

DOI: <https://doi.org/10.38035/dijemss.v5i6>

Received: 18 July 2024, Revised: 13 August 2024, Publish: 14 August 2024

<https://creativecommons.org/licenses/by/4.0/>

Implementation Model of Love Languages in Shaping Students' Character Through Islamic Religious Education at Mis Amal Bhakti Langkat

Wahidah¹, Akrim²¹ Universitas Muhammadiyah Sumatera Utara, Indonesia, wahidahwahidah54@gmail.com² Universitas Muhammadiyah Sumatera Utara, Indonesia, akrim@umsu.ac.id*Corresponding Author: wahidahwahidah54@gmail.com

Abstract: The Prophet Muhammad (peace be upon him) was sent to perfect moral character. Religious education serves as the foundational basis for forming commendable character, beginning within the family environment that influences the growth and development of children from an early age. Globalization and technological advancements have impacted children's behavior, including the use of coarse and impolite language. This research aims to analyze the implementation of the language of love model in shaping students' character through Islamic religious education at MIS Amal Bhakti Langkat. This qualitative research uses a case study approach. Data collection techniques were conducted using survey methods. The data analysis technique used is descriptive statistics. The findings of the study indicate that the implementation of the language of love in shaping students' character has a positive impact, particularly in the responsive reactions of the students and helping them develop positively despite challenges from unsupportive family and environmental backgrounds.

Keyword: The Language of Love, Character, Islamic Religious Education.

INTRODUCTION

In Islamic education, morals or ethics hold a very high place. Even the Prophet Muhammad (PBUH) is regarded as a role model because his mission was to perfect moral character. Consequently, educators and teachers of knowledge among humans make noble character (akhlak al-karimah) the primary goal in shaping the character of every child (Abdul Halim, et al: 2020).

Expecting a child to have good morals and character must begin with education provided with good morals as well. If we want a child to speak gently, then we should educate them with gentle language as well. As explained in Surah Ali Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

Being gentle in educating children is exemplified by Prophet Muhammad (PBUH) as a teaching to be followed; gentleness must be consistently practiced by parents towards their

children. As Quraish Shihab expressed, if parents are harsh and rough, children are likely to distance themselves from them (Mustapa, 2023).

The moral degradation affecting Indonesian society spans across all layers, with children being the most vulnerable (Prihatmojo and Badawi, 2020:2). Children often do not yet understand boundaries regarding negative behaviors that should be avoided (Arliman S, Arif, and Srmiati, 2022:5). However, the primary goal of Islamic education is to shape souls with good and perfect character, known as *Insan al-Kamil* (Wahyuningsih, 2021:2).

All parties involved in education lament the behavior of some children that exceeds the bounds of decency. This habit of mimicking others is often done unconsciously, seeking more attention from parents or those around them (Irmania et al., 2021). Consequently, they struggle to distinguish right from wrong (Maulida and Hidayanti, 2022).

This moral decay indicates that the implantation of religious values and character has not yet yielded significant results in changing the behavior of learners (Sholihah, 2020). Ironically, social media often introduces unchecked patterns of freedom (Muh Afdal Magfirah, 2021), potentially eroding spiritual, national, socio-cultural values, and the formation of personal character (Sofyana and Haryanto, 2023). It is essential to choose a specific model for delivering polite language that appeals to children. According to the *Kamus Besar Bahasa Indonesia* (KBBI, 2023), a model can be defined as an example or template used as a reference or standard. According to Carl G. Hempel, a model is a simplified representation of a complex phenomenon created to facilitate understanding.

Choosing the love languages model to shape the character of learners is a worthy approach to consider. Humans are endowed with reason, heart, and feelings as differentiators, making them the most perfect creation among His creations (Mustafa, 2020). Dr. Gary Chapman is the catalyst behind the love languages, renowned for his book "The Five Love Languages" (Hendi, Fajri Ismail, 2023). The need to feel loved is one of the primary emotional needs that underpin every human being (Hendi, Fajri Ismail, 2023). Each individual has different love languages (Gary D. Chapman, 2004). Love languages are how someone expresses affection within their soul (Dahlan, 2024). According to Dr. Aisah Dahlan, correctly applying love languages to children can build trust and a sense of worth. Love and affection are the soul-binding connection between parents and children (Syaiful Bahri Djamarah, 2020). Failure to fulfill love languages can hinder one's ability to express themselves optimally (Surijah, Putu, and Pradnya, 2020).

