



## Strategy for Forming Religious Character Through The IPNU – IPPNU Organization

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### ABSTRACT

*This study aims to analyze the strategy of religious character formation in adolescents through the Nahdlatul Ulama Student Association (IPNU) and Nahdlatul Ulama Female Student Association (IPPNU) Mojokrapak Branch. The research method used is descriptive qualitative with a case study approach. Data collection was carried out through observation, interviews, and documentation. The results of the study indicate that IPNU - IPPNU plays a strategic role in forming religious character through various religious activities, such as regular religious studies, reading training, and worship habituation programs. The implementation of these religious values can be seen in the attitudes and behavior of members who are increasingly devout in worship, tolerant, and have better personalities. Supporting factors include a religious environment, support from clerics, and the spirit of cadre formation. This study concludes that the IPNU-IPPNU organization in Mojokrapak has succeeded in becoming an effective forum for forming the religious character of the younger generation.*

**Keywords:** Religious Character; Religious Organization; Character Formation

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### INTRODUCTION

The advancement of science and technology has had many positive impacts on the development of today's teenagers. However, on the other hand, it has also had negative impacts on the development of today's teenagers, especially in terms of morals such as attitudes, behavior, and ethics in doing something that often does not reflect the values of Islamic teachings or good morals in everyday life.

The nation's moral disease is increasingly widespread everywhere. The decline in students' morals and morality is marked by increasing acts of violence and crime, such as brawls between students, free association, drugs, and other immoral acts, all of which have developed into social phenomena that are disturbing to society (Qurun, 2023). In essence, the goal of national education is not to forget the foundation of the philosophical concept of education that liberates and is able to prepares future generations to survive and succeed in facing the challenges of the times. The various phenomena that occur increasingly open us that an effective and powerful medicine is needed to solve these problems, namely in the form of instilling and training personality and character from an early age which is carried out in an integrated manner in the family, school, college and community environments through the world of education. Education is not enough to only prioritize intellectual intelligence, but it needs to be accompanied by ethics, morals, and good morals (Alifia et al., 2022). Because education is something that is very important and urgent in human life, that seeks to train all human potential, such as physical potential, reason, and attitude.

The character is the values of human behavior related to Allah SWT, oneself, fellow human beings, the environment, and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs (Studi et al., 2021). Viewed from the perspective of its meaning, it turns out that character and morals do not have significant differences. Both are defined as actions that occur because they are embedded in the mind, or called habits. Character can also be interpreted as morals or character, so that the character of the nation is identical to the morals or character of the nation.

The character formation is needed through a special method so that the formation of the student character can be successful. In this case, the application of a method has proven to be the most effective and efficient in preparing, forming the moral, spiritual, and social ethos aspects of children (Dwi Saputra & Tunnaifa, 2024). Then we can understand together that character is closely related to morals, so that character itself is a concept of universal human behavioral values that encompass all human activities, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Thus, a person of character means a person who has personality, behavior, nature, disposition, or character. 5 From this concept of character emerged the concept of character education (character education).

The process of character formation is the responsibility of all parties, including educators, parents, and the community through formal institutions in the school environment and non-formal institutions in the family and community (Saputri et al., 2024). In reality, many parents entrust the formation of their children's character to educators at school, but sometimes they lack personal support at home. This is not quite right, because character formation in schools will not be perfect if there is no cooperation with parents. Family education is the first and most important educational environment, because the family environment has a very important role in shaping character and controlling children's development in living their daily lives (Dwi Saputra & Tunnaifa, 2024). The formation of character among adolescents or young people in society cannot be separated from the role of religious scholars and organizations, especially religious scholars and organizations that are able to color society, especially adolescents, into noble people, through exemplary behavior or habits that are carried out, because religious scholars and organizations are role models and references in all matters, especially in teaching and educating. Religious scholars and organizations are role models for adolescents and the community because by providing examples of good behavior, they can produce and shape a generation that also has good character (Zahra et al., 2022). Therefore, in the hands of religious scholars and organizations, adolescents will be produced who are of good quality intellectually, in terms of skills, emotional maturity, mentality, and spirituality. Religious scholars and organizations are the same as religious teachers, in addition to carrying out teaching duties, namely providing religious knowledge; they also carry out educational and development duties in the community, especially for adolescents. They help shape personality and moral development, and also foster and develop faith and piety in adolescents. The importance of the role of religious scholars and organizations in shaping the character of society and adolescents, therefore, good and professional religious scholars and organizations are needed so that they can produce and shape a generation with good character as well. Mojokrapak Village is one of the villages that does not have a religious background but reflects a religious atmosphere that is no less than that of those with a religious background.

