

The Development Of Character Building Model For The Prisoners

Muhammad Akbar¹, Arismunandar², Abdullah Sinring³

¹Department of Educational Science, Universitas Negeri Makassar & Institute Agama Islam Al-Mawaddah Warrahmah Kolaka, Indonesia Orcid No. 0000-0003-1248-4623

²Department of Educational Science, Universitas Negeri Makassar, South Sulawesi, Indonesia
Orcid No. 0000-0003-1844-768X

³Department of Educational Science, Universitas Negeri Makassar, South Sulawesi, Indonesia
Orcid No. 0000-0003-3663-8746

Abstract

This study aims to find a valid, practical and effective model of character building based on Islamic Religious Education that can be used as a guide for character building in detention centers. The subjects of this study were inmates at the Class II B Kolaka State Detention Center. The research and development procedure used is the Borg and Gall model which is simplified into five stages, namely needs analysis, design, development, revision and testing. Data collection techniques used are observation, interviews, questionnaires and documentation. The results of the study indicate that it is necessary to develop a character-building model based on Islamic education for prisoners in the Class II B Kolaka State Detention Center. This has been proven empirically and theoretically. The description of the prototype model of character building based on Islamic education in class II B Kolaka state detention refers to the model made by Joyce and Weil which contains a framework consisting of components: syntax, social system, reaction principle and support system named by researchers with the AKBAR model which contains steps to teach, clean, do, control and evaluate. The operational model of character education and its tools meet the criteria of validity, practicality and effectiveness, it can be seen from 1) The results of expert validation of the character-building model and its tools meet the established validity criteria. 2) The results of the assessment of the response of users and prisoners to the character-building model

meet the criteria of the established indicators.

Keywords: Model, Character, Prisoners

INTRODUCTION

Character education is the responsibility of all parties. Therefore, the implementation of character education is not enough to only be carried out in schools, colleges or formal schools. However, character education should also be promoted in all sectors, including community-based or non-formal education. So far, community-based or non-formal character education has rarely received attention. Even though its existence is no less important than formal education in schools. One of them is character education for inmates or prisoners in correctional institutions or detention centers (Susanti, 2017)

Penitentiary is a place to carry out the development of prisoners and correctional students. (Susanti, 2017) Punishment is not intended to cause suffering and demean human dignity, but punishment is intended to provide guidance so that people become good and useful people.

Personality development in correctional institutions basically boils down to character building (Koesoema, 2010). Explains that character is basically the same as personality. Personality is considered as a characteristic or characteristic, style or characteristic of a person originating from the formations received from the environment. In order to realize the goal of this development, it is here the task of the detention center to try to organize activities that can make the prisoners aware of their actions and they do not repeat their actions so that when they get out of prison, they can be accepted by the community.

To implement a good coaching system according to (Wulandari, 2015) good community participation is needed by cooperating in fostering. Likewise with (Khwela, 2014) said that a combination of family, community and social conditions can influence the cycle of crime. Therefore, it is necessary to design a good condition.

Educational activities in correctional institutions generally do not have a curriculum form, so the educational materials are determined based on the teacher's policies. One of the challenges in fostering in correctional institutions is the lack of educational background and the willingness of prisoners (Nugraha, 2017). The ideal education is one that pays attention to the dimensions of reality, the physical, intellectual and spiritual potential of balanced learners (Syam, 2016). For that we need an educational device that meets these elements. Starting from the teacher, the school environment and the mental readiness of students, to the programs that will be run. Therefore, improvements are needed in several respects, especially finding patterns that suit the needs of prisoners.

If we look at the implementation of personality development (character) inmates in various detention centers or prisons, they have a similar pattern, namely using a spiritual approach. Such as the model of character building based on religious therapy in the Makassar Detention Center (A. H. Muhammadong & Dewi, 2017). ESQ training-based coaching model in Padang and Sleman prisons. Assemblies-based personality development model (Susanti, 2017).