There are five models of love languages that can be used to express affection. Firstly, physical touch is a way that makes someone feel loved and protected (Kosasih et al., 2020). Secondly, words of affirmation are expressions aimed at providing encouragement and strength to others. Thirdly, quality time together involves precious moments that create beautiful memories with loved ones. Fourthly, acts of service as a love language entail planning time, effort, and energy with a positive spirit. Lastly, giving gifts to loved ones can make them feel appreciated (Mustapa, 2023).

Using the five love languages as models to convey affection aims to cultivate noble character and morals, focusing essentially on developing traits based on positive moral dimensions rather than negative ones (Robie Fanreza M Pd., Munawir Pasaribu, 2016). According to Abdur Rohman (2019), character refers to a series of knowledge, attitudes, behaviors, motivations, and skills reflected in one's actions and deeds, in accordance with existing norms (Sholihah, 2020).

According to the Language Center of the Ministry of National Education in the Indonesian Dictionary (1998:389), having character means possessing a good personality, behavior, traits, habits, and nature that align with upheld values (Pasaribu, 2022). Gunarto (2004:22) defines character as the molding of human personality based on spiritual

principles, habits, and national values, implemented in daily life and becoming ingrained as individual habits (Gunarto, 2004).

Character education is a form of education that includes the development of virtues (Law No. 2003). Having a foundation as a guide in interacting and associating with others is crucial in character education (Pasaribu, 2022). This type of education that can shape such characteristics is known as character education (Raihan Zaky, 2023). Character education provided to students must be well planned and designed (Riri Suryati1, Akrim, 2022).

According to Hasrian Rudi Setiawan (2019), the implementation of Islamic Religious Education is an effort to instill Islamic faith in the Islamic generation (Raihan Zaky, 2023). Islamic Religious Education aims to educate about Islam (Muhaimin, 2006). According to Zakiah Daradjat, the goal of Islamic education is to shape Muslim personalities (Agus and Islam, 2019).

Research related to enhancing students' character using the love languages method has provided solutions for parents to shape the character of young children (Nurhayati, 2023). Another study indicates that many verses from the Quran can be referenced in the use of love languages to eliminate rivalry among siblings (Mustapa, 2023). In another study, it is explained that the application of love language can be implemented in shaping students' character (Hendi, Fajri Ismail, 2023).

Based on the literature above, it is known that character formation for students is crucial, and teachers can choose various models and methods to achieve desired outcomes. The implementation of the love languages model through Islamic religious education is the variable chosen by researchers in this study. Choosing a location in a Madrasah to measure how character formation using the love languages occurs. Researchers will observe character formation in the Madrasah, the activities teachers engage in, and students' responses to the implementation of love languages to shape their character.

METHOD

This research adopts a qualitative approach through direct observation, interviews, and analysis of descriptive data. The foundational data for this research is derived from observations of conditions at Madrasah, teacher activities, and student responses to the implementation of love languages in character formation at MIS Amal Bhakti Langkat located at Jalan Sudama no 322, Desa Perdamaian, Kecamatan Binjai, Kabupaten Langkat during the academic year 2023/2024. This study employs a case study method where researchers collect detailed and in-depth information using various data collection procedures over a specific period. In this case, the focus is on how student character is shaped through the implementation of the love languages model via Islamic Religious Education, viewed through Madrasah policies, programs, teacher activities, and student responses. The survey method is utilized for data collection in this research. The initial step involves direct observation at the school to understand Madrasah programs that shape student character. Subsequently, the researcher interviews the school principal and seeks permission to survey teachers and students using a questionnaire containing 5 closed-ended questions based on the Guttman scale.

