STRATEGY OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN OVERCOMING MORAL DECADENCE AT STATE MIDDLE SCHOOL 45 SURABAYA

Rasta Ananda[1], Muhammad Bakhruddin[2], Muhammad Fazlur Rahman Hadi[3]
[1, 2, 3] Universitas Muhammadiyah Surabaya, Indonesia
[1]rastaananda125@gmail.com, [2]bakhruddin@um-surabaya.ac.id,
[3]mfazlurrahmanhadi@um-surabaya.ac.id

Abstract

Islamic Education (PAI) teachers have the responsibility to guide students to be able to provide a positive influence to their students. This is necessary to avoid moral decadence that can affect not only the development of individual students but also the school environment and society. This study aims to examine the strategies used by Islamic Religious Education teachers in dealing with moral decadence of students at SMP Negeri 45 Surabaya. Data collection was carried out through interviews, observations, and documentation to obtain comprehensive information about the strategies implemented by teachers. The results of the study showed the impact of implementing Islamic Religious Education teacher strategies in preventing moral decadence values in students, including, students' insight into moral decadence increases, students' character education becomes stronger, empathy and social awareness are formed, and attitudes of sympathy and empathy between students increase.
Keywords: Islamic Religious Education Teacher, Moral Decadence

Abstrak

Guru Pendidikan Islam (PAI) memiliki tanggung jawab dalam membimbing siswa agar mampu memberikan pengaruh positif kepada siswanya. Hal ini diperlukan untuk menghindari adanya dekadensi moral yang dapat memengaruhi tidak hanya pada perkembangan individu siswa tetapi juga lingkungan sekolah maupun masyarakat. Penelitian ini bertujuan untuk mengkaji srategi yang digunakan oleh guru pendidikan Agama Islam dalam menangani dekadensi moral siswa di SMP Negeri 45 Surabaya. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi untuk mendspatkan informasi komprehensif mengenai strategi yang diterapkan guru. Hasil penelitian menunjukkan Dampak dari penerapan strategi guru Pendidikan Agama Islam dalam mencegah nilai-nilai dekadensi moral pada peserta didik diantaranya, wawasan peserta didik mengenai dekadensi moral menjadi bertambah, pendidikan karakter peserta didik menjadi lebih kuat, terbentuknya sikap empati dan kesadaran sosial, serta sikap simpati dan empati antara peserta didik menjadi meningkat.
Kata kunci: Guru Pendidikan Agama Islam, Dekandensi Moral

INTRODUCTION

Education in Indonesia has a major role in shaping the character and morals of the young generation who will become the nation's successors. Education is an education given to students to become intelligent and noble human beings.[1] The need for education is very important for everyone who initially did not know will become educated and will eventually create new behaviors and attitudes. This educational process can help students in achieving maturity so that students can be independent in living their lives.

In general, all activities in education have the goal of forming nobility and character. Education is believed to be able to be the right answer to problems in schools, education is expected to produce humans who always try to perfect their faith and piety in order to face obstacles and changes that will arise in society.[2] Of course, this education is related to an institution that can be called a school. Where in the school there are several components such as the principal, educators, and also administrative staff who have their respective duties in implementing educational programs at school. The success in schools is thanks to teachers, because teachers are class leaders, facilitators and also centers of learning initiatives.[3]

Especially for Islamic Religious Education teachers, they can provide knowledge with the aim that students are able to become individuals with noble morals, who have good personalities. Islamic Religious Education teachers are educators whose main tasks are to educate, guide, direct, train, teach, assess, and evaluate students.[4]

This is related to the education provided by educators. Islamic Religious Education teachers are expected to not only be able to convey religious material theoretically, but also to be role models in practicing Islamic values. Islam highly upholds good morals, in accordance with one of the hadiths of the Prophet Muhammad SAW "Indeed I was sent to perfect morals". From this hadith it can be concluded that we as teachers (educators) must work together to foster good morals in our students.[5] Also, have a strategy to develop morals and develop students' character through spiritual and ethical teachings and use several effective strategies, either through classroom teaching, social interaction, or providing appropriate examples in the school environment.

The implementation of Islamic Religious Education teacher strategies in overcoming moral

---

[1] M. Kosim, "Urgensi Pendidikan Karakter," *Karsa: Journal of Social and Islamic Culture. Published online*, 2012, 84–92, https://doi.org/10.19105/karsa.v19i1.78.