All the innovations of the character-building model are very good. It's just that culturally it can't necessarily be applied in every other detention house because each prison has different conditions and resources. However, if we look at the common mindset that develops, religious education is expected to be the main basis for character improvement for prisoners. Ideally, through a religious approach, it is hoped that inmates, both prisoners and convicts, can change their criminal behavior (Tim Dosen PAI, 2016).

To overcome this, formulating character building with religious education is believed to have been able to change and transform prisoners. The attitude of religiosity related to understanding and practicing the values of religious teachings will affect the formation of character, both at school, at home and in the community. This disorientation of religious values often leads to violence and crime.

Several previous studies have shown evidence that there is a relationship between the level of religiosity with good behavior. The higher the level of religiosity, the lower the bad behavior. The results of research conducted by Larson et al in (Anwar & Choeroni, 2019) By reviewing about 40 previous studies, it was found that 75% stated that religiosity was negatively correlated with juvenile delinquency behavior. That is, a high level of religiosity will tend to carry out relatively low delinquency acts. Similar to previous research, (Marfuah dkk., 2015) revealed the results of his research that the implementation of Islamic education programs in several prisons has given a positive impression on religion, as well as the behavior of those who participate.

Seeing the importance of character education for prisoners and the role and function of Islamic education in life, we are interested in conducting a study of the Islamic Religious Education-based character-building model for prisoners.

LITERATURE REVIEW

Character education concept

Character education is nothing new. Since the beginning of independence, the New Order era and the reform of these ideas have been carried out, although with different names and formats. However, until now it has not shown optimal results. This can be seen from social phenomena that often occur. For this reason, maximum efforts are needed to find the best formula in an effort to improve the educational process.

Characters as described by Ryan and Bohlin in (Majid & Andayani, 2013) contains three main elements, namely knowing the good, loving the good, and doing the good. In character education, goodness is often summarized in a series of good qualities. So character education is an effort to guide human behavior towards value standards that are considered good.

If explored more deeply, the character comes from the Latin *karakter*, *kharassein*, *kharax*, in English *character* and Indonesian *character*, in Greek *character* from *charassein* which means to make sharp, to make deep (Majid & Andayani, 2013). According to (Hamid & Saebani, 2013) Character is interpreted as focusing on procedures for applying the value of goodness in the form of actions and behavior.

Character education basically has the same essence and meaning as moral education and moral education (La Adu, 2015). The goal is the same to shape a person to be better. The criteria for a good human being in general are certain social values, which are heavily influenced by the culture of the community and nation. In the Indonesian context, value education is the education of noble values originating from the culture of the Indonesian nation itself.

Education experts basically agree on the importance of efforts to improve character education in formal education. However, there are differences of opinion between them regarding the approach taken in the process of implementing character education. There are some experts who tend to use moral education approaches developed in western countries, such as the cognitive moral approach, the value analysis approach, the value clarification approach. However, some others are more inclined to use the traditional approach, namely through the inculcation of certain social values from within the students. In this paper the author is more inclined to a spiritual-emotional approach.

Psychologically and socio-culturally the formation of character in the individual is a function of all human potential (cognitive, affective and psychomotor) in the context of socio-cultural interactions (family, school and community) and lasts throughout life. Characters in the context of the totality of the psychological-social-cultural process can be grouped into (1) heart (spiritual and emotional development), (2) mental development (intellectual development), (3) sports and kinesthetic (physical and kinesthetic development) and (4) taste and intention (affective and creativity). These four things are a unity in character perfection, cannot be separated from one another.

On this basis, character education is not just teaching what is right and what is wrong. But more than that, character education instills habits (habituations) about what is good so that students become aware (cognitive) of what is right and wrong, after that they are able to feel (affective) good values and are used to doing it (psychomotor). In other words, good character education must involve good knowledge (moral knowing), feeling well (moral feeling) and doing good (moral action). Character education emphasizes habits or habits that are continuously practiced and carried out.

