



Strengthening Islamic Values for Attitude Change of Students through the Majelis Anak Saleh (MAS) Program at UPTD SD Negeri 3 Parepare

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ABSTRACT

This research aims to describe the form of strengthening Islamic values practiced by students at UPTD SDN 3 Parepare, the implementation of the Saleh Children's Assembly program and changes in attitudes that are formed in students after participating in the Saleh Children's Assembly program at UPTD SDN 3 Parepare.

The method used is field research, namely research in which data is obtained by conducting field surveys. Data collection techniques used include observation, interviews, and documentation studies, with data analysis techniques.

The results of the research show that the Islamic values practiced by UPTD SDN 3 Parepare students have been implemented but are not optimal because they have not been programmed well. The implementation of the Saleh Children's Assembly program at UPTD SDN 3 Parepare is intended to optimize Islamic values that have been practiced in aspects of worship, morals and developing Islamic artistic talent. The changes in attitudes that are formed after participating in the MAS program are (1) Aspects of worship; getting students used to reading and memorizing the Al-Qur'an, students being comfortable, calm and motivated in learning, students full of a sense of responsibility and discipline in carrying out Zuhr and Dhuha prayers. (2) Moral aspects; Changes can be seen from students becoming more respectful, polite and courteous in speaking to both fellow students and teachers, having a humble attitude towards teachers, respecting and respecting each other. (3) Aspects of developing Islamic artistic talent; Students have high self-confidence, develop an attitude of responsibility and independence in carrying out their duties, have high enthusiasm and are more optimistic.

Changes in students' attitudes through the MAS program at UPTD SDN 3 Parepare through aspects of worship, morals and developing Islamic artistic talents can optimize and strengthen Islamic values towards changes in students' attitudes both in quantity and quality.

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1. INTRODUCTION

Nowadays, the positive and negative influences of technological and information advances are almost unavoidable in everyday life. The influence of this progress has positive and negative impacts, including in terms of moral behavior and moral decline, especially for children as the nation's successors. In this case, the ones who should play an active role in producing the nation's successors are parents, namely by educating

children's morals and relationships and providing religious experience to make children have skills in religious matters.

The style of human life is also increasingly shifting to a universal pattern. The lives of children and teenagers today are faced with a variety of very complex problems, which of course really need attention from all of us. One of these problems is the decline in social etiquette and moral ethics in the practice of life, both at school, at home and in the surrounding environment, which results in negative effects in society. These effects include the increasing prevalence of deviations from various norms of life, both religious and social, which are manifested in forms of behavior that are far from Islamic norms and values.

The consequences are quite serious and can no longer be considered a simple problem. This condition is very worrying for the community, especially parents and teachers, because the perpetrators and victims are children, especially students. The situation and conditions of the community environment, if seen at this time, are also very vulnerable to the growth of aggressive behavior and deviant behavior carried out by students. Such as the decline in social etiquette and moral ethics in school and community life practices which leads to negative access. For children, especially students at the elementary school (SD) level, before it is too late, it is very necessary to have an understanding, deepening and obedience to religious teachings in order to grow into pious and pious children.

UPTD SD Negeri 3 Parepare City is a school that has held the title of superior school and reference school, this title then makes the school a favorite school and is in great demand so that many parents want their children to study there, it is not surprising that the existing students The school is very heterogeneous because it consists of various different backgrounds ranging from economic level, social status to educational level.

Initial observations carried out by researchers at the school revealed information that the implementation of education at the school truly reflects a quality school starting from very adequate facilities and infrastructure, students also learn comfortably, regularly and in an orderly manner and are taught by qualified teachers. competent and disciplined. What makes UPTD SD Negeri 3 Parepare City have good quality, according to the principal during the initial interview, one of the efforts made by the school is always trying to provide the best learning for its students, including always trying to instill good religious values.

However, in fact, there are still students found at the school who like to bully their friends, fight in class, insult their friends, speak impolitely to friends and teachers and other negative behavior which indicates that the religious values that exist in The UPTD of SD Negeri 3 Parepare city is still considered less than optimal.

We hope that the current Islamic Religious Education (PAI) learning, including UPTD SD Negeri 3 Parepare City, in instilling religious values is still considered less than optimal because Islamic Religious Education (PAI) learning is only taught once a week, thus strengthening the values. -Islamic values still need to be pursued through other programmed efforts such as the Saleh Children's Council (MAS) program.

The Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare City has been running for approximately 7 years. One of the aims of forming the Saleh Children's Council (MAS) at the school is to produce students who have good morals, personality and character as well as developing the potential and talents of students which in the end is expected to strengthen and optimize the participants' Islamic values. educated at UPTD SD Negeri 3 Parepare city.

This is very in line with the thoughts of Mrs. Hj. Erna Rasyid Taufan Pawe, SE., M.Pd and the initiator of the formation of the Saleh Children's Council (MAS) program in the city of Parepare. Parepare city's Virtuous Children's Council (MAS) program is a program to strengthen Islamic values for pious children who have faith, character and noble morals. In the sense that a pious child who has faith must be devoted to God Almighty, meaning that he believes in the existence of Allah as the Creator as well as the Almighty God, believes in the unseen, the angels, the messengers and their books, the existence of the last day/ apocalypse, as well as qodlo' and qodar.

Therefore, this research aims to determine the form of strengthening Islamic values practiced by students at UPTD SD Negeri 3 Parepare city. Then to find out about the implementation of the Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare city. And to find out the changes in attitudes that are formed in students after participating in the Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare city.

2. METHODOLOGY

The method used is field research, namely research in which data is obtained by conducting field surveys. Data collection techniques used include observation, interviews, and documentation studies, with data analysis techniques using data reduction, data display, and drawing conclusions.

3. RESULTS AND DISCUSSION

The Islamic values practiced by students at UPTD SD Negeri 3 Parepare City in the aspects of worship, morals and the development of Islamic arts have not been running optimally so the school views

that this issue must be given special attention considering that elementary school (SD) age is the age at which it is very important to instill and strengthen Islamic values in students in preparing quality human resources.

All parties at UPTD SD Negeri 3 Parepare have the responsibility to provide reinforcement to students, starting from the committee, parents, school principals, general teachers and Islamic Religious Education (PAI) teachers, remembering that Islamic values must be instilled from an early age, especially at the elementary school age level, where at elementary school age they are still categorized as children so they need a religious approach.

The religious approach in strengthening Islamic values in children, such as students at primary school age, is intended as a way for educators to process students through guidance, training or religious teaching activities including directing, encouraging and encouraging students to be obedient and have ideals, a sense of Islamic religion, to achieve educational goals at an early age. This is in line with what was stated by Abd. Muiz Kabry :

Child development is a science that examines the influence of religion on people's attitudes and behavior or the mechanisms that work within a person, because ways of thinking, behaving and behavior cannot be separated from these beliefs, including in the construction of their personality.

Considering the importance of the influence of religion on early childhood development as explained above, researchers can conclude that all efforts related to this matter need to be made and schools are one of the places most responsible for strengthening Islamic values to be put into practice.

The implementation of the Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare is one of the efforts made by the school so that the Islamic values practiced by students can be better, stronger and more optimal at the school.

The Saleh Children's Council (MAS) at UPTD SD Negeri 3 Parepare City was formed in 2016. The first year of its formation began with the formation of the Saleh Children's Council (MAS) administrators in the school unit drawn from students, teachers and school principals. This is intended so that the management that has been formed is able to create programs that will be carried out by the school community so that the Saleh Children's Council (MAS) can become a forum for schools to program religious activities that can be adjusted to the school's vision, mission and goals in strengthening Islamic values towards changes in students' attitudes.

As a form of reinforcement that can be carried out by students consistently, various methods or strategies are needed, including:

3.1. Habituation

Habituation is an activity that is carried out continuously and in students' daily lives, so that it becomes a good habit. This habit includes aspects of moral development and religious values, socio-emotional development and independence. The moral and religious values development program is expected to increase devotion to God Almighty and help develop good student attitudes, and with socio-emotional development students are expected to have an attitude of helping others, being able to control themselves and interact with their environment.

The habituation method is to repeat good activities many times, because that way all good actions are converted into daily habits. Apart from that, intensifying activities is also included in the habituation strategy. The habituation process for students, at UPTD SD Negeri 3 Parepare, applies a very positive habit, namely the habit of praying before studying, memorizing daily prayers, reading verses from the Holy Qur'an, memorizing short letters. (An Naas to Ad Dhuha) as well as dhuha prayers and noon prayers in congregation.

Habituation is the process of forming attitudes and behavior that are relatively permanent and automatic through a repeated learning process, whether carried out together or individually. If students already have this habit, then students themselves will adjust their various actions so that they do not harm or hinder each other. So that habituation can be achieved quickly and the results are good, it must be practiced directly and carried out repeatedly in daily life, especially activities carried out in the UPTD UPTD SD Negeri 3 Parepare program for the Godly Children's Assembly (MAS) both in the worship aspect, moral aspect and development aspect. Islamic artistic talent.