[2] N. Ainiyah, "Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (2013): 25–38.

[3] S. Sukatin, "Pendidikan Karakter dalam Perspektif Islam," *Nur El-Islam: Jurnal Pendidikan dan Sosial Keagamaan* 5, no. 2 (2018): 131–49, https://doi.org/10.51311/nuris.v5i2.111.

[4] Z.N. Fadhillah, "Peran Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa di SMP Islam Al-Hidayah Jatiuwung Tangerang," *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam* 1, no. 1 (2020): 83–103, https://doi.org/10.33853/jm2pi.v1i1.72.

[5] G. Nuwa, "Kemerosotan Siswa pada Masa Pandemi Covid-19: Meneropong Eksistensi Guru Pendidikan Agama Islam," *Atta'dib: Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 1–17, https://doi.org/10.30863/attadib.v1i2.945.

deviations in students requires tools such as textbooks, the Qur'an, and other sources as intermediaries to achieve the desired goals.[6] It is indeed inevitable that education today faces various challenges experienced by students during adolescence. Adolescence is a phase in life that is influenced by childhood experiences and affects later adulthood.[7]

Speaking currently the Republic of Indonesia is facing a very crucial problem, namely moral decadence of students or moral decline. Increasing moral values among teenagers must be in line with the characteristics and culture in Indonesia, especially teenagers or students in Indonesia. The phenomenon of declining moral values of students, also known as moral decadence, is a phenomenon that has become a serious spotlight, especially since elementary school.

Various negative impacts of social media, the internet, and changes in social patterns often result in student behavior that is not in accordance with noble character and students tend not to be able to distinguish between right and wrong and lack respect, honesty, responsibility, and discipline. This incident has become a serious concern for educators and the general public due to the many cases of juvenile delinquency and the lack of ethics and manners of students. As we know the things that happen around us, especially that currently there are many cases of student fights, bullying, corruption cases, drug use, free sex, sexual harassment, teacher harassment, and so on. This kind of behavior is one indication that there has been a decline in morals and ethics among students, caused by the underlying factors.[8]

In such situations students have a strong desire to learn and try something or curiosity and the need for self-actualization. This usually occurs in a negative way.[9] This development has caused shifts in values in human life. Among them are situations that are seen and recorded through broadcast technology (television, mobile phones and so on) that are not in accordance with the social life of the community will cause negative impacts such as unlimited association, manners or etiquette are increasingly eroded.

Of the many problems that occur, this shows that Indonesian society may currently be experiencing a social crisis. This is part of the impact of globalization which is commonly referred to as moral decadence. Education in Indonesia is caused by a very concerning moral decadence.[10] In this era of globalization, there are also negative impacts in the form of misuse of technology

[6] J. Nanang, "Upaya Guru Aqidah Akhlak dalam Menanggulangi Kenakalan Siswa di Madrasah Tsanawiyah Negeri Aryojeding Tulungagung," *UIN Maulana Malik Ibrahim. Published online*, 2014.

[7] N. Riasmini, M. Ekasari, dan N. Ariani, "Program Lintas Generasi Lansia-Remaja (LAMAJA)," *Jurnal Kesehatan* 13 (2022): 347, https://doi.org/10.26630/jk.v13i2.3136.

[8] S. Anshori, "Manajemen Pendidikan dalam Mengatasi Dekadensi Moral (Studi 3 Kasus SMK Sultan Agung 1 Tebuireng," *Al-Ta'dib* 3, no. 1 (2013): 29–53.

[9] M. Iskarim, "Dekadensi Moral di Kalangan Pelajar (Revitalisasi Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa," *Edukasia Islam* 1 (2016): 1–20.

[10] S. Anwar dan A. Salim, "Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2019): 233, https://doi.org/10.24042/atjpi.v9i2.3628.

which can harm the interests of individuals and others.[11] Some people are not ready to face the development of science and technological progress.

The problem that arises later is that not all users can use it wisely. Many inappropriate contents on social media can be watched by minors. Children who are not yet psychologically mature will digest what they see raw and then practice it. This is one of the causes of moral decline. It is not without evidence to say that the advancement of science and technology also has logical consequences in creating conditions that reflect moral decline.