Character education development strategy

Education in a broad sense must take place in every type, form and environment (Suhartono, 2009). This means that education is not limited to schools, but in the individual environment, family environment and wider community environment that lasts all the time or commonly known as long life education. Thus, it can be said that character education must also start from the individual, family, school and community. All take on their respective roles and functions.

Character education from home is done by exemplary and parental education for their children. Character education in society can be done by creating a conducive, friendly and respectful environment and so on. Meanwhile, character education in schools can be done by integrating it into learning, through school management and through student coaching activities (Fathurrohman dkk., 2013). Character education in the form of self-development activities is

carried out in the form of acculturation and habituation, extracurricular and counseling guidance (Departemen Pendidikan Nasional, 2011). Cultivation and habituation in question are conditioning, routine activities, spontaneous activities, exemplary and programmed activities.

Character education can also be done with various learning models. According (Mulyasa, 2012) character education models in learning include habituation and example, discipline development, rewards and punishments, Contextual Teaching Learning, role playing (role playing) and participatory learning (participative instruction). In addition, character building can also be integrated in every subject taught, by loading character values. Meanwhile, according to (Winton, 2008) the method of character education can be done by teaching methods which include direct instruction, modeling, practice and serving others. In addition, the method of character building can also be done using the cooperative method.

Character education based on islamic religious education

Character can be formed if an action is often repeated in a certain time scale until it becomes a habit. These habits will become an inherent character. (Mulyasa, 2012) revealed that in general character education emphasizes example, creating an environment and habituation through various scientific tasks and conducive activities (Hafid, 2018)). Thus, what is seen, heard, felt and done by students will form character. Apart from making examples and habituation as the main educational method, the creation of a conducive climate and culture as well as a conducive environment is also very important and helps shape the character of students.

If it is connected with Lickona's theory about emphasizing the three components of good character, namely moral knowing or knowledge of morals, moral feelings or feelings about morals, and moral actions or moral actions have strong relevance (Dalmeri, 2014).

Moral knowing

Based on the above theory, moral knowing or knowledge about morals expressed by Lickona character education experts in the Qur'an is known as tafakkur (thinking) and tadabbur (understanding) which involve cognitive aspects assisted by the human senses (Dalmeri, 2014). This is in accordance with the concept of Islamic education known as the concept of Ta'lim and Tilawah, which is a method of science and technology education that emphasizes the development of cognitive aspects or intellectual intelligence (intellectual quotient / IQ).

Moral feeling

Moral feeling is an aspect that must be instilled in children which is a source of energy from humans to act in accordance with moral principles. There are six things that are emotional aspects that must be able to be felt by someone to become a human character, namely conscience (conscience), self-esteem (self-esteem), empathy (feeling the suffering of others), loving the good (loving the truth), self-control (able to control oneself), humility (humility) (Muslich, 2009). The dimension that carries out this moral feeling is one's emotions. In Islam it is explained that

emotions are controlled by al-qalb which has two powers, namely understanding and feeling. Unlike the mind which is only able to understand, here al-qalb is able to feel. The concept of moral feeling,

Moral action

An attitude of how to make moral knowledge and moral feelings can be realized into real action. The dimension in this moral action in Islamic education is the contact between the knowledge obtained with the aql and qalb and is carried out by jisim which is called thought, remembrance, charity. Moral action, in accordance with the concept of learning in Islamic education, namely the Tadlrib method. (Mustaqim, 2017) Tadlrib (exercise) is carried out by humans by developing physical, psychomotor and physical health skills. The explanation above provides an analysis that a person can actualize knowledge about his religion then understand and appreciate the contents of it and implemented it in the form of good deeds. That is an indication of the existence of moral action in a person resulting in bringing benefits to other human beings.

