

## The Effect of Strengthening The Character Education of The "TADZKIROH" Perspective on The Religious Character of Students

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Received: 2022-02-10

Revised: 2022-03-22

Accepted: 2022-04-25

### KEYWORDS

Character education  
Tadzkiroh perspective  
Religious character

### ABSTRACT

Globalization which is overgrowing in various fields, has many impacts. The most often impact in the spotlight is related to character issues. As one of the agents of change and character control, educational institutions respond by implementing character education programs. The purpose of this study was to analyze the effect of strengthening character education from the "tadzkiroh" perspective on the religious character of students. This research approach uses quantitative associative evaluative research methods. From the research population at Muhammadiyah 1 Wates Vocational School, samples were taken from class XI, which amounted to 107 students, and then a sample of 84 students was taken. The sampling technique used is simple random sampling and proportional random sampling. Data collection techniques used are questionnaires and documentation. The data analysis technique was carried out descriptively in frequency analysis and cross tables and inferentially including correlation analysis and linear regression. The results showed that the level of character education in Tadzkiroh's perspective was effective with 69%, while the level of students' religious character was in the high category with 79,8%. The relationship between tadzkiroh perspective character education and students' religious character is quite significant with a correlation coefficient value of 0,507 or is in the medium category. The contribution of Tadzkiroh's perspective character education in predicting students' religious character is 25,7%, while the remaining 74,3% is contributed by other variables not examined in this study.

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## Introduction

The dynamics of education in Indonesia have undergone various changes and developments to adapt to the times. As can be seen in the history of education applied in Indonesia, it has been alternately using various curriculum models. Initially, educational institutions' learning processes, especially formal ones, prioritized theoretical education or only focused on the cognitive domain (Nuryana et al., 2020). The material content contained in

the educational process includes three domains, namely cognitive, psychomotor, and practical. This is because the applied educational curriculum is not designed in an integrated but separate way. Even the understanding of general education and religious education is still partial and discriminatory. As seen in the era before the reform, the benchmark for student graduation was only seen in cognitive scores. Over time, there has been a decline in the nation's morality caused by various factors such as the lack of character education or moral education in the family, school, and community. In addition, the impact of technological developments and the role of the mass media, which is not accompanied by a massive moral education content, also contributes to the decline of the nation's morality (Mulkeis, 2018). Compared to several neighboring countries such as Malaysia, Singapore, and Brunei Darussalam, the quality of education in Indonesia in terms of individual behavior can be said to be poor and quite alarming. This can be proven by the many cases of juvenile delinquency found. This indication shows that the education that has been implemented so far has not been successful and is far from expectations (Liliana et al., n.d.). Therefore, reflecting on this problem, awareness of the application of character education has begun to grow and develop as a solution that is expected to fortify students in the face of various negative influences in the era of globalization, which is increasingly open without boundaries.

As stated in the National Education System Law No. 20 of 2003, the primary purpose of education is to educate the nation's life and develop and shape the personality of students with character and noble character (Maawiyah, 2015). To achieve these educational goals, it is necessary to foster and strengthen effective character education so that the transfer of character and moral values is not only limited to theory and, most importantly, can encourage students to apply them directly in everyday life. The implementation of character education requires the role and cooperation of various parties, especially educators, students, parents, and the community (A. R. Yuliana & Wurinta, 2020). Educators hold a central position in the learning process to instill character values. The role of educators is not only to convey material about theoretical character values but also to be an example of the actual application of character values in everyday life both in the school environment and in the general public (Hasnawati, 2020). The transfer of values from character education should ideally be carried out in an integrative and collaborative manner by prioritizing an active approach that involves all education components, including the environment around educational institutions and the environment where students live (Purwaningsih & Syamsudin, 2022). This is quite important because so far, the environment has had a considerable influence in shaping students' character.

Implementing character education certainly has specific goals and objectives as it is known

that Indonesia is a country based on the principle of Pancasila, which places religion as number one of the five precepts contained in Pancasila (Ma'arif et al., 2020). Therefore, character education cannot be separated from religious education. These two things are a unified whole that runs synergistically and dynamically. The goals and objectives of character education through religious education lead to forming a positive and noble religious character. The religious character can be understood as a value and character contained in a person, which is reflected in behavior in everyday life based on religious values and norms adopted by each person (Besar, 2014). To measure whether character education has been running according to the goals and targets that have been previously set. Then this can be seen at the level of the religious character of students. Religious character is strongly influenced by the beliefs or beliefs that guide his life. Furthermore, indicators of the level of religious character can be assessed and evaluated through religious values related to religion-based character education undertaken by students (Eka, 2021).

