worship (mahdlah, ritual), and (2) worship in the general sense (ghairu mahdlah, muamalah) or related to social service. According to Hidayat (2012: 28), that one of the characteristics in the concept of Islamic engagement is a very humanistic praxis orientation. The series of religious orders are sacred curricula deliberately designed by God the Most Merciful. If responded with a wise and precise understanding in the end back to the man who run it who will be lucky. For example, the commandments of prayer, fasting, zakat, avoiding immorality, not corruption, bribery, etc., if labeled religious teachings, all reflect the values of humanity that is very noble and universal.

Thirdly, the dimension of practice (the consequential aspect) shows how many levels of Muslims behave, are related to others and are socially motivated by their religious teachings (Ancok, 2008: 80). This is the effect of religious teachings on personal behavior personally and socially in everyday life (Rahmat, 2003: 47). In general this dimension can be called

noble character or *ihsan* as the core of Islamic teachings (Nata, 2011: 152). In Islam this dimension includes the behavior of helping, cooperating, giving charity, upholding justice and truth, strengthening relationships, respecting the elder, forgiving, preserving the environment, maintaining the mandate, discipline, courteousness, honesty, responsibility, dressing according to *shari'ah*, Not stealing, not cheating, not gambling, not consuming intoxicating drinks, obeying the norms of Islam in behaving is a form of religious practice.

### **Religious Behavior**

One's religious behavior is determined by the education, experience, and exercises it undergoes as a child (Daradjat: 2006, 35). Religion is felt to be present in one's life because he has ever received religious education, his parents are religious, his social environment and his friends also practice religion, and are deliberately created in the family, school, and society. According to Clark (1969), that the development of religion in a person, occurs through the experience of his life since childhood, in the family, in school, and in the community. The more religious experiences, the attitudes, actions, and ways of dealing with life will be in accordance with the teachings of religion.

Subjects in the discussion of this article are students in high school. According to the developmental psychology of their age including the category of adolescents. Adolescence is a period of transition, which is taken by someone from childhood to adulthood (Daradjat, 2006: 69). Periodization of this age occurs between 13 - 21 years, characterized by rapid physical changes, the development of organic functions and psychic functions to maturity. Rapid psychic and psychic changes cause instability of feelings and emotions in adolescents, making them susceptible to anxiety and anxiety (Jalaluddin, 2012: 74; Daradjat, 2006: 72; Joseph, 2011: 204). Unstable, sometimes even hesitant and volatile state of the soul, according to the emotional changes it undergoes, the moral formation through experience and practice through religious activity has an important role, since religiously determined moral values are fixed, Unchanged-changed by time and place (Daradjat, 2006: 83). Religious-based truth values in adolescent life can be a life view or guide that influences their attitudes.

Thun's research (Wulff, 1991, 2016: 47) found that the characteristics of religious life in childhood that are still brought to adolescence, ie ritualistic patterns of religious behavior and egocentric nature. This ritualistic behavior is demonstrated by a more intensive and intensive experience of religious life on some research subjects, but most of them are in conflict and religious doubt, even many who are unconcerned about religion. In some instances, the intensity of their emotions has too much proportion to the cause (Santrock, 2007: 18). The results of al-Malighy's (1963) study stated that before the age of 17 years, religious doubts did not occur. The peak of religious discouragement occurs between the ages of 17 and 20 years. At this stage according to Piaget (Santrock, 2007: 118), moral development in adolescents has reached the level of autonomous morality. They are aware that rules and laws are made by men, and when judging an action, they consider its intentions and consequences as well. In the theory of cognitive development, adolescents have also reached the formal stage of operational allowing them to think abstractly, theoretically and critically. They no longer take for granted the teachings of religion given by parents and religious teachers, so it is not uncommon to raise religious doubts. The psychological condition of adolescents has a significant influence on their religious life.

Religion through texts of teachings and the role of adherents have a link with the social life of adolescents. When religion united with the life of its adherents requires the existence of internalization, namely the appreciation and embodiment of the unity of the teachings in the life of its adherents (Nashir, 2013: 21). The integration of the values of religious teachings

with their adherents through internalization always has a dynamic between immanent and transcendent matters, thus giving rise to diverse religious styles. In the perspective of psychology, the religiousness of adolescence is determined by many factors. There are four factors that influence adolescent religiousness, namely: (1) believe in follow-up, (2) believe in consciousness, (3) believe but hesitate, and (4) do not believe at all (Daradjat, 2006: 91). The drive to practice religion in adolescence occurs because the parents are religious. After that it usually develops to a more critical and more conscious way. The emergence of doubt on religious teachings that have never received without criticism, closely related to the development of intelligence experienced by adolescents.