METHOD

Research methods

The research that has been carried out uses the Research and Development method which is used to produce instructional and non-instructional products and new enhanced models. This study uses the steps of development research by (Gall & Borg, 2003), which were adapted and modified in a simpler way, namely the researcher simplifies into five main steps. namely: (1) the preliminary study phase (need assessment), (2) the design phase (prototype), (3) the development phase (expert validation and revision) and (4) the product revision phase (5) the product trial phase.

Data collection

In general, the data collection techniques in this study used qualitative data collection techniques and quantitative data collection techniques. The data collection techniques include observation, questionnaires, interviews and documentation. This data collection technique is based on the research achievement to be addressed.

Data analysis techniques used in product development research (prototype) development of character building models based on Islamic Religious Education, carried out by

Data analysis

Analysis for the level of validity

The data analysis techniques for validating learning devices include Semester Learning Plans, model books, teaching materials, lecturer response questionnaires, and learning outcome text instruments. The data obtained were analyzed by the average score for each aspect and then the

overall average score is calculated using the following formula (Jafarigohar dkk., 2016).

$$\text{Average total score } (\bar{X}) = \frac{\sum \bar{A}_i}{n}$$

Information:

(\bar{X}) = total mean

\bar{A}_i = average of the ith aspect

n = many aspects

Table 1. Category of assessment level of validity (Ratumanan & Laurens, 2011; Tirtamayasari dkk., 2019).

Score Interval	Assessment Category
3.6 p 4	Very Valid
2.6 p 3.5	Valid
1.6 p 2.5	Invalid

Data analysis for the level of practicality

The data from the lecturer and student response questionnaires were separately analyzed by determining the average score of the responses then matched with a predetermined score interval table using the following formula.

Average response (RR) =

$$\frac{\text{Total average of all aspects}}{\text{Number of aspects}}$$

Table 2. Intervals for the practicality of the lecturers' responses (Ratumanan & Laurens, 2011).

No.	Score	Criteria
1.	3.6 M 4.0	Very practical
2.	2.6 ≤ M ≤ 3.5	Pretty practical
3.	1.6 M 2.5	Less practical
4.	1.0 ≤ M < 1.5	It's not practical

Analyze data for effectiveness

Technical analysis of the improvement of students' metacognitive abilities was carried out quantitatively. Analysis of students' metacognitive abilities measures the effectiveness of learning devices. The calculations were carried out in Microsoft Excel and SPSS 20.

RESEARCH RESULT

This model of character building based on Islamic education will be developed referring to the model made by Joyce and Weil which contains a framework consisting of components: syntax, social system, reaction principle and support system. These components are then combined with an input-process-output system approach based on relevant supporting theories. In general, the framework can be schematized as follows

The validity of the product developed

Model Book Validation Results

The results of the expert assessment of the developed model book are as follows:

Table 3.

Summary of Expert Validation Results on Model Books

No	Rated aspect	Average (\bar{x})	Category
1	Model Supporting Theory	3.38	Valid
2	Character Development Model Structure	3.35	Valid
3	Expected Learning Outcomes	3.5	Very Valid
4	Language	3.83	Very Valid
5	Model Book Display	3.75	Very Valid
Total Average		3.56	Very Valid

The results of the analysis shown in table 3 above can be explained as follows The average value of the total validity of the character education model is 3.56. If the value is confirmed on the model's validity criteria, it is included in the very valid category. So overall the character education model book is considered to have met the validity criteria to be ready for use $\bar{x} = 3,56$

Text Book Validation Results

The expert validators have made validators but there are still certain aspects that become suggestions for improvement. Even so, the validators still provide an assessment with a weight of 3, namely the product can be used with minor revisions. The input for suggestions and improvements to expert validators is described as follows.