To achieve the goals and objectives of character education closely related to the level of a religious character, a set of methods and models of the right learning system are needed (Nuryana, 2017). Currently, various models of character education have been developed that are adapted to the circumstances and needs of students and their respective educational institutions. One of them is a model of character education through the tadzkiroh method (A. T. R. D. Yuliana et al., 2021). TADZKIROH is an abbreviation of *Teladan* (example), *Arahkan* (direct), *Dorongan* (encourage), *Zakiah* (zakiya), *Kontinuitas* (continuity), *Ingatkan* (remind), *Repetisi* (repetition), *Organisasikan* (organize), and *Hati* (heart). The problems and urgency described previously show that research on character education still needs to be carried out considering the rapidly changing times that require educational institutions to respond adaptively and in solutions. This study aims to analyze the effect of strengthening character education from the perspective of the tadzkiroh model on the religious character of students. The object of this research is at SMK Muhammadiyah 1 Wates, a model for the Prosperous School in SMK Se-Kulon Progo that is oriented towards strengthening character education to create people who have competence and skills of quality and character.

### **Literature Review**

Character education is a system of inculcating character values to school members, including components of knowledge, awareness, or willingness, and actions to implement these values towards God Almighty, oneself, others, the environment, and nationality (Hidayati et al., 2022; A. T. R. D. Yuliana et al., 2021). So that they become perfect humans or Kamil people (Pratiwi, 2017), character education is also something that teachers do and can affect students'

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character (Morelent & Syofiani, 2015). Majid & Andayani (2012) have formulated a character education model, namely the tadzkiroh model. Etymologically tadzkiroh comes from Arabic dzakkara, which means remember and tadzkiroh means warning. In this case, what is meant by tadzkiroh is a learning model derived from Islamic education theory (Majid & Andayani, 2012). Tadzkiroh means Example, Direct, Encouraging, Zakiyah, Continuity, Reminding, Repetition and Reflection, Organizing, and Heart (Ridwan, 2017).

Students need today's religious character in dealing with changing times and moral degradation. In this case, students are expected to be able to have and behave with good and bad measures based on religious provisions and provisions (Ahsanulhaq, 2019). Religious character is an attitude or behavior close to spiritual matters, obediently carrying out the teachings of the religion he adheres to. Through reflection on life experiences, a person can realize, understand and accept his limitations to build gratitude to God, the giver of life, respect for others and the natural environment (Hariandi & Irawan, 2016). Religious character can be interpreted as respectful attitudes and behavior in carrying out religious teachings that are the basis for realizing a peaceful life. Thus, the process of religious character education or moral education must be seen as a conscious and planned effort, not an effort that occurs by chance. So, the religious character is an effort to explore religious values so that they are embedded in every human being so that it gives birth to someone who has character and character according to religious teachings (Bali & Fadilah, 2019).

Several studies have been conducted related to strengthening character education. In the following, the researcher will describe previous research studies to map the position of this research so that it is worthy of research. *First*, Tri Yunita Raharjo et al. entitled "The Influence of Full Day School on Students' Religious Character Formation." The research method used is a quantitative type with a correlational model. The population in this study amounted to 103 grade 5 students of SD Nasima Semarang, and the samples used were grade 5 (C) and (D) students. The results showed that the implementation of full-day school at SD Nasima had gone well with a percentage of 76%, and for the religious character of students, it was in the excellent category with a percentage of 72%. In addition, the study results also show that there is a significant effect of full-day school on the formation of students' religious character with a percentage of 51.8%. The full-day school has the potential as a program and system that can improve the religious character of students by emphasizing the habituation of religious values (Raharjo et al., 2018). The variables in this study consisted of the independent variable, namely full-day school, and the dependent variable, namely the religious character of students. There are similarities with the research carried out by researchers, namely related to the dependent variable. What distinguishes it is the focus of independent variables related to strengthening

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character education from the "tadzkiroh" perspective and the population and sample to be studied.