The phenomenon of declining moral values of students, also known as moral decadence, where this phenomenon has become a serious focus, especially since elementary school. Various negative impacts of social media, the internet, and changes in social patterns often result in student behavior that is not in accordance with noble character and students tend not to be able to distinguish between right and wrong and lack respect, honesty, responsibility, and discipline. The moral decadence that is currently occurring is indeed difficult to control, this has resulted in a shift in positive values among teenagers through acts that violate morals.

The Researcher's Question is "What strategies are used by Islamic Religious Education teachers in dealing with moral decadence of students at SMP 45 Surabaya". By analyzing existing strategies and obstacles faced in the process, factors that cause moral decadence in students and how to overcome moral decadence in students. The results of this study are expected to contribute to the development of a more structured and comprehensive character education approach, thus schools will become a reference for other schools in an effort to create a young generation with noble character and encourage them to better understand and become a guideline for education.

RESEARCH METHODS

This study uses a descriptive qualitative approach. Qualitative research is data in the form of words, sentences, images and other forms that have quite a lot of variation.[12] The purpose of this study is to gain an understanding of the phenomenon of moral decadence among students and the strategies used by teachers. The location of this study was conducted at SMP Negeri 45 Surabaya with the main subjects being Islamic Religious Education teachers, students, principals and guidance and counseling staff who are considered to have an important role in developing students' character.[13] For data collection there are three techniques used: observation, interview and documentation. Interviews are conducted to find out the perspective of the informant's experience of the research subject and documentation is used to collect secondary data relevant to the research

---

[11] S. Kasus dan T. Jombang, "Education and Management Studies: Dekadensi Moral Siswa," 2020.

[12] H. Darmadi, *Dimensi-Dimensi Metode Penelitian Pendidikan dan Sosial* (Bandung: Alfabeta, 2013).

[13] L.J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2011).

theme.

Islamic religious education teachers and students of SMP Negeri 45 Surabaya were the informants interviewed. Furthermore, various research results were formulated by conducting data analysis to understand the collected data. Finally, the research results were presented to the reader.

RESULTS AND DISCUSSION

Islamic Religious Education Teachers' Understanding of Moral Decadence Among Students of SMPN 45 Surabaya

The understanding of Islamic religious education teachers in responding to the phenomenon of moral decadence among students has an important role in shaping the morals and attitudes of students. This moral decadence is characterized by declining ethical values, negative behavior, and weak awareness of social norms, becoming a serious challenge in the world of education. Islamic religious education teachers not only act as educators, but also as role models who are able to guide students towards behavior. In this context, Islamic religious education not only teaches worship practices but also moral values that will build noble character in the younger generation.[14] Because basically teachers (are respected and imitated).

Islamic religious education also provides a deep understanding of the importance of controlling lust and emotions. This helps the younger generation to control themselves and avoid being tempted by temptations that can damage their morality and character. They also learn to control emotions such as anger and envy, and control desires that are not in accordance with religious values.[15] Therefore, it is important to explore the extent of Islamic Religious Education teachers' understanding of the causes, impacts, and methods taken by educators in overcoming moral decadence among students, especially in the context of education at SMPN 45 Surabaya.

Understanding decadence in my view is a phenomenon that shows a decline in the quality of morals and ethics of individuals or groups in society. This is reflected in behavior that is far from the value of goodness, loss of respect. In the context of education, moral decadence is a major challenge that can affect the formation of students' character. The role of Islamic religious education teachers themselves has an important role in guiding students to avoid decadent behavior by instilling strong religious values that are relevant to everyday life.

Based on the results of the interview I conducted on December 23, 2024 with Mr. Drs. Sri Dias Prayudi as an Islamic Religious Education teacher at SMPN 45 Surabaya, he said that moral

---

[14] A. Arlina dkk., "Peran Pendidikan Agama Islam dalam Membentuk Karakter Bangsa," *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 699–709, https://doi.org/10.47467/elmujtama.v4i2.999.

[15] Riska Mutia Nur Putri dkk., "Peran Wawasan Pendidikan Karakter Guru PAI dalam Pembentukan Akhlak Mulia Siswa," *JUPE : Jurnal Pendidikan Mandala* 8, no. 2 (26 Juni 2023): 573, https://doi.org/10.58258/jupe.v8i2.5549.

decadence among students is defined as a decline in moral and ethical values reflected in negative behavior. such as lack of respect, use of harsh words, and low awareness of responsibility. The motives of students who commit moral decadence themselves are caused by the influence of social media, lack of parental supervision, bad social environments. As well as the lack of student understanding of religious values.