Student organization Nahdlatul Ulama Student Association (IPNU) Nahdlatul Ulama Female Student Association (IPPNU) is one of the autonomous community bodies of the Nahdlatul Ulama organization that operates in the realm of students and youth and aims to produce NU cadres. IPNU-IPPNU, like other organizations, has an organizational culture that is in accordance with the orientation, direction, and goals of the organization it was founded for. In Mojokrapak Village, the Nahdlatul Ulama Student Association IPNU-IPPNU student organization has shown its existence. Along with the development of the era, the rapid progress of science and technology will greatly influence the culture, mindset, and behavior of today's young people, including their organizational life. As a student organization, the role of IPNU-IPPNU will greatly influence the world of education, especially Islamic religious education. The organizational culture of IPNU-IPPNU will specifically have an impact on the world of education, and of course will enter the world of students, both in terms of mindset, science, or technology, according to the cycle of life and the development of the era. This is considered to have a positive impact that will lead to the formation of religious character in adolescents, especially in Mojokrapak Village.

## **METHOD**

This study uses a qualitative descriptive approach, which aims to describe and understand in depth the strategy for forming religious character through the IPNU-IPPNU organization in the Mojokrapak Branch.

This type of research is a case study because the main focus is on one location and a particular phenomenon, namely the activities of the IPNU-IPPNU organization in forming the character of religious adolescents. Case studies were chosen because they provide a comprehensive understanding of the specific social context. With a qualitative method using this descriptive approach as explained above, that this method interprets the phenomena that occur, both behavior, actions, perceptions, motivations and others, researchers also want to know the phenomena as a whole, both from the results of observations, interviews, or any source regarding the strategy for forming religious character.

In this study, the data collection techniques used include observation, interviews, documentation, and triangulation to obtain valid and comprehensive data (Hardianto et al., 2021). Observations were conducted using participatory and non-participatory approaches, where researchers were directly involved in the activities being observed or simply became observers to observe the activities and interactions of research subjects in their natural environment (Romdona et al., 2025). Researchers directly visited Mojokrapak Village to observe and record the formation of religious character there (1). Interviews were conducted through face-to-face conversations between researchers and informants to explore in-depth information about the informants' experiences, views, and feelings regarding the strategy for forming religious character through the IPNU-IPPNU organization (AS et al., 2024). This interview technique allows researchers to obtain rich and in-depth data (2). Documentation is used to collect data from written or visual documents, such as reports, meeting minutes, photos, and videos, that are relevant to the research topic (Menengah & Negeri, 2021). Photos of IPNU-IPPNU activities in Mojokrapak were also used as authentic evidence to support the research findings (3). To ensure the validity and reliability of the findings, triangulation was used, namely by combining various methods and data sources to obtain more precise and accountable conclusions. By using these various techniques, the study can dig up more complete and accurate information regarding the formation of religious character through the IPNU-IPPNU organization in Mojokrapak Village.

This study also uses the data analysis technique. In this process, using qualitative data analysis, there are three main stages that researchers must carry out to ensure valid and credible findings. Data reduction is the first step, which involves summarizing, selecting the main points, and focusing attention on important aspects, so that the data obtained becomes clearer and more structured (Ahsanul Khaq, 2019). Researchers will look for themes and patterns that emerge and use electronic tools such as minicomputers to code certain relevant aspects, which facilitate further data collection (1). After the data is reduced, the next step is data presentation, where the data is arranged in the form of brief descriptions, charts, flowcharts, or relationships between categories, which aim to facilitate understanding and planning of subsequent analysis steps (2). The last stage is drawing conclusions, where researchers make initial conclusions based on existing findings, which are temporary. This conclusion will be strengthened or revised according to the evidence found in the next data collection stage. If the initial conclusion is supported by valid and consistent evidence, then the conclusion can be considered credible and can be used to answer research questions (3). By following these three stages, researchers can ensure systematic and in-depth data analysis, so that the findings obtained can be scientifically accounted for.