*Second*, research conducted by Emi Ramdani and Marzuki on "The Influence of the Application of Learning Models on Students' Religious Attitudes in Pancasila and Citizenship Education Subjects." The research method used is a quantitative approach with multiple linear regression analysis. The sample in this study was 120 junior high school students in Bantan District. The results showed that the application of the discovery and project-based learning model was very high. As for the application of problem-based learning models, the results are high. The results of the overall hypothesis test show a positive influence on the application of the learning model on students' religious attitudes. The effect of the application of the learning model on the religious character of students who showed the most significant results was the discovery learning model with a sig value of  $0.000 < 0.05$  and a t-count value of  $5.38 > 1.98$ . The second order is the project-based learning model with a sig value of  $0.001 < 0.05$  and a t-count value of  $3.32 > 1.98$ . The third or final order is a problem-based learning model with a sig value of  $0.01 < 0.05$  and a t-count value of  $2.63 > 1.98$  (Ramdani & Marzuki, 2019). This study aimed to analyze the effect of the application of the learning model on students' religious attitudes in the subjects of Pancasila and Citizenship Education. There is a fundamental difference with the research carried out by researchers, namely, different aspects of the focus of the study. However, the study did provide researchers with information regarding students' religious beliefs.

*Third*, the research conducted by Suseno et al., entitled "The Effect of Dhuha Prayer on the Religious Character of Students at SMKN 5 Malang". The purpose of this study was to describe the implementation of the dhuha prayer, the condition of the religious character, and to analyze the effect of the dhuha prayer on the religious character of students. The research method used is quantitative with a sample size of 53 students of class X SMKN 5 Malang who perform dhuha prayers. The results showed that the implementation of the dhuha prayer was quite good, and the students felt pleased with the percentage of 74.82%. The students' religious character condition is very good with a percentage of 91.23%. In this study, the dhuha prayer had a positive and significant effect on the religious character of students by 31.5%, which means that the relationship level of the dhuha prayer was low, while other variables influenced the remaining 68.5% not examined (Suseno et al., 2020). Thus, researchers are interested in examining other variables that affect the religious character of students besides the dhuha prayer variable.

*Fourth*, research conducted by Yanti Eka Saputri on "Learning Management of Islamic Religious Education Through the Tadzkirah Model in Improving Religiosity." This study aims

to describe the learning management of Islamic Religious Education (PAI) through the tadzkirah model in increasing student religiosity, knowing the supporting and inhibiting factors, and the results of implementing the tadzkirah model in increasing student religiosity. Tadzkirah stands for *Teladan* (show an example), *Arahkan* (direct), *Dorongan* (encourage), *Zakiah* (zakiya or pure), *Kontinuitas* (continuity), *Ingatkan* (remind), *Repetisi* (repetition), *Organisasikan* (organize), and *Hati* (heart). The research method uses a qualitative approach. The results showed that Muhammadiyah Lemah Dadi Superior MI implements PAI learning management through the tadzkirah model in increasing student religiosity integrated with everyday life. The application is by showing an example, giving direction, encouragement, doing something sincerely, continuously, reminding, repeating good deeds, organizing, and doing it wholeheartedly. Supporting factors in the application of PAI learning through the tadzkirah model in increasing student religiosity are many competent teachers, adequate facilities, support in helping students increase memorization and foster self-awareness, and programs that apply according to student needs. As for the inhibiting factors, namely the students' different abilities, not repeating, lack of concentration, and less fluent in reading. Teachers can minimize these obstacles so that the study results show that the tadzkirah model's application can improve students' religious attitudes and behavior (Saputri, 2019). The focus of the study in this research is about the application of PAI learning management through the tadzkirah model in increasing student religiosity. At the same time, the research conducted by researchers focused on analyzing the effect of strengthening the character education of the tadzkirah perspective on the religious character of students. There is a fundamental difference with research conducted by researchers, namely different aspects of the focus of the study and research methods because researchers will use quantitative research methods. However, this research provides information to researchers related to students' religious and tadzkirah models.