Respondents are selected comprehensively, with 12 teachers participating in the survey. The responses are statistically analyzed based on the percentage of answers provided by participants. The research data obtained from the survey responses will form the basis for qualitative analysis by examining existing literature and comparing it with relevant previous studies. The data analysis technique employed in this research is the case analysis method, consisting of four main parts: data collection, data condensation, data presentation, and conclusion. The next step involves attempting to verify the data. In this research, reliability testing is conducted by increasing observation time, accurately recording participant data,

enhancing researcher patience, performing triangulation, and conducting case analysis using practical tools such as theories and previous research.

RESULTS AND DISCUSSION

Based on the results of interviews and other supporting documents, it is known that MIS Amal Bhakti implements a character development program that integrates the language of love and Islamic values in every aspect of both national and madrasah educational programs. All programs are conducted through habitual practices carried out by students in daily learning. The activities of MIS Amal Bhakti teachers in implementing all character-building programs in the madrasah are crucial in achieving the desired outcomes. Besides setting a good example, teachers must also use various models and methods to shape students' character.

Based on the survey results regarding teachers' activities in applying the language of love in character building, the following results were obtained as shown in Table 1 below:

Table 1. Survey Results of Teacher Activities in Using the Language of Love at MIS Amal Bhakti Langkat

No	Questionnaire	Number of Respondents	Percentage (%)	Category (%)
1	Are there any students in your class who speak harshly, are disobedient, or unresponsive when spoken to?			
	a. Yes	12	100	100
	b. No	0		
	Total	12	100	100
2	Have you ever investigated the background reasons why students speak harshly, are disobedient, or unresponsive when spoken to?			
	a. Yes	10	83.3	100
	b. No	2	16.3	
	Total	12	100	100
3	Do you understand the love language of each student in the class?			
	a. Yes	8	66.7	100
	b. No	4	33.3	
	Total	12	100	100
4	Have you ever used the language of love to resolve cases in the class where students speak harshly, are disobedient, or unresponsive when spoken to?			
	a. Yes	9	75	100
	b. No	3	25	
	Total	12	100	100
5	Do you record every case that occurs in the class in a journal?			
	a. Yes	9	75	100
	b. No	3	25	
	Total	12	100	100

Based on the data obtained from teacher action research on the application of the love language model in changing student character, a statistical-descriptive analysis can be carried out as follows:

First, the criterion to be analyzed is students who speak harshly, do not listen, or do not respond when asked to speak. The data shows that 100% of teachers reported that there are students in their classes who speak harshly, do not listen, or do not respond when asked to

speak. This is supported by other research indicating that kindness is a trait that should be possessed by elementary school students, yet this moral behavior is still underrated annually (R Kurniawan et al., 2019: 1). There are certainly factors other than family that are primary, and the school play environment is a place where students grow. Comparative studies show that the development of children's behavior at school also plays an important role influenced by the attitudes and behaviors of teachers (Agusriani et al., 2021: 7). From the above discussion, it can be analyzed that behavioral issues among students are very common and require special attention.

Second, the indicator to be analyzed is whether teachers investigate the background causes of students speaking harshly, being disobedient, or unresponsive when communicated with. The data shows that 83% of teachers investigate the background reasons why a student speaks harshly, is disobedient, or unresponsive when communicated with. The necessity for teachers to know the background causes of students' bad behavior is reinforced in a writing that states teachers should not only understand student learning but also the specific factors that might influence their behavior (Rohman R, 2024: 1). A significant factor in personality development is the environment in which the person grows, including family, friends, and societal culture (Khofifah, 2022: 7). From the analysis, it is clear that understanding the background causes of students' bad behavior and the personal factors influencing their behavior is crucial for effectively addressing these issues.

Third, the indicator to be analyzed is whether teachers understand the love language of each student in the class. The data shows that 67% of teachers understand the love language of each student in their class. This is supported by a study conclusion that states teachers and parents need to understand their roles in setting examples and praising students with appropriate language (T Manurung et al., 2023: 8). From the above discussion, it can be analyzed that understanding and using the love language is an important method in educating and guiding students, as stated by research that appreciation and role modeling through the love language can enhance the relationship between teachers and students.