The adolescent religious behavior as described above, according to Daradjat (2006: 100; Subandi: 2016: 48-53) depends on two factors: (1) the state of the person's soul, and (2) the socio-cultural environment. The development of religion that occurs in adolescence is a continuous process for life, hence religious doubts and conflicts that occur in adolescence is an important factor in the growth of religious life in a mature. On the other hand, socio-cultural environment factors, such as the influence of family, school, and peers also affect the behavior of adolescent religious. In childhood, the factors that greatly influenced the development of religiosity were family and school (Spilka et al., 1985: 77-84), although in peer development also had a profound effect on adolescent religious development.

First, family influence. The family is the first madrasah to care for nurturing and educating children. Moral development in adolescence can not be separated from the moral development done by his parents since childhood through habits, education and experience. According to Zuchdi (2011: 135), the atmosphere of life in a family environment based on communication between family members openly, genuine love affirms, is the basis of value proposition for the formation of child behavior. Nata (2011: 475) adds that a life based on a calm atmosphere (*sakinah*), love each other sincerely (*mawaddah*), loving each other (*rahmah*), admiring each other (*mahabbah*), protecting and helping each other (*ta'awun*) Giving gentleness (*ta'athuf*) to the place where noble behavior is growing. Adolescents educated in a family of religiously devout families, enabling religious behavior and how to deal with the dynamics of their lives will be in accordance with religious teachings.

Second, the influence of school. School is a formal educational institution that has a very big chance in relation to child's religious development (Hawi, 2014: 118). According to Nata (2014: 303), the school environment is planned, designed, and shaped according to the formal rules in force, in the form of rules, codes of ethics or other rules. In school there is interaction between various elements such as teachers, technicians, laboratory, administration, students, parents, students and others perform various activities in accordance with applicable regulations. School as a system of student behavior formation has three aspects, namely learning process, leadership and management, and school culture (Siswanto, 2013). Aspects of school culture have a major effect on students' learning behavior in schools. Stolp's research (1995) states, that school culture correlates with increased motivation and learning achievement and job satisfaction and *produktivitas* teachers. School culture will explain how schools function and internal mechanisms that occur in an effort to build student's religious behavior.

Third, peer influence. Teenagers are generally tied to peer groups. There are two processes that form the basis of adolescent religiousness and its involvement with peers, namely (1) association of adolescents with peers based on similarities in behavior, physical, and behavioral traits, and (2) friends are also considered as influences in terms that can lead to similarities. This synergy process that explains why peers can influence the development of both prosocial and antisocial behavior (Smith & Denton, 2005). The proof of that statement is

a longitudinal study conducted by French, Purwono and Triwahyuni (2011) that investigates the relationship of friendship and religiousness of Indonesian Muslim teenagers concluding that the change of religious adolescence from the first year to the second year is associated with the religiosity of friends. Teenagers who are friends with other teenagers who religiously established in the second year of adolescents is better religious than teenagers who are friends with other teenagers are weakly religious. Religious degradation is also associated with the existence of problematic behavior.

Peer groups are a source of affection, sympathy, understanding and moral guidance, place of experimentation, and setting to gain autonomy and independence from their parents (Papalia, 2008: 617). Teenagers strive to join their group, and strive to establish their position there, and adopt the values of behavior held by the group with all their soul, feelings and loyalty (az-Za'balawi, 2007: 172). The function of friends is very important, because it will affect the personality, behavior and attitude of a person (Abdusshamad, 2007: 19).

Fourth, the influence of society and mass media. According to Hawi (2014: 120), society is a collection of individuals and groups followed by state unity, culture and religion. Society as an entity within which there are laws of society, in the form of obedience to the leadership, have noble character, maintain common welfare, maintain tolerance, be democratic, be fair, and be sympathetic and empathetic (Nata, 2014: 327). Various forms of moral behavior in a society influence on adolescent self-life due to the effectiveness of public influence on individuals. On the other hand, the role of mass media, also has a great impact on the behavior of adolescents in particular, and throughout society in general. The mass media with their means and infrastructure makes it possible to disseminate moral messages and various forms of noble social behavior, but may otherwise contain public lies, apostasy, and other forms of destructive destructive business.