## Method

The type of research used is quantitative research with data analysis methods in the form of associative evaluation. The choice of this type of quantitative research is based on the reasons for wanting to test a theory derived through a hypothesis. Until in the end this research will reject or accept the hypothesis. The method used in this research is evaluation research which aims to evaluate to provide input or support decision making. Meanwhile, the type of research based on the level of explanation (level of explanation of the position of the variables) used in this study is associative research which aims to determine the relationship between two variables (Machali, 2017).

The population in this study were 11th grade students of SMK Muhammadiyah 1 Wates, totaling 107 students. The reason for choosing 11th grade is because the researcher considers 11th grade to be feasible and has received character development for 1 year. Meanwhile, grade 10 is still a new student and grade 12 is preparing for the final exam. Determination of the sample using Simple Random Sampling means that each member of the population has the same opportunity to be selected as the research sample (Machali, 2017).

In this study, the researchers used Isaac and Michael's formula in determining the sample, namely (Arikunto, 2010).

$$S = \frac{\chi^2 NP(1-P)}{d^2(N-1) + \chi^2 P(1-P)} \quad (1)$$

S is sample size; N is population size; P is proportion in population;  $\chi^2$  is chi-square table price for a certain ; and d is accuracy (error). From the above formula, sampling is done from the population of class XI students, it is known that N = 107 and  $\alpha = 5\%$  or 0.05, then

$$S = \frac{3,841 \cdot 107 \cdot 0,5(1-0,5)}{0,05^2(107-1) + 3,841 \cdot 0,5(1-0,5)}, S = \frac{102,75}{0,265+0,96}, S = \frac{102,75}{1,225}, S = 83.87. \quad (2)$$

The result is 83.87 was rounded up to 84. Because class XI consisted of four different classes, further sample determination was carried out using proportional sampling technique with the aim that the research was more representative or could represent the population. This advanced sampling technique was carried out using the formula

$$ni = \frac{Ni \cdot n}{N} \quad (3)$$

With ni is number of samples of students in each class; Ni, total population of students in each class; n, total number of samples; and N is total population. From the results of this advanced sampling calculation, samples for each class were obtained as follows. Office Automation and Governance class is 25 students, Computer and Network Engineering class = 24 students, Accounting and Institutional Finance class is 15 students, and Online Business and Marketing class is 20 students. The data collection method in this study used a questionnaire, and documentation. After the data was collected, the researcher entered the data into the SPSS (Statistical Product and Service Solution) to be assessed, tabulated, grouped the data based on the variables, and presented the data for each of the variables studied. Then, the instrument was tested with validity and reliability tests. Based on the validity test of the research instrument, all questionnaire items were declared valid because  $p\text{-value} < \alpha$  value (0.05)



(Machali, 2017). Furthermore, based on the reliability test of the research instrument, it was stated that all questionnaire items were reliable because the value of *Cronbach's Alpha* ( $\alpha$ )  $\geq$  0.7. After that, calculations are carried out to test whether the proposed hypothesis is accepted or rejected. If the hypothesis is accepted, then the simple linear regression test is continued as a data analysis technique.

## Results and Discussion

### Description of Research Results

Based on the research results from the entire sample of students, the category level of each variable, namely Tadzkiroh perspective character education, is in the effective category with a percentage level of 69%, while religious characters are in the high category with a percentage level of 79.8%. This can be seen in table 1.

**Table 1.** Frequency Level Category Research Variables

No.	Variable	Category	
1.	Tadzkiroh Perspective Character Education (X)	Effective = 58 siswa (69%)	Ineffective = 26 siswa (31%)
2.	Religious Character (Y)	High = 67 siswa (79.8%)	Low = 17 siswa (20.2%)

The level of the X variable category, namely Tadzkiroh perspective character education in all XI classes, showed effective results with the lowest percentage of 64% and the highest percentage of 75% of the total four classes. This can be seen in table 2.

**Table 2.** Frequency Level Category Character Education Tadzkiroh Perspective (X)

Class * Category Variable X Crosstabulation	Variable Category X		
	Ineffective	Effective	Total
XI Office Automation and Governance	8 33.3%	16 66.7%	24 100.0%
XI Computer and Network Engineering	9 36.0%	16 64.0%	25 100.0%
XI Institutional Accounting and Finance	4 26.7%	11 73.3%	15 100.0%
XI Online business and Marketing	5 25.0%	15 75.0%	20 100.0%
Total	26 31.0%	58 69.0%	84 100.0%

The level of the Y variable category, namely religious characters in all XI classes, showed high results with the lowest percentage of 76% and the highest percentage of 86.7% from a total of four classes. This can be seen in table 3.