Fourth, the indicator to be analyzed is whether teachers use the love language to resolve cases in the class where students speak harshly, are disobedient, or unresponsive when communicated with. The data shows that 75% of teachers use the love language to resolve such cases. This is also reinforced by A. Nurhayati (2023) in her research conclusion stating that the role of the love language in enhancing children's character is very important because when parents understand their child's love language, they can fill the child's love tank according to their needs. Teachers also need to be adept at building relationships with students (Harita et al., 2022: 8). From the discussion, it can be analyzed that this method is considered effective in educating children's character and helping them better receive advice and direction.

Fifth, the indicator to be analyzed is whether teachers record every case that occurs in the class in a journal. The data shows that 75% of teachers record every problematic case in their class in a journal. This is supported by a study that states teachers provide guidance by including student values in descriptions that should be noted when making documents, and teachers and school partners can provide resources to students through structured program activities, daily learning, and personal guidance (Qonita et al., 2022: 7). The analysis from the discussion indicates that complete documentation facilitates problem-solving follow-up and can be used as a reference when facing similar cases in the future. This supports more directed and systematic guidance.

Based on the research findings, it shows that teachers play a crucial role in shaping student behavior and character through a deep understanding of students' backgrounds, the use of the love language, and proper documentation. Improving problematic student behavior

requires a holistic and collaborative approach between teachers, parents, and the school environment.

Furthermore, the role modeling of teachers is the most important strength in shaping character through the language of love. Research by Prasetyo et al. (2019) supports that role modeling is the most commonly used strategy in character education. The next research findings show the students' responses to the use of the love language as seen in Table 2 below:

Table 2. Student Responses to the Use of Love Language at MIS Amal Bhakti Langkat

No	Questionnaire	Number of Respondents	Percentage (%)	Category (%)
1	Do students like gentle language in interaction?			
	c. Yes	23	100	100
	d. No	0		
	Total	23	100	100
2	Are there classmates who are used to speaking harshly?			
	c. Yes	23	100	100
	d. No	0	0	
	Total	23	100	100
3	Are your parents at home used to speaking gently?			
	c. Yes	3	13	100
	d. No	20	87	
	Total	23	100	100
4	Are there friends in your play environment who always speak harshly?			
	c. Yes	20	87	100
	d. No	3	13	
	Total	23	100	100
5	How do you feel when receiving harsh words from friends or others around you?			
	c. Sad	22	95.7	100
	d. Not sad	1	4.3	
	Total	23	100	100

These results illustrate that students generally appreciate gentle language in their interactions and are affected negatively by harsh language, whether from peers or at home. The consistency in responses emphasizes the influence of environment, both at school and home, in shaping how students perceive and respond to different forms of communication. This underscores the importance of promoting and practicing the language of love consistently to foster positive character development among students.

Based on the data obtained from the survey regarding students' responses to the use of the love language method, a descriptive statistical analysis can be conducted as follows:

Firstly, the criterion to be examined is that students prefer gentle language. The data shows that 100% of students stated that they prefer gentle language in communication, whether with friends, teachers, or parents. They express that receiving harsh language makes them unwilling to communicate and may even cause distance, as supported by Narsudin (2023), who warns that if we are not careful, people will naturally avoid us, even within families. From this discussion, it can be concluded that harsh language not only makes students reluctant to communicate but can also drive them apart from others.

Secondly, the indicator to be analyzed is classmates who are accustomed to speaking harshly. The data reveals that 100% of students stated that there are classmates who consistently speak harshly when communicating. This significantly impacts children's

character, as highlighted in research stating that a child's character reflects their family, environment, and peers (M Pradana, A Dewi, & F Furnamasari, 2021: 3). Analysis clearly shows that such harsh behavior can have negative effects on children's character.

Thirdly, the indicator to be analyzed is whether parents at home are accustomed to speaking gently. The data shows that 87% of students reported that their parents at home speak gently, supported by M. Dahlan's research, which emphasizes that such caution is fundamental to a Muslim's behavior, both in speech and actions (M Dahlan, 2022: 9). From the discussion above, gentle speech is considered a fundamental key to an individual's commendable behavior in both speech and action.