Handling the problem, the steps that have been taken include strengthening moral values in religious learning, implementing religious activities such as congregational prayer and tadarus, and taking attendance at each of these activities. As well as adding extracurricular activities so that students can busy themselves with things they like. and it is hoped that parents will shape the character of students. Although there has been progress,

Islamic Religious Education Teachers' Methods for Overcoming Moral Decadence at SMP Negeri 45 Surabaya

The results of the interview with the Islamic Religious Education teacher at SMP Negeri 45 Surabaya about the Islamic Religious Education Teacher's method to overcome moral decadence at SMP Negeri 45 Surabaya. Mr. Dias stated. His own method helps students with role models, habits, environmental collaboration, and an Islamic approach, students can be directed to improve their morality and practice religious values in everyday life. There are several methods of Mr. Dias' efforts that are carried out first, preventive and systematic methods to prevent moral decadence by implementing sunnah practices in schools. The curative method is to anticipate that moral decadence does not spread in society, such as giving additional assignments or positive activities to students when they are not at school. The school carries out a coaching method (sanctions) against students who violate or commit immoral acts using the advice method. In addition, Islamic Religious Education Teachers work together in various environments, including schools, families and communities. Supported by giving student awards, self-reflection methods, Islamic social activity methods.

Effective Islamic Religious Education Teacher Strategies in Preventing Radicalism at Muhammadiyah 12 GKB Gresik Middle School

Addressing the problem of moral decadence requires continuous physical and spiritual between schools, parents, and the community so that the results are more optimal. The following are the main methods that can be applied, namely the approach of religious values in learning, positive habituation activities, collaboration with parents and the environment, utilization of technology and social media, personal approach and counseling. By supervising and accompanying students in religious activities at school, it can help address moral decadence at SMP Negeri 45

Surabaya. Such as tadarus in the morning, one day one goodness program, Friday blessed alms, utilization of positive technology, telling inspiring stories of the prophets. Islamic Religious Education teachers immediately have the responsibility to address moral decadence. In this case, Islamic Religious Education teachers at SMP Negeri 45 Surabaya also participate in addressing moral decadence through:

1. Religious value approach in learning Integrating religious moral values in daily learning to build students' awareness of the importance of noble morals. He also gave some examples, namely students can do tadarus in the morning before starting teaching and learning activities and schools can give simple awards to students who show good behavior, such as diligently praying in congregation, being polite to peers, or being disciplined in school activities. By integrating Islamic values into school routines, students can learn to practice religious teachings in their daily lives. This not only shapes their character, but also creates a more religious and harmonious school environment.

2. positive habituation activities Holding a one-day-one-goodness program that aims to create positive habits that support changes in student behavior. He also added that with this program, students are encouraged to do at least one good deed every day, such as helping friends, throwing trash in its place, or being polite to teachers. The purpose of this activity is to instill the habit of caring and being responsible for the surrounding environment. The benefit of this activity is that it can help students understand the importance of noble morals in everyday life.

3. collaboration with parents and the environment involves parents and the community in supporting the formation of student character through regular meetings and religious-based social activities. He also gave one example of collaboration with parents and the environment, namely parents and the environment around the student's house can implement Friday blessed alms by coordinating at the nearest mosque. The purpose of doing this is to instill the values of caring, empathy, and sincerity in students. The benefits of this activity teach students to respect other human beings and foster a sense of gratitude. Collaboration between schools, parents, and the surrounding environment through various positive activities can have a major influence in overcoming student decadence. With the active involvement of all parties, students can learn to internalize moral values and make them guidelines in everyday life.

4. The use of positive technology using social media and educational applications to convey moral values that are relevant to students' lives in the digital era. He gave one suggestion on the use of positive technology using social media and educational applications. Teachers or schools create accounts on social media platforms such as Instagram, YouTube, or

TikTok to spread moral messages through short videos, infographics, or podcasts. The benefit of doing this activity is that students are more interested in learning moral values through formats that they enjoy. The use of technology, either through educational applications, provides a creative and relevant way to instill moral values in students. With this approach, students are more connected to moral learning through the media they use every day, so that it can help reduce decadent behavior effectively.