Table 4. Summary of Expert Validation Results related to Teaching Materials

No	Rated aspect	Average (\bar{x})	Information
1	Content Eligibility	3.38	Valid
2	Language Component	3.5	Very Valid
3	Components of Serving	3.5	Very Valid
4	Graphic Components	3.33	Valid

Average	3.45	Valid
---------	------	-------

The results of the analysis shown in table 4 above can be explained as follows The average value of the total validity of Islamic religious education-based character education teaching materials is 3.45. If the value is confirmed on the model validity criteria, it is included in the valid category. So overall, the character education textbooks based on Islamic education are considered to have met the criteria for validity to be ready for use.

Character assessment validation results

The results of expert validation related to the character assessment compiled by the author can be seen from the following table:

Table 5. Summary of Character Assessment Tool Validation

No	Rated aspect	Validator		Average (\bar{x})	Category
		1	2		
1	Content Match	3.40	3.60	3.5	Valid
2	Language Aspect	3.66	4.00	3.83	Very Valid
	Total Average	3.53	3.80	3.66	Very Valid

The results of the analysis shown in table 5 show that the average validity of the character assessment tool as a whole is 3.66. If it is confirmed on the validity criteria, it is included in the very valid category

The practice of the product developed

The user response to the model can be described in the table below table

Table 6. User Response (Detention Center)

No	Rated aspect	Average value (\bar{x})	Information
1	Instructions Clarity	3.42	Practical
2	Goal Achievement	3.33	Practical
3	Convict Response	3.83	Very Practical
4	Level of Difficulty in Implementing	3.44	Practical
5	Sufficient Time	3.50	Very Practical
	Average	3.46	Practical

The results of the analysis shown in table 6 above can be explained as follows The average

value of user responses to the overall practicality of the model is $(\bar{x}) = 3.46$. If it is confirmed on the practicality criteria, it is included in the practical category. So, in terms of the process of implementing the character education model based on Islamic education, the supervisor's response was declared to meet the practicality criteria.

Effectiveness test results

Normality test was conducted on pretest and posttest data. Data is called normally distributed if it meets the criteria for normality, namely if $\text{Sig.} > (0.05)$ and not normally distributed if $\text{Sig.} < \alpha (0.05)$. Based on the results of SPSS 20 data processing, the following data were obtained.

Table 7. Normality Test of Pretest and Posttest Data Observation of the Character of Prisoners
Tests of Normality

	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistics	df	Sig.	Statistics	df	Sig.
Pretest Score	.153	15	.200*	.901	15	.099
Posttest score	.166	15	.200*	.939	15	.365

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Based on Table 7, it shows that the results of the pretest normality test obtained a value of $\text{Sig.} = 0.099 > 0.05$ while the results of the posttest normality test obtained a $\text{Sig. value.} = 0.365 > 0.05$. This shows that the pretest and posttest data meet the normality test criteria so that it can be concluded that the data from the observation of the character values of prisoners at the Class II B Kolaka State Detention Center are normally distributed.

Table 8. Paired Samples Statistics Test Results

Paired Sample Statistics

		mean	N	Std. Deviation	Std. Error Mean
Pairs 1	Pretest Score	1.4840	15	.27139	.07007
	Posttest score	1.9813	15	.30910	.07981

Based on Table 8 above, a summary of the descriptive statistical results of the two samples studied, namely the pretest and posttest scores is shown. For the pretest value, the average value of the observation character of prisoners or the mean is 1.4840. Meanwhile, for the posttest value, the average value of the prisoners' character observation was 1.9813. The number of prisoners used as the research sample was 15 people. For the value of Std. Deviation (standard deviation) at the pretest is 0.271139 and the posttest is 0.30910. Last is the value of Std. Mean error for pretest is

0.07007 and for posttest is 0.07981.

Because the average value of metacognitive ability in the pretest is $1.4840 < \text{posttest } 1.9813$, it means that descriptively there is a difference in the average results of character observations between the pretest and posttest results.