Fourthly, the indicator to be analyzed is play environment friends who frequently use harsh language. The data shows that 87% of students stated that friends in their play environment often use harsh language. This is backed by research indicating that playing in a negative environment can negatively influence a child's personality, and vice versa (M Pradana et al., 2021: 1). A simple analysis from the discussion reveals that a negative play environment can adversely affect a child's character.

Fifthly, the indicator to be analyzed is the feelings experienced by students when receiving harsh words from friends or others around them. The data shows that 96% feel sad when receiving harsh words. This aligns with research by R. Hana and Suwarti, stating that exposure to harsh words leads to emotional impacts such as sadness, anger, and resentment, whether directly or through social media (R Hana and Suwarti, 2019: 7). Analysis from the discussion above shows that harsh words can cause significant emotional impacts, such as heartache, anger, and resentment.

Overall, the research findings indicate that the use of gentle language is highly valued by students and positively impacts their interactions. Conversely, the use of harsh language, whether in school or play environments, has significant negative effects on children's emotions and behaviors. Therefore, to foster positive behavior in children, it is crucial for teachers, parents, and peers to use polite and friendly language in every interaction.

CONCLUSION

Based on the findings and discussions in this study, it can be concluded that the implementation of the language of love in shaping students' character has a positive impact, particularly in responding to students and helping them develop positively despite challenges from less supportive backgrounds. The application of the language of love has been integrated into every habituation program from the beginning, with a focus on cultivating noble morals. Teachers are actively engaged in applying the language of love to students experiencing behavioral issues, identifying their causes, and employing approaches to understand the appropriate language of love for each troubled student.

REFERENCE

- Abdul Halim, Turmuzi, Tengku Muhammad Hendra, Kamidan, Hasrian Rudi Setiawan. 2020. "Materi Pendidikan Akhlak Dalam Pemikiran Burhanul Islam Az-Zarnuji Abdul." *Jurnal pendidikan islam* 1(1).
- Agus, Zulkifli, dan Konsep Pendidikan Islam. 2019. "Konsep Pendidikan Islam Bagi Remaja." *Jurnal Tarbiyah slamiyah Raudhah* 4:11–24.
- Agusriani, Ade, Ulfiani Rahman, Reski Ai Pratiwi, dan Bunga. 2021. "ANALISIS PERKEMBANGAN MORAL ANAK TK B." *NANAEKE Indonesian Journal of Early Childhood Education* 4(2):9. doi: <https://doi.org/10.24252/nananeke.v4i2.25746>.
- Arliman S, Laurensius, Ernita Arif, dan Srmianti. 2022. "Pendidikan Karakter Untuk Mengatasi Degradasi Moral Komunikasi Keluarga." 3(2). doi: <https://doi.org/10.33559/eoj.v4i2.1056>.