5. Personal and Counseling Approach, giving special attention to students with decadent behavior through counseling and personal motivation, so that they can overcome personal problems that are the root of the problem. He added his last suggestion that teachers talk personally with students, conveying inspirational stories from Islamic figures or stories that are relevant to students' problems. For example, the story of the Prophet Muhammad SAW who showed patience and honesty. Stories about modern figures who are successful because they have high moral integrity. The benefit of providing motivation through inspirational stories is to inspire students to emulate the positive values of the stories told. Personal and counseling approaches help students feel heard, understood, and directed positively. By giving special attention, building good relationships, and involving parents and the environment, students can be guided towards better moral change.

Supporting and inhibiting factors of Islamic Religious Education Teachers in overcoming moral decadence at SMP Negeri 45 Surabaya

1. **Supporting Factors**

   Support from the school

   The school provides adequate facilities to support religious learning, such as prayer rooms, religious habituation schedules (congregational prayer, reading the Qur'an), and routine religious activities. With routine programs such as the commemoration of Great Days (PHBI) or short boarding schools that are a means of strengthening student morals.

   Work colleague

   The results of interviews with fellow Islamic Religious Education teachers are an important factor in overcoming moral decadence in students. SMP Negeri 45 Surabaya has a program related to handling moral decadence, namely a work paper on preventing students from dropping out of school which is carried out for all teachers, so that the solidarity of fellow teachers greatly influences the handling of moral decadence in students.

Supporting facilities

Supporting facilities or infrastructure can greatly influence the smooth running of student assignments, one of which is a place of worship used by Islamic Religious Education teachers to direct students and provide religious advice.

Integrated curriculum

The Islamic Religious Education Curriculum at SMP Negeri 45 Surabaya is designed to instill moral values that are in accordance with student development. Lesson materials that teach noble morals, such as honesty, responsibility, and tolerance.

collaboration with parents

Parents who actively support religious habituation programs at home become important partners in shaping students' characters. Parents supervise the implementation of religious duties from the school, such as reading the Qur'an or performing prayers at home.

Teacher Commitment

Islamic Education Teachers have high dedication in educating students, including providing personal moral counseling. Teachers are willing to spend time outside of class hours to assist students who have behavioral problems.

Religious School Environment

A supportive school environment, such as the existence of student study groups (rohis) and Islamic culture, helps instill moral values. The culture of saying hello or the habit of reading prayers before and after lessons.

2. **Inhibiting Factors**

Negative social environmental influences

Description of students' social interactions outside of school that are less conducive, such as peer influence or a permissive environment for negative behavior. Students are exposed to immoral content from social media that is difficult to supervise.

Lack of parental supervision

Some parents are busy working so they do not monitor their children's behavior at home or do not support religious habituation programs. Children are not supervised in carrying out religious duties from school, such as praying or reading the Qur'an.

Lack of Student Awareness

Students who are less motivated to change because they feel they do not see the importance of moral values in everyday life. Students often find problems in themselves so that there is a letter of summons from parents, the letter is not given, thus inhibiting the

resolution of problems for these students, considering religious learning as a formality without application in everyday life.

Limited learning time

The limited hours of Islamic religious education lessons make it difficult for teachers to convey the material in depth. Teachers do not have enough time to provide moral habits through practical methods or long discussions.

Limited facilities and infrastructure

Inadequate facilities to support religious activities, such as small prayer rooms or a lack of relevant religious books. Students do not have a comfortable place to perform congregational prayers at school.

lack of collaboration with external parties

Lack of cooperation between schools and external parties, such as religious figures, social institutions, or religious organizations, in supporting moral programs. There are no activities such as visits to Islamic boarding schools or lectures from religious scholars.

Challenges of the Digital Era

Students are often distracted by the use of gadgets and social media which have a negative influence on their behavior. Many students are more focused on playing online games or social media than learning religious values.

Islamic Religious Education teachers at SMP Negeri 45 Surabaya have various supporting factors, such as personal commitment, school support, and moral collaboration. However, they also face challenges, such as negative environmental influences, lack of parental supervision, and limited facilities. To overcome these obstacles, synergy is needed between the school, parents, and the community to create an environment that supports the formation of student character.

Thus, it should be underlined that as a teacher of Islamic religious education must pay more attention and always improve the quality of teaching to suppress the attitude of moral decadence of students. Islamic religious education teachers at SMP Negeri 45 Surabaya can set an example by providing direction and motivation to students starting from themselves to stay enthusiastic, perform prayers and not break the rules.