## **RESULT AND DISCUSSION**

In this research, the researcher will discuss the results of in-depth interviews with sources that the researcher calls participants. The data obtained in this study are primary data and secondary data. Primary data was obtained from interviews and field observations that were conducted, while secondary data was obtained from documentation of activities and the official website of the Mojokrapak Village Government. Participants in this study consisted of the Management of PR IPNU, IPPNU Mojokrapak Village, and the Management of PAC IPNU-IPPNU Tembelang. Observations were conducted in the Mojokrapak Village area, Tembelang District, Jombang. Interviews were conducted with five informants, consisting of four managers from PR IPNU, IPPNU Mojokrapak, and one manager from PAC IPPNU Tembelang. Based on the results of the interviews, the following information was obtained from the informants:

• What Do You Know About IPNU-IPPNU?

Researchers obtained information from four administrators of IPNU-IPPNU Mojokrapak, who explained that IPNU IPPNU, as an organization under the auspices of Nahdlatul Ulama' (NU), has an important role in preparing cadres of successors to NU, especially from among students. As an organization that is educational, cadre, social, national, and religious, IPNU-IPPNU functions as a forum for the struggle for Nahdlatul Ulama's students to gain knowledge, deepen their understanding of religion, and develop the Islamic values of Ahlusunnah Wal Jama'ah. This organization is not only a place to organize and socialize, but also a means to develop students' potential in various fields. One of the main functions of IPNU-IPPNU is as a place for cadreship, where the young generation of NU can learn to organize and strengthen their understanding of the values taught by Nahdlatul Ulama. With a mission to form students who are not only academically intelligent but also have strong character, IPNU IPPNU invites its members to strengthen the ukhuwah Nahdliyah, Islamiyah, Insaniyah, and Wathoniyah. Through this cadreship process, it is hoped that NU students can become successors of the struggle who are committed to the principles of Ahlusunnah Wal Jama'ah and can realize the ideals of the nation and the progress of the people. As an autonomous body of NU, IPNU-IPPNU also has a very important role in introducing students to NU as an organization, as well as being the first gateway for them to understand more deeply about the history, values, and struggles of NU. Thus, IPNU-IPPNU is not only a place to gather, but also a forum that produces a young generation who are ready to carry out the mandate as successors of NU in various aspects of life, both in education, social, and religious.

• In your opinion, what is the purpose of establishing the IPNU-IPPNU organization?

IPNU IPPNU has a very strategic role in forming a competent young generation, with noble character, and responsible for religion, nation, and state. This organization functions as a forum for the struggle of Nahdlatul Ulama students in education and learning, with the main goal of preparing NU successor cadres who are able to apply and develop Islam Ahlusunnah Waljama'ah in everyday life. By realizing the slogan 3B (Learning, Struggling, Devout), IPNU IPPNU not only focuses on developing knowledge, but also forms the character of students who have a noble character and strong compassion. Through training and coaching, this organization aims to educate a young generation who are knowledgeable, pious to Allah, and have a deep understanding of Islamic law based on the understanding of Ahlusunnah Waljama'ah. In this context, IPNU-IPPNU also contributes to realizing students who are not only highly educated but also committed to Pancasila and the 1945 Constitution, so that they can play an active role in maintaining the integrity and progress of the nation with a noble national spirit.

• Why did you choose to become an administrator/member of IPNU-IPPNU?

A person's motivation to join an organization such as IPNU-IPPNU is often influenced by various personal, social, and cultural factors. Some factors that encourage someone to participate in this organization include encouragement from family to be involved in the organization (1), as well as a family background that is mostly NU administrators, which provides a strong drive to follow in their footsteps (2). In addition, the domicile factor in Mojokrapak also plays a role as an influence to join this organization (3). Aiming to be useful to others, even in small things, is one of the main motivations (4), in addition to being influenced by the coaxing of IPPNU Mojokrapak members who invite them to join (5). In addition, the desire to fill their free time with more useful activities is also a strong reason for some people to cook (6). No less important, the teachings or dawuh of Mbah Fattah, who provide insight and enlightenment (7), also strengthen the decision to join. Although initially it was only for fun or an invitation from friends, the experience gained in this organization turned out to have a positive impact. Becoming a member or administrator of IPNU-IPPNU provides many opportunities to develop personality, for example, through graphic design training, seminars, and public speaking. In addition, membership in IPNU-IPPNU also opens up opportunities to participate in various scholarships to continue education to a higher level. From the perspective of the family, most of whom are involved in NU organizations, participating in IPNU-IPPNU is a good way to get to know and deepen the values in NU, so that they can contribute more to organizational and community life.

- Can IPNU-IPPNU activities help shape the religious character of its members?