The importance of habituation as explained above, researchers can draw the conclusion that habituation can be carried out well if the following steps are taken: 1) Habituation should be started early before it is too late, meaning that habituation must be implemented immediately before students have habits that are contrary to the teachings of the Islamic religion. 2) This habit should be carried out continuously (repeatedly) and carried out regularly so that it eventually becomes an automatic habit or becomes part of the student's character. 3) Habituation should be monitored closely, consistently and firmly. Do not give students the opportunity to violate established habits. 4) Habituation is initially only mechanistic, but educators must try and encourage students to make habits based on the students' own conscience or awareness.

3.2. Exemplary

In the Big Indonesian Dictionary, exemplary (KBBI) comes from the word exemplary, the word exemplary is something (actions, goods, etc.) that is worth emulating. With the addition of to-ness, it becomes a noun whose meaning corresponds to what a person has in the form of speech, attitude or behavior and is a good example for others to emulate. Meanwhile, in Arabic, *Uswah al-Hasanah* is a person's good deeds that are imitated or followed by other people.

The example of educators towards students is the key to success in preparing and forming students' spiritual and social morals. This is because educators are the best figures in the eyes of students who they will use as role models in identifying themselves in all aspects of their lives or these educator figures are imprinted in their souls and feelings and are reflected in their words and actions. Educators exemplify the Muslim personality, in aspects of morals and attitudes as well as aspects of worship such as exemplifying cleanliness, patience, diligence, transparency, deliberation, honesty, hard work, being punctual, not saying dirty things, saying hello, smiling, and so on including all gestures in everyday life that has been regulated by Islam. The person who sets the example is not only the teacher, but everyone who comes into contact with the students, including teachers (all teachers, both Islamic Religious Education teachers and non-Islamic Religious Education teachers), school principals, employees, administrators and all school officials.

Teachers as educators whose main task is teaching, have personality characteristics that greatly influence the success of human resource development. The strong personality of a teacher will provide a good example for students and the community, so that the teacher will appear as a figure whose advice/sayings/commands should be obeyed and whose attitudes and behavior should be modeled. Teachers are good examples and role models for students.

The teacher's personality is the most important factor in the interests of student success. Exemplary is also very important in coaching, especially for students. Because students like to imitate anyone they see, both in terms of actions and character.

Basically, the behavior that students can show is influenced by the educational background and experience of a teacher. Or in other words, teachers have an influence on changes in students. For this reason, teachers must be able to be role models for students, because teachers are representatives of a group of people in a community or society who are expected to be role models, who can be admired and imitated. In daily life, teachers must be disciplined with time, and always have good manners and words addressed to students, and the most important thing is time discipline.

3.3. Advice

Education that is quite successful in instilling Islamic religious values and preparing them both morally, emotionally and socially, is educating students with advice and giving them advice. Because advice and advice have quite a big influence in opening the eyes of students' awareness of the nature of things, pushing them towards noble dignity, adorning them with noble morals, and equipping them with Islamic principles. Therefore, it is not surprising that we know that the Qur'an uses the method of calling people to do it, and repeats it over and over again in several of its verses, and in a number of places where it gives directions and advice.

An educator has an inner or emotional bond with the students he teaches. In this relationship, educators play an active role as advisors. The role of educators is not just to deliver lessons in class and then leave it entirely up to students to understand the lesson material they convey. But more than that, teachers must also be able to give advice to students who need it, whether asked for or not.

Therefore, the inner and emotional relationship between students and educators can be established effectively, if the main target is to convey moral values, then the role of educators in conveying advice becomes something basic, so that students will feel protected, protected, nurtured, guided and accompanied by his teacher.

Every teacher, especially Islamic Religious Education (PAI) teachers, should realize that religious education is not just transferring religious knowledge and training children's skills in carrying out worship or just building intellectuals and nourishing religious feelings, but religious education is broader than that. Islamic religious education seeks to produce students who are faithful, knowledgeable and do good deeds. So in a moral education, teachers do not only want the achievement of knowledge but it must be based on a high moral spirit and good morals. For this reason, a teacher as a trustee must be someone who has a good personality.

Advice is an educational method that is quite effective in forming a child's faith, as well as preparing his morals, soul and social feelings. Giving advice can have a big influence in opening students' hearts to the nature of things, encouraging them towards good and positive things with noble morals and making them aware of Islamic principles in their souls if used in a way that knocks on the recesses of the soul through the right door.