**Table 3.** Frequency Level Category Religious Character (Y)

Class * Category Variable Y Crosstabulation	Variable Category Y		Total	
	Low	High		
Class	XI Office Automation and Governance	5 20.8%	19 79.2%	24 100.0%
	XI Computer and Network Engineering	6 24.0%	19 76.0%	25 100.0%
	XI Institutional Accounting and Finance	2 13.3%	13 86.7%	15 100.0%
	XI Online business and Marketing	4 20.0%	16 80.0%	20 100.0%
	Total	17 20.2%	67 79.8%	84 100.0%

### Linear Regression and Correlation Test

To find out the relationship and influence of Tadzkiroh's perspective character education on religious characters, it was carried out through Pearson correlation analysis and linear regression because the research data results were in the form of an interval scale.

**Table 4.** Pearson Correlation Analysis Results

Correlations		Tadzkiroh Perspective Character Education	Religious Character
Tadzkiroh Perspective Character Education	Pearson Correlation	1	.507**
	Sig. (1-tailed)		.000
	N	84	84
Religious Character	Pearson Correlation	.507**	1
	Sig. (1-tailed)	.000	
	N	84	84

\*\* . Correlation is significant at the 0.01 level (1-tailed).

From table 4. it is known that the Pearson correlation coefficient is 0.507 so that the relationship between the Tadzkiroh perspective character education variable and religious character is in the medium category and a positive value indicates a unidirectional relationship between these two variables, meaning that if the value of the X variable increases, the value of the Y variable will also increase. Will increase and vice versa. The significance value obtained is 0.000 less than 0.05, meaning that H0 is rejected and Ha is accepted. Thus, the relationship between the two variables is significant.

**Table 5.** The Result of the Coefficient of Determination

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.507 <sup>a</sup>	.257	.248	6.51343

a. Predictors: (Constant), Tadzkiroh Perspective Character Education  
b. Dependent Variable: Religious Character

Table 5. describes the results of the correlation test and the variability test. The R value of 0.507 indicates the value of the correlation coefficient as described in the previous correlation analysis. The value of R square or the coefficient of determination is 0.257 which shows the variability of character education from Tadzkiroh's perspective in predicting the variability of religious characters is 25.7%, while the remaining 74.3% of the variability of religious characters is explained by other variables not examined in this study.

**Table 6.** Anova<sup>a</sup>

	<i>Model</i>	<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
1	Regression	1205.405	1	1205.405	28.413	.000 <sup>b</sup>
	Residual	3478.833	82	42.425		
	Total	4684.238	83			

a. Dependent Variable: Religious Character

b. Predictors: (Constant), Tadzkiroh Perspective Character Education

Table 6. ANOVA is used to determine the relationship between the two linear variables or not so that it can be decided whether the study results can be continued for the analysis of the regression coefficient equation. From table 6. ANOVA obtained a significance value of 0.000 less than 0.05 so that the analysis can be continued to the regression coefficient equation analysis stage.

**Tabel 7.** Coefficients <sup>a</sup>

	<i>Model</i>	<i>Unstandardized Coefficients</i>		<i>Standardized Coefficients</i>	<i>t</i>	<i>Sig.</i>
		<i>B</i>	<i>Std. Error</i>	<i>Beta</i>		
1	(Constant)	41.498	4.974		8.344	.000
	Pendidikan Karakter Perspektif Tadzkiroh	.437	.082	.507	5.330	.000

a. Dependent Variable: Religious Character

Table 7. Coefficients are used to determine the effect of variable X on variable Y by making a regression equation model. The regression equation model is  $Y = 41.498 + 0.437X$ . Prior to the analysis of the regression equation model, the significance of the model was tested to determine whether the effect of variable X on variable Y was significant or not. The significance value of this model is 0.000 less than 0.05, so the regression equation model can be used to analyze the magnitude of the influence of the X variable on the Y variable. From the regression equation model described earlier, it can be explained that if the character education variable in Tadzkiroh's perspective (X) is zero or running ineffective, then the value of the religious character variable (Y) is 41.498. At the same time, the value of religious character will increase by 41.935 if the value of Tadzkiroh's perspective character education runs effectively.