- Assyakurrohim, Dimas, Dewa Ikham, Rusdy A. Sirodj, dan M. Win Afgani. 2023. "Metode Studi Kasus dalam Penelitian Kualitatif Jurnal Pendidikan Sains dan Komputer." *Jurnal Pendidikan Sains dan Komputer* 3(1):1–9.
- Dahlan, Aisah. 2024. "Bahasa Kasih [Bahasa Cinta Pasangan] 5 Live Languages." *Pecinta dr. Aisah Dahlan*.
- Fadli, Muhammad Rijal. 2021. "Memahami Desain Metode Penelitian Kualitatif." *Humanika, Kajian Ilmiah Mata Kuliah Umum* 1271:33–54. doi: 10.21831/hum.v21i1.
- Gary D. Chapman. 2004. *Five Love Language*. Northfield Publishing.
- Gunarto. 2004. *Implementasi Pendidikan Budi Pekerti*. Jakarta: Raja Grafindo Persada.
- Harfiani, Rizka, dan H. R. Setiawan. 2021. "Efektivitas Sistem Pembelajaran Daring pada Bidang Studi Pendidikan Agama Islam di SMP Muhammadiyah 47 Sunggal." *Jurnal Pendidikan Islam (Special Issue) DOI: 10*. doi: 10.30868/ei.v10i001.1665.
- Harita, Akuardin, Bestari Laia, dan Sri Florina L. Zagoto. 2022. "Peranan Guru Bimbingan Konseling dalam Pembentukan Karakter Disiplin Siswa SMP Negeri 3 Onolalu Tahun Pelajaran 2021/2022." *Jurnal Bimbingan dan Konseling* 2.
- Hendi, Fajri Ismail, Muhammad Win Afgani. 2023. "Implementasi Penggunaan Lima Bahasa Cinta di Sekolah Dasar." *Jurnal pendidikan dan Keguruan* 1(4):196–203.
- Irmania, Ester, Anita Trisiana, Calista Salsabila, Program Studi, Pendidikan Pancasila, Universitas Slamet, dan Riyadi Surakarta. 2021. "Upaya mengatasi pengaruh negatif budaya asing terhadap generasi muda di Indonesia." *Dinamika Sosial Budaya* 23(1):148–60.
- KBBI. 2023. "Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia." Diambil (<https://kbbi.kemdikbud.go.id/>).
- Khofifah, Siti. 2022. "Pengaruh Lingkungan Sekolah Terhadap Pembentukan Karakter Anak." *TA'LIM: Jurnal Multidisiplin Ilmu* 1:16.
- Kosasih, Michelle, Andrian Dektisa Hagijanto, Mendy Hosana, Program Studi, Desain Komunikasi, Fakultas Seni, Universitas Kristen Petra, Jalan Siwalankerto No, dan Kec Wonocolo. 2020. "Perancangan Media Interaktif Lima Bahasa Kasih Sebagai Sarana Edukasi Pendukung Family Training Happy Family Center Surabaya." *Journal DKV Adiwarna* 1:1–9.
- M Dahlan, Hanif. 2022. "Komunikasi Lemah Lembut Dalam Studi Hadits." *Jurnal Ilmiah Prodi Komunikasi Penyiaran*. doi: 10.47498/TANZIR.V11I1.351.
- M Pradana, Jannah, Dinie A Dewi, dan Yayang F Furnamasari. 2021. "Karakter Anak Terbentuk Berdasarkan Didikan Orang Tua dan Lingkungan Sekitar." *Jurnal Pendidikan Tambusasi* 5:7. doi: <https://doi.org/10.31004/jptam.v5i3.2250>.
- Maulida, Amelia, dan Maria Hidayanti. 2022. "Dalam Berbahasa Melalui Konseling Kognitif Behavior Therapy (CBT)." 8(1):20–25.
- Muh Afdal Magfirah. 2021. "Tinjauan Psikologi Hukum Mengenai Pengaruh Media Sosial Terhadap Perilaku Kekerasan Yang Dilakukan Oleh Remaja." UNIVERSITAS HASANUDDIN MAKASSAR.
- Mustafa, Mujetaba. 2020. "Konsep Mahabbah Dalam Al-Qur'an (Kajian Tafsir Maudhu'i)." *Journai Ilmiah Ilmu Dasar keislaman* 4.
- Mustapa, Sardi. 2023. "Penanggulangan Persaingan Saudara Kandung Melalui Pendekatan Bahasa Kasih Perspektif Al-Qur'an." Universitas PTIQ Jakarta.
- Nurhayati, A. 2023. "Upaya Meningkatkan Karakter Anak Usia Dini Dengan Metode Bahasa Kasih." *Journal of Social Science* 3:1084–98.
- Pasaribu, Munawir. 2022. "Pendidikan Karakter Menurut Al Quran Surat As-Syams ayat 8-18." *Artikel Haki* (20).
- Prihatmojo, Agung, dan Badawi. 2020. "Pendidikan Karakter di Sekolah Dasar Mencegah