Besides that, advice is also a practical effort in education and coaching students. The result of advice given by an educator is the creation of a habit for his students. This habit is a certain behavior that is

automatic, without prior planning, and just happens without thinking about it. This advice will provide students with the opportunity to practice good attitudes, both individually and in groups in everyday life. And this is also what has been done by the school at UPTD SD Negeri 3 Parepare, all teachers work together to do this, both those who teach Islamic Religious Education (PAI) subjects and teachers who teach other subjects outside of Islamic Religious Education (PAI). It is not surprising that teachers are referred to as human figures who have a great influence on the future and careers of students. Teachers who sincerely carry out their duties as educators will produce great and high-quality young people.

3.4. Discipline

Discipline is an effort to follow and comply with applicable rules, values and laws, which arise because of self-awareness that obedience is useful for one's goodness and success. Discipline comes from the English word "discipline" which contains several meanings, including self-control, forming a moral attitude and character, improving with sanctions, as well as a collection of several rules to regulate behavior. Discipline is a mental attitude that is reflected in the actions or behavior of individuals, groups or communities in the form of compliance or compliance with the rules and regulations set by either the government or the ethics, norms and rules that apply in society for certain purposes. Discipline is one of the attitudes and character values that can be instilled in students as an attitude in learning. The attitudes and characters displayed by students reflect the personality of that individual. For example, as in UPTD SD Negeri 3 Parepare City, the attitude of students in class means that when the teacher guiding the Saleh Children's Council exemplifies the correct way to read Surah Al Iklhas, the students pay attention and do not make noise in the class and if students are asked to read Surah Al Sincerity from the teacher means students will immediately implement it. Discipline should be implemented in schools for students' learning needs. This needs to be instilled to prevent actions that cause students not to experience failure, but rather success. Discipline's basic objectives are: 1) Helping students to mature personally and develop themselves from the characteristics of dependency, irresponsibility to responsibility. 2) Helping students overcome and prevent disciplinary problems from arising and creating a favorable situation for teaching and learning activities where they obey the established rules.

3.5. Tsawab (punishment) is educational in nature

In the Islamic view, giving punishment in order to discipline students is considered legitimate as long as the purpose of punishment in Islamic education is to provide direction and improvement and not revenge. Understanding the child and his character before punishing him must also be a concern and it should not be done by hitting or physically injuring him because punishment is actually given as the last action after making other efforts.

Punishment has the aim of stopping wrong behavior and with this punishment it can encourage and make students aware to stop their own wrong behavior and improve their poor learning results, so that students can direct themselves to good behavior or actions.

In order for it to truly become a means for achieving educational goals, before imposing punishment on students who commit violations, they should pay attention to the conditions for using this educational tool in the form of punishment. Teachers need to know about this kind of thing, because the teacher is the main pillar, a teacher does not just stand in front of the class, but more than that, teachers are required to be more responsible in forming the morals and ethics of students in order to improve discipline, so that they can achieve good achievements. , because basically the teacher's job, apart from what is explained above, is as an educator, so it is hoped that the implementation of punishment is truly an educational tool. The punishment given by a teacher to students is educational in nature, not physical punishment for students. Corporal punishment will disturb students psychologically.

Therefore, what is appropriate and correct is to provide punishment that has educational value, especially in the students' morals. The punishment given must not result in breaking the affectionate relationship between the teacher and students.

The form of punishment that is usually given to students at UPTD SD Negeri 3 Parepare, for example, is in the form of reading short letters which must be displayed in front of the class. With this strategy, it aims to act as capital for students in building their individual character and also as a useful fortress to protect themselves when students leave the school environment. This can be seen from the daily behavior of students. In everyday life, students can be said to be very good, with this strategy it makes students even better and have good morals (Akhhlakul Karimah). Punishment must give rise to conviction and regret in students. This is the essence of giving punishment. With punishment, students must feel sorry and regret their wrong actions. And with this conviction, students promise in their hearts not to repeat their actions again.

Giving punishment must be followed by giving forgiveness and accompanied by hope and trust, after the student has served his punishment, the teacher will no longer have or have this or that feeling towards the student. That way he can carry out his duties again feeling relieved, free, full of passion and joy. In addition, students must be given confidence and hope that these students will be able and capable of doing good things like their other friends.