## Discussion

The results showed a significant effect of Tadzkiroh's perspective character education on the religious character of students at SMK Muhammadiyah 1 Wates. In line with previous studies, any positive school program related to character education will certainly impact increasing the quality of students' religious character as long as the program can be run effectively involving all school resources. This research further strengthens several previous studies related to the influence of school programs on the religious character of students, such as the study of the influence of full-day school programs conducted by Tri Yunita Raharjo et al. (Raharjo et al., 2018) and research on the influence of learning models conducted by Emi Ramdani and Marzuki (Ramdani & Marzuki, 2019), as well as research on the effect of the Dhuha prayer by Suseno et al. (Suseno et al., 2020).

This study also confirms the truth of the research conducted by Yanti Eka Saputri (Saputri, 2019) regarding PAI learning management through the tadzkiroh model in increasing student religiosity, although there are fundamental differences, especially in terms of research methods. Data exploration is needed as widely and deeply as possible to obtain comprehensive information. The research carried out can be used as evaluation material, especially for educational institutions that are research objects and all educational institutions in general. Character education as a means to improve the religious character of students cannot be carried out in a hurry or carelessly because character education is more suitable to be understood as a process that has been planned and cultivated consciously (Indrawan, 2016). Character education will not run effectively without the active role of all school members. In addition, the implementation of character education must adapt according to religious, spiritual values, which are the primary source of inculcating character values in everyday life and even for life (Ngatiman & Ibrahim, 2018).

The purpose of character education is closely related to improving religious character. Religious character is needed because of the rapidly changing times, followed by many cases of moral degradation. Therefore, through character education, students should be able to behave Islamically and know the size of the good and bad of an act determined by religious provisions. Islamic education with a variety of methods and learning models always tries to direct students to carry out self-reflection through life experiences by the limits of the rules that have been set in Islam (Hafid, 2018). Character education using the tadzkiroh model is one alternative that can improve the religious character of students with fairly good measurable results. This can be proven from the results of this study which shows a high percentage of students' religious character of almost 80%. The tadzkiroh model in character education adopts Islamic values that prioritize real action, not just theory. Tadzkiroh is an abbreviation

of T = *Teladan* (show an example), A = *Arahkan* (direct), D = *Dorongan* (encouragement), Z = *Zakiya* or pure, K = *Kontinuitas* (continuity), I = *Ingatkan* (remind), R = *Repetisi* (repetition), O = *Organisasikan* (organize), and H = *Hati* (heart). The concept of tadzkiroh is in line with activities that can affect the religious character of students to become more qualified. Based on the results of this study, it proves that the coefficient of character education of the tadzkiroh model is positive, which is +0.437, so that if the character education of the tadzkiroh model is carried out properly and effectively, the religious character of students will also increase.

## Conclusion

The relationship and influence of Tadzkiroh's perspective character education on the religious character of students show positive and significant results. The correlation analysis results obtained a value of 0.507 which means the relationship is moderate. In addition, the direction of the relationship is unidirectional in terms of increasing or decreasing the value of the results of Tadzkiroh's perspective character education and the value of students' religious character. The contribution of Tadzkiroh's perspective character education to the religious character of students is 25.7%, while the remaining 74.3% is contributed by other variables not examined in this study. With these results, the implementation of strengthening character education in Tadzkiroh's perspective on the religious character of students at SMK Muhammadiyah 1 Wates is going quite well. Even the average percentage of students' religious character values is close to 80%. The success of implementing character education strengthening in Tadzkiroh's perspective cannot be separated from the participation of all school members so that the quality of students' religious character can be consistently improved. Therefore, the Muhammadiyah 1 Wates Vocational School is expected to maintain the quality of education, especially about the religious character of students, by developing various school programs that have implications for improving the quality of students' religious character. Thus, after completing their studies, especially at SMK Muhammadiyah 1 Wates and other educational institutions, students have competencies and qualifications balanced between the cognitive, psychomotor, and affective domains.

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