Based on the description of the adolescent religious behavior above, that adolescence known as 'adolescence' is a period of age development characterized by the development of organic functions and psychic functions to maturity. The high curiosity of religious teachings often leads to inner conflicts, when they do not get a serious response, and may lead adolescents to apathy and indecisiveness to their religious institutions, and may lead to religious conversion. Religious religion is essentially the acceptance of values and even institutions that are believed to be absolute truths. Therefore, the religiosity of most religious followers does not begin with free choice, but it is born from the process of inheritance of ultimate value (Djohan Effendi in Smith, 2008: xii) from generation to generation.

Religious is a sensitive issue. It deals with beliefs (systems of beliefs) and religious practices. The noble values of religion can be manifested in all aspects of adolescent life influenced by family and school (Spilka et.al., 1985), even peer influence (French, Purwono & Triwahyuni, 2011), society, and mass media (Nata, 2014: 327; Hawi, 2014: 120). Efforts to establish moral behavior, noble character or noble character can only be achieved through integrated efforts by family, school, community, peers, and mass media through various processes of individualization, socialization, enculturation, motivation of religious values, exemplary and religious atmosphere creation.

### **Strengthening Religious Values.**

The implementation of religious education in schools as an effort to develop the values and attitudes of religious students, will be effective when using an integrative approach. Such approaches include: (1) Imtaq material integration into other non-PAI subjects, (2) creation of a school climate conducive to the growth of Imtaq, (3) extra-kurukuler activities that breathe Imtaq, and (4) School cooperation with parents and community in the development of Imtaq

students (Supriyadi, 2004: 124). The success of religious education in schools depends on the role and function of the following components: (1) students, (2) teachers, (3) curriculum, (4) learning methods / strategies, (5) infrastructure, and (6) school climate (DG Bagais (2005: 19) Many people pay great attention to and expectation of the existence of religious education in schools, not just teaching the knowledge of religious teachings, but rather directing students to become truly powerful human qualities.

Karnadi (2012) study on the evaluation of PAI learning programs in schools shows that the strengthening of religious values of students in schools can be seen from: (1) school culture. This can be conducive if it is supported by school rules, spiritual activities, social relationships, learning tools, and teacher competence as professional educators with the main task of educating, teaching, guiding, directing, training, modeling, (2) learning process of religious education. The learning process is done through intrakurikuler activities, the integration of religious materials with other subjects, and extracurricular activities contribute to strengthening students' religious values. (3) assessment of competency of learning result. Assessment of students' religious learning outcomes related to religious attitudes through peer assessment provides positive information to see discipline, politeness, honesty, and responsibility. (4) the religiosity of students in community-related persuasion leads to belief, religious practices, and religious behavior (the consequences). In this aspect, the role and support of schools, parents, and communities contributes positively to strengthening students' religious values. The manifestation of support is to build a synergistic relationship with the parent / guardian through the Sunday Morning Study program meeting. For the purposes of this program, the school conducts regular review of noble moral values, every Tuesday, Wednesday and Thursday after the lesson, which begins with Dhuhur prayers for Muslim students.

## CONCLUSION

Based on the theoretical study and the results of the above research, the following concludes a number of conclusions, that the strengthening of religious values of students in schools can be done through: (1) school culture. Schools that have both academic and non-academic cultures will contribute to the growth of students' religious attitudes. This occurs when supported by school discipline, learning facilities, and teacher competence as professional educators with the main task of educating, teaching, guiding, directing, training, modeling, evaluating and evaluating learners; (2) learning process. Strengthening students' religious values in the learning process is done through intrakurikuler activities (learning activities conducted through face-to-face in the classroom and independent activities outside the classroom in accordance with Content Standards) and extracurricular (efforts to consolidate and enrich the values and norms and the development of personality , Talents and interests of religious education participants conducted outside the intracurricular hours in the form of face-to-face or non-face-to-face); (3) assessment of student learning outcomes. Students 'learning outcomes include students' knowledge and attitudes, personality, and skills in practicing their religious teachings; And (4) the religiosity of students in the community related to the belief, the practice, and the consequences.

The reinforcement of students' religious values means how the 'religious' values that the student believes and posses have a positive impact on other behaviors in his life. The strengthening of students' values in schools is not aimed at producing students with religious knowledge, but students who are religious. The formation of this religious attitude is shown by the personality of the students who have discipline, politeness, honesty, and responsibility



with their perseverance in maintaining religious belief, obedience to worship, and religious behavior. The strengthening of these religious values can not be realized without the support of school culture, school rules, learning tools, and teacher competence. []

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