The implementation of the Saleh Children's Council (MAS) program has brought many changes to the attitudes and character of students. The changes in attitudes that have been formed have been visible both in quality and quantity. In terms of quantity, the number of students who appear to have strengthened their Islamic values after the implementation of the Saleh Children's Assembly (MAS) program is greater than before, both in the aspects of worship, morals and Islamic artistic talent. Meanwhile, in terms of quality, it can be seen from the increase in changes in students' behavior, for example from not praying to being diligent in praying, being impolite to being polite, enjoying reading the Al-Qur'an and understanding its contents so that it influences their attitude patterns such as being calmer, more humble and so on. . Apart from that, appreciation and respect for teachers is much better than before the implementation of the Saleh Children's Council (MAS) program.

Based on the explanation above, it can be concluded that from the three aspects, including the moral aspect, the worship aspect and the development aspect of students' Islamic artistic talents through the Saleh Children's Council (MAS) program, there has been a change in attitude which has been formed which is better, stronger and more optimal.

4. CONCLUSION

This study concludes that the Islamic values practiced by UPTD students at SD Negeri 3 Parepare City have been implemented but are not optimal because they have not been programmed well. The forms of strengthening Islamic values in the Pious Children's Council (MAS) UPTD SD Negeri 3 Parepare city program are habituation, example, advice, discipline and giving educational punishments to students.

The implementation of the Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare City is intended to optimize the Islamic values that have been practiced by UPTD SD Negeri 3 Kota so that they become better, stronger and more optimal both in the aspects of worship, moral aspects and development aspects. Islamic artistic talent.

Changes in attitudes that are formed after participating in the Saleh Children's Assembly (MAS) program at UPTD SD Negeri 3 Parepare city through 3 aspects, namely worship, morals and developing Islamic artistic talents, can optimize and strengthen Islamic values towards changes in students' attitudes both in quantity and quality. . The changes in attitudes formed by students are: 1) Aspects of worship; Students are accustomed to reading and memorizing the Al-Qur'an so that the intensity of students' awareness of carrying out Al-Qur'an literacy whenever and wherever is often encountered, either during breaks or during free lessons, forms a habituation factor among students. . Students who have carried out Al-Qur'an literacy, especially before lessons begin, appear to be comfortable, calm and more motivated in participating in learning. The students, with a full sense of responsibility, went straight to the prayer room to pray Zuhr together, without any direction from the teachers because there were already rules, so the students had to carry them out. Congregational Zuhr and Dhuha prayers make students more organized and focused and discipline themselves in carrying out their worship. Carrying out Zuhr and Dhuha congregational prayers in an orderly and orderly manner can have an impact on students' discipline in carrying out the teaching and learning process and in their daily lives. 2) Moral aspects; Changes that can be seen between students and teachers are that students become more respectful, polite and courteous when spoken to by fellow students and teachers, have an attitude of *tawadhu'* towards teachers, an attitude of mutual respect has also been shown by students and teachers. 3) Aspects of developing Islamic artistic talent; Through talent in the art of oratory, nasyid and Islamic stories, students have high self-confidence. Fostering an attitude of responsibility and independence in carrying out duties/turn to give a speech, instilling a generation that has high enthusiasm. Students' attitudes become more optimistic, students always have a good outlook in dealing with everything about themselves and their abilities, and students have an attitude of responsibility, which is the ability to determine an attitude and bear the risk of what they have done by appearing brave.

5. RECOMMENDATION

This research recommends, considering the limited time for Islamic Religious Education learning subjects, namely 2 hours per week. Therefore, religious material and activities of the Virtuous Children's Council (MAS) program should be integrated into subjects other than Islamic Religious Education so that efforts to form the attitudes, behavior, personality and character of pious children towards students are not only the responsibility of Islamic Religious Education teachers. rather it is the responsibility of all teachers, both Islamic Religious Education (PAI) and non-Islamic Religious Education (PAI) teachers.

The timing of the implementation of the Saleh Children's Assembly (MAS) program in schools should be increased so that the implementation can run more optimally, so that the coaching and guidance provided by teachers to students can run optimally and Islamic values are practiced well in aspects of worship, moral aspects and aspects of developing Islamic artistic talent can be better and more optimized.

There needs to be good cooperation between all parties, both from the school, parents and the community, to work together on how to shape the attitudes, behavior and character of students, as well as to create a school environment that is comfortable and conducive to growing, strengthening and optimizing the

values of students. Islamic values of students in schools.

It is hoped that in the future the implementation of the Saleh Children's Assembly (MAS) Program in schools will have a special program on the Aqidah/tawhid aspect so that the implementation of the Saleh Children's Assembly program can enhance the strengthening of Islamic values in schools.

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