DISCUSSION

The development of the learning model requires a validation test to determine the extent of the validity of the product that has been developed. This test is carried out by involving several experts to correct and provide input on the products that have been developed. The results of the validation test in this study indicate that all products that have been developed are proven to be very valid based on the calculation of the average score of the two validators. Aspects of assessment in validation tests usually vary, such as adequacy, coherence, suitability, and usefulness (Rogayan Jr. & Dollete, 2019). Product development is considered practical if it meets the following aspects: (a) user assessment states that the model can be applied with minor revisions and (b) the model can be implemented because it is in accordance with the applicable curriculum, time allocation, and school conditions (Jaedun dkk., 2017).

The meaning contained in the results of the practicality test is that as a user of the product it is easy because the activity steps developed in the teaching manual are very practical and operational. In addition, the tools and materials used are also easy to obtain, so the character building based on Islamic education that was developed is relevant to the needs of current prisoners.

CONCLUSION

Based on the trials before and after the implementation of the Islamic education-based character-building model for prisoners at the Class IIB Kolaka State Detention Center, it can be seen that empirically this model is proven valid, practical and effective to be used to change the character of prisoners based on predetermined indicators. This shows that there is a change in the attitude of prisoners even though they are at a low level and also indicates that this model has proven effective. As for what makes this model effective, it is caused by the design of the coaching steps that have been prepared, as well as the maximum efforts of all those who are directly involved in the coaching.

Then the question is, how step by step in this model can change the attitude of prisoners:

1. This model comprehensively integrates three aspects that must be touched in order to change the behavior of prisoners, according to Lickona (1991) in (Dalmeri, 2014) the three aspects are moral knowing, moral feeling and moral action.
2. One of the important stages in this model that supports changes in the character of prisoners is self-cleaning through muhasabah activities. The muhasabah in question is to provide stimulation to prisoners to realize their mistakes and feel good by providing reflection and encouragement and motivation to do good. Self-cleaning activities (tazkiah) with various means can give birth to self-awareness of the future in the heart of a believer. (Nulhakim,

2019) This is what encourages him to always do positive things because before acting, he thinks about the future impact, both about the world and the hereafter. This is also in line with research conducted by (Muzammil & Rijal, 2020) which revealed that muhasabah activities in the mabit program were able to change students' attitudes for the better. Likewise with (Khoerunnisa & Ridla, 2020) revealed that one effective strategy to improve the spirituality of prisoners is through muhasabah activities. Meanwhile, spiritual improvement grows personality. This muhasabah therapy has been proven to increase adolescent awareness so as not to do bad things. muhasabah is an activity carried out in the context of introspection, introspection or self-examination, namely by calculating the actions carried out within a certain time span. Likewise with (Khoerunnisa & Ridla, 2020) revealed that one effective strategy to improve the spirituality of prisoners is through muhasabah activities. Meanwhile, spiritual improvement grows personality. This muhasabah therapy has been proven to increase adolescent awareness so as not to do bad things.

3. Spiritual habituation has a strong relevance to attitude improvement. (Dr. Muhammadong dkk., 2018) revealed that the spiritual therapy carried out by the Makassar Detention Center has been proven to be able to change the attitude of prisoners. Kusuma (2018) added in his research that the habit of praying in congregation can improve religious character and discipline if it is done continuously. The same thing was also expressed by (Lathifah & Rusli, 2019) that spiritual habituation can increase students' awareness in developing a commendable, religious, honest, independent, responsible, disciplined, tolerant, peace-loving and caring attitude towards others. Habits such as congregational prayers, yasinan, dhikr designed in this model are also one of the strengths that support the development of the prisoners' character.