CONCLUSION

Islamic Religious Education (PAI) teachers at SMP Negeri 45 Surabaya have been able to overcome moral decadence among students. This phenomenon of moral decadence is characterized by a decline in moral and ethical values, such as lack of respect, use of harsh language, and weak awareness of social norms. The main causes of moral decadence include the influence of social

media, lack of parental supervision, bad social environment, and low understanding of religious values among students.

In overcoming these challenges, Islamic Religious Education teachers adopt various strategic methods, including being role models, creating positive habits such as morning tadarus and congregational prayers, and integrating religious values into learning. In addition, collaboration with parents and the surrounding environment is carried out through religious-based activities, such as the Friday alms program, to instill values of care and empathy in students. Islamic Religious Education teachers also utilize technology to convey moral messages. Although supported by teacher commitment, a religious school environment and a supportive curriculum, challenges such as negative environmental influences, lack of parental supervision, limited facilities and the impact of the digital era remain obstacles that must be overcome. With a holistic approach and involving schools, parents, teachers and the community in creating an environment that supports the formation of student character, helps them internalize religious values, and overcomes moral decadence effectively.

BIBLIOGRAPHY

Ainiyah, N. "Melalui Pendidikan Agama Islam." *Jurnal Al-Ulum* 13, no. 1 (2013): 25–38.

Anshori, S. "Manajemen Pendidikan dalam Mengatasi Dekadensi Moral (Studi 3 Kasus SMK Sultan Agung 1 Tebuireng." *Al-Ta'dib* 3, no. 1 (2013): 29–53.

Anwar, S., dan A. Salim. "Pendidikan Islam dalam Membangun Karakter Bangsa di Era Milenial." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2019): 233. https://doi.org/10.24042/atjpi.v9i2.3628.

Arlina, A., A. Lestari, A. Putri, A. Rambe, E.A. Elsil, dan J. Jamilah. "Peran Pendidikan Agama Islam dalam Membentuk Karakter Bangsa." *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024): 699–709. https://doi.org/10.47467/elmujtama.v4i2.999.

Darmadi, H. *Dimensi-Dimensi Metode Penelitian Pendidikan dan Sosial*. Bandung: Alfabeta, 2013.

Fadhillah, Z.N. "Peran Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa di SMP Islam Al-Hidayah Jatiuwung Tangerang." *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam* 1, no. 1 (2020): 83–103. https://doi.org/10.33853/jm2pi.v1i1.72.

Iskarim, M. "Dekadensi Moral di Kalangan Pelajar (Revitalisasi Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa." *Edukasia Islam* 1 (2016): 1–20.

Kasus, S., dan T. Jombang. "Education and Management Studies: Dekadensi Moral Siswa," 2020.

Kosim, M. "Urgensi Pendidikan Karakter." *Karsa: Journal of Social and Islamic Culture. Published online*, 2012, 84–92. https://doi.org/10.19105/karsa.v19i1.78.

Moleong, L.J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2011.

Nanang, J. "Upaya Guru Aqidah Akhlak dalam Menanggulangi Kenakalan Siswa di Madrasah Tsanawiyah Negeri Aryojeding Tulungagung." *UIN Maulana Malik Ibrahim. Published online*, 2014.

Nuwa, G. "Kemerosotan Siswa pada Masa Pandemi Covid-19: Meneropong Eksistensi Guru Pendidikan Agama Islam." *Atta'dib: Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 1–17. https://doi.org/10.30863/attadib.v1i2.945.

Putri, Riska Mutia Nur, Akbar Nulhakim, Herman Junaidi Nasution, Riyan Saputra, dan Difa Ul Husna. "Peran Wawasan Pendidikan Karakter Guru PAI dalam Pembentukan Akhlak Mulia Siswa." *JUPE : Jurnal Pendidikan Mandala* 8, no. 2 (26 Juni 2023): 573. https://doi.org/10.58258/jupe.v8i2.5549.

Riasmini, N., M. Ekasari, dan N. Ariani. "Program Lintas Generasi Lansia-Remaja (LAMAJA)." *Jurnal Kesehatan* 13 (2022): 347. https://doi.org/10.26630/jk.v13i2.3136.

Sukatin, S. "Pendidikan Karakter dalam Perspektif Islam." *Nur El-Islam: Jurnal Pendidikan dan Sosial Keagamaan* 5, no. 2 (2018): 131–49. https://doi.org/10.51311/nuris.v5i2.111.