- Degradasi Moral di Era 4.0.” *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 4(1):11. doi: <https://doi.org/10.20961/jdc.v4i1.41129>.
- Qonita, Maryam, Kristina B Artati, Ani Musyarofah, Farah Wahyuni, dan Awaluddin Tjalla. 2022. “Pentingnya Layanan Bimbingan Konseling Di Sekolah Dasar Terhadap Perkembangan Peserta Didik.” *Guidance: Jurnal Bimbingan dan Konseling* 19(02). doi: <https://doi.org/10.34005/guidance.v19i02.2211>.
- R Hana, Desiana, dan Suwarti. 2019. “Dampak Psikologis Peserta Didik yang Menjadi Korban Cyber Bullying.” *Prosiding Berkala Psikologi*. doi: <http://dx.doi.org/10.30659/psisula.v1i0.7685>.
- R Kurniawan, Agung, Aditya Y Pratama, dan Faizal Chan. 2019. “Analisis Degradasi Moral Sopan Santun Siswa di Sekolah Dasar.” *Jurnal Pendidikan IPS* 9(2).
- Raihan Zaky, Hasrian Rudi Setiawan. 2023. “Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Karakter Kepemimpinan.” *Journal of Islamic Education Vol* 4(2).
- Riri Suryati1, Akrim, Indra Prasetya. 2022. “Implementasi Nilai Pendidikan Karakter Berbasis Multikultural dalam Meningkatkan Karakter Siswa di SMP Negeri 3 Medan.” *Jurnal Pendidikan dan Konseling* 4(1):3122–27.
- Robie Fanreza M Pd., Munawir Pasaribu, Ma. 2016. “Pendidikan Islam Dalam Pembentukan Karakter Anak Didik.” *The Progressive and Fun Education Seminar The Progressive and Fun Education Seminar PENDIDIKAN* 55–60.
- Rohman R, Syaiful. 2024. “peran-guru-dalam-memberikan-dukungan-pada-peserta-didik-dalam-melakukan-perbaikan-perilaku.” *Kompasiana.com*. Diambil (<https://www.kompasiana.com/hsrohman/65f22f8314709378b40783e2/>).
- Rositawati, Ita, dan Abdul Ghani. 2024. “POLA INTERAKSI GURU DAN PESERTA DIDIK (Q.S Abasa ayat 1- 10).” *Karimiyah* 3(2). doi: <https://doi.org/10.59623/karimiyah.v3i2.41>.
- Setiawan, Hasrian Rudi. 2020. “Manajemen Peserta Didik Dalam Peningkatan Kualitas Lulusan Di SMP Islam Al-Ulum Terpadu Medan.” Universitas Islam Negeri Sumatera Utara.
- Sholihah, Abdah Munfaridatus. 2020. “Pendidikan Islam sebagai Fondasi Pendidikan Karakter.” 12(1):49–58.
- Sofyana, Nur Laylu, dan Budi Haryanto. 2023. “Menyoal Degradasi Moral Sebagai Dampak Dari Era Digital.” *Jurnal Manajemen dan Pendidikan Islam* 3(4). doi: <https://doi.org/10.26594/jmpi.v3i4>.
- Surijah, Edwin Adrianta, Ni Putu, dan Kris Pradnya. 2020. “Tiga Faktor Bahasa Cinta Berdasarkan Sumber Bukti Empirik Pada Individu Yang Telah Menikah Di Bali, Indonesia.” *Jurnal Psikologi Ilmiah* 12(3):260–84.
- Syaiful Bahri Djamarah. 2020. *Pola Asuh OrangTua dan Komunkasi dalam Keluarga*. Jakarta: Rineka Cipta.
- T Manurung, Rosida, T. Jacqueline, dan Hotmaida. 2023. “Implikasi Peran Guru dan Orang Tua terhadap Pembentukan Karakter.” *AKSARA: Jurnal Ilmu Pendidikan Nonformal* 9(2). doi: <http://dx.doi.org/10.37905/aksara.9.2.869-876.2023>.
- Undang-Undang. 2003. “Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.” Jakarta: Depdiknas.
- Wahyuningsih, Sri. 2021. “Konsep Pendidikan Akhlak Dalam Al Qur’an.” *Journal Mubtadiin* 7(02):11.