REFERENCES

- Anwar, K., & Choeroni, C. (2019). Model Pengembangan Pendidikan Karakter Berbasis Penguatan Budaya Sekolah Religius Di Sma Islam Sultan Agung 3 Semarang. *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam*, 2(2), 90–101.
- Dalmeri, D. (2014). Pendidikan Untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam *Educating For Character*). *Al-Ulum*, 14(1), 269–288.
- Departemen Pendidikan Nasional. (2011). *Kamus Besar Bahasa Indonesia*. Gramedia Pustaka Utama.
- Fathurrohman, P., Suryana, A., & Fatriani, F. (2013). *Pengembangan Pendidikan Karakter*. Refika Aditama.
- Gall, M. D., & Borg, W. R. (2003). *Educational Research An Introduction (7th Edition)*. Pearson Education Inc.
- Hafid, U. D. (2018). Konsep Pendidikan Karakter Perspektif Islam. *Ta'dib: Jurnal Pendidikan Islam*, 7(1), 93–98. <https://doi.org/10.29313/Tjpi.V7i1.3428>

- Hamid, H., & Saebani, B. A. (2013). Pendidikan Karakter Perspektif Islam. Bandung: Pustaka Setia.
- Jaedun, A., Hariyanto, V. L., & Raharjo, N. E. (2017). Pengembangan Model Pembelajaran Produktif Bermuatan Kewirausahaan. *Jurnal Kependidikan*, 1(1), 125–138.
- Jafarigohar, M., Hemmati, F., Rouhi, A., & Divsar, H. (2016). Instructors' Attitudes towards The Reflection of Critical Thinking in Course Syllabi: Evidence from An Expanding Circle. *Theory & Practice in Language Studies*, 6(1). <https://doi.org/10.17507/tpls.0601.08>
- Khoerunnisa, Y., & Ridla, M. R. (2020). Strategi Peningkatan Spiritualitas Narapidana Di Lembaga Pemasyarakatan: Studi Pada Lapas Perempuan Kelas II B Yogyakarta. *Jurnal MD*, 6(1), 67–87.
- Khwela, M. N. (2014). A Need to Re-integrate Prisoners to the Community: A Case of Polokwane Medium B Prison, South Africa. *ATHENS JOURNAL OF SOCIAL SCIENCES*, 1(2), 145–156. <https://doi.org/10.30958/ajss.1-2-5>
- Koesoema, D. (2010). Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global (2nd Ed.). Grasindo.
- Kusuma, D. (2018). PEMBENTUKAN KARAKTER RELIGIUS MELALUI PEMBIASAAN SHALAT BERJAMAAH. *Jurnal Kewarganegaraan*, 2(2), 34–40. <https://doi.org/10.31316/jk.v2i2.1294>
- La Adu. (2015). Pendidikan Karakter dalam Parspektif Islam. *BIOSEL (Biology Science and Education): Jurnal Penelitian Science dan Pendidikan*, 3(1). <http://dx.doi.org/10.33477/bs.v3i1.511>
- Lathifah, Z. K., & Rusli, R. K. (2019). PEMBIASAAN SPIRITUAL UNTUK MENINGKATKAN PENDIDIKAN KARAKTER PESERTA DIDIK. *TADBIR MUWAHHID*, 3(1), 14. <https://doi.org/10.30997/jtm.v3i1.1649>
- Majid, A., & Andayani, D. (2013). Pendidikan Karakter Perspektif Islam. PT. Remaja Rosadakarya.
- Marfuah, S., Afkari, R., Hassan, R., & Susanto, A. (2015, Agustus 22). An Islamic education guidance in prison: Improvsing women prisoner's faith. Proceedings of the 1st International Conference on Character Education. International Conference on Character Education, Batam. <https://docplayer.net/58676470-Proceedings-of-the-1st-international-conference-on-character-education-batam-august-2015.html>
- Muhammadong, A. H., & Dewi, E. M. P. (2017). Development of a Religious Based Coaching Model to Address Problems Faced by Prisoners at First Class Detention Center Makassar. *Advances in Social Science, Education and Humanities Research*, 133, 3. <https://doi.org/10.2991/acpch-17.2018.16>
- Muhammadong, Dr., Hadis, A., & Dewi, E. M. P. (2018). Developing a Religious Based Coaching Model to Address Problems Faced by Prisoners at First Class Detention Center Makassar. Proceedings of the 3rd ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2017). 3rd ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2017), Malang, Indonesia. <https://doi.org/10.2991/acpch-17.2018.16>

- Mulyasa. (2012). *Manajemen Pendidikan Karakter*. Jakarta : Bumi Aksara.
- Muslich, M. (2009). *Pembelajaran Berbasis Kompetensi dan Kontekstual; Panduan Bagi Guru, Kepala Sekolah, dan Pengawas Sekolah*. Jakarta : Bumi Aksara.
- Mustaqim, M. M. (2017). Pendidikan Karakter Dalam Pandangan Islam. *Al-Mabsut : Jurnal Studi Islam Dan Sosial*, 11(2), 107–126.
- Muzammil, M., & Rijal, F. (2020). Membentuk Karakter Religius Peserta Didik Melalui Program Mabit (Malam Bina Iman Dan Taqwa) di MAN Model Banda Aceh. *Kalam: Jurnal Agama dan Sosial Humaniora*, 8(2), 90–100.
- Nugraha, M. (2017). Yustisi : Jurnal Hukum dan Hukum Islam, 4(2). <http://ejournal.uika-bogor.ac.id/index.php/YUSTISI/article/view/1075>
- Nulhakim, (2019). Konsep Bimbingan Tazkiyatun Nafs Dalam Membentuk Sikap Jujur Mahasiswa Bki Melalui Pembiasaan (Conditioning). *Al-Tazkiah : Jurnal Bimbingan Dan Konseling Islam*, 8(2), 129-153. <https://doi.org/10.20414 /altazkiah.v8i2.11635>.
- Ratumanan, T. G., & Laurens, T. (2011). *Penilaian Hasil Belajar pada Tingkat Satuan Pendidikan*. Unesa University Press.
- Rogayan Jr., D. V., & Dollete, L. F. (2019). Development and Validation of Physical Science Workbook for Senior High School. *Science Education International*, 30(4), 84–290. <https://doi.org/10.33828/sei.v30.i4.5>
- Suhartono, S. (2009). *Filsafat Pendidikan*. Ar-Ruzz Media.
- Susanti, R. (2017). Penguatan Model Pembinaan Keagamaan Islam Bagi Narapidana Dan Tahanan Di Rumah Tahanan Negara (Rutan) Banyumas. 17(2), 11. <https://doi.org/10.30595/kosmikhukum.v17i2.2328>
- Syam, J. (2016). Pendidikan Berbasis Islam yang Memandirikan dan Mendewasakan. *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial*, 2(2). <http://www.unmermadiun.ac.id/ejurnal/index.php/yustisia/article/view/334>
- Tim Dosen PAI. (2016). *Bunga Rampai Penelitian dalam Pendidikan Agama Islam*. Penerbit Deepublish. <http://repository.um-palembang.ac.id/id/eprint/6565/1/JsReDwAAQBAJ.pdf>
- Tirtamayasari, T., Jufri, A. W., & Harjono, A. (2019). NValiditas Perangkat Pembelajaran IPA Berbasis Masalah Bermuatan Karakter. *Jurnal Pendidikan Fisika & Teknologi*, 5(2), 221–226. <https://doi.org/10.29302/jpft.v5i2.1419>
- Winton, S. (2008). Character Education: Implications for Critical Democracy. *International Critical Childhood Policy Studies Journal*, 1(1), Article 1. <https://journals.sfu.ca/iccps/index.php/childhoods/article/view/4>
- Wulandari, S. (2015.). Fungsi Sistem Pemasarakatan Dalam Merehabilitasi Dan Mereintegrasi Sosial Warga Binaan Pemasarakatan,” *Serat Acitya: Jurnal Ilmiah UNTAG Semarang*, vol. 2, pp. 32-44, Juni 2012.