The formation of the religious character of IPNU-IPPNU members is greatly influenced by various activities carried out by this organization, especially those related to religious activities. For example, routine activities such as baiyyah, maqbaroh pilgrimage, takbir keliling, sholawat prophet, and khataman Al-Qur'an are effective efforts to form the religious character of members (1). These activities, which are mixed with religious values, are expected to help form a more religious personality and bring members closer to Islamic teachings. However, the effectiveness of these activities is very dependent on the intentions and efforts of the participants themselves (2). With the right intentions and maximum effort, of course, these activities can have a positive impact on the formation of religious character. However, there are several challenges that need to be faced, such as the assumption that some members have not fully practiced religious teachings properly, such as some who are still dating or do not pray (3). This shows that even though religious activities have been carried out, firmness in managing members is very important to ensure that religious values can be applied consistently. Therefore, in addition to routine activities, it is necessary to hold additional activities such as religious studies or workshops that can further strengthen the religious character of members (4). With activities that focus on increasing religious understanding, IPNU-IPPNU is expected to be more effective in forming members who have noble morals and are in accordance with the values of Islamic teachings.

- What are the activities related to the religious character for members?

Religious activities carried out by IPNU-IPPNU, such as routine diba', pilgrimage, takbir keliling, halal bihalal, and safari Ramadhan, play an important role in forming the religious character of its members. Activities such as reading the maulid diba', tadarus, tarawih keliling, and pilgrimage at night of ulama' provide opportunities for members to deepen their understanding of Islamic teachings in a practical way (1). In addition, the commemoration of Islamic holidays and religious competitions, such as the adzan competition and the Al-Qur'an reciting competition, are a means to deepen religious understanding while improving members' skills in the religious field (2). Safari Ramadhan and routine dibaan are also very effective in involving members to be active in religious activities, which in turn can foster interest and enthusiasm to learn more about Islamic teachings (3). These activities not only improve religious understanding but also strengthen Islamic brotherhood among members. (4). With these various activities, IPNU-IPPNU plays a role in producing a young generation who are not only intellectually intelligent but also have a strong religious character, which is greatly needed in this modern era.

- What are your suggestions for improving the religious character of members?

To improve the religious character of members, respondents suggested that the IPNU-IPPNU Mojokrapak organization focus more on its work programs on activities based on religious values. Activities such as Islamic studies, lecture training, preaching, and commemoration of Islamic holidays are considered effective in forming spiritual awareness and deepening religious understanding among members. In addition, organizational mentors are expected to be more active in assisting and motivating members, especially in terms of strengthening their religious character. Intensive assistance, unification of vision, and an inclusive approach are the keys to the optimal cadre formation process. Respondents also emphasized the importance of direct involvement in religious-based social activities in the community as a form of practicing Islamic values in real terms. With this strategy, IPNU-IPPNU will not only produce cadres who are ritually religious, but also have high moral and social integrity and a spirit of devotion.

- Debate about the differences before and after joining the IPNU-IPPNU organization

Based on the interview results, there was a significant transformation experienced by the members after joining the IPNU-IPPNU organization. Before joining the organization, most respondents admitted to having limitations in socializing, feeling awkward when interacting, and even identifying themselves as closed or introverted individuals. Knowledge about Nahdlatul Ulama and organizational values was also very limited.

However, after being active in IPNU-IPPNU activities, the members showed positive developments in various aspects. They became more confident, able to speak in public, and proficient in communicating, including with the opposite sex. In addition, involvement in the organization also expanded their social networks, improved administrative skills, and strengthened their understanding of the values of Ahlussunnah wal Jama'ah and the history of Nahdlatul Ulama.

The organizational experience also had an impact on spiritual and social aspects. The members felt more active in religious activities, such as attending religious studies and social activities, which strengthened relationships with the community. In general, IPNU-IPPNU is not only a place for self-development, but also functions as a space for cadre formation that is able to transform members from closed individuals into active, religious individuals who are ready to contribute to society.

## **Result**

The formation of religious character in PR IPNU-IPPNU Ranting Mojokrapak is carried out through various educational and spiritual program strategies. One of the main programs is the Member Loyalty Period (Makesta), which is designed to instill the values of discipline, responsibility, and organizational loyalty, so as to produce quality cadres who are ready to contribute to society. In addition, public speaking training is also carried out to form students who are communicative, wise, and ready to socialize effectively in various social situations.

Religious tourism exploration programs, such as pilgrimages to the tombs of saints, NU scholars, and national heroes, aim to foster empathy, appreciation for history, and strengthen students' spirituality. Routines such as *istighosah*, *maulid Diba'*, and commemoration of Islamic holidays (PHBI) are also important means of instilling religious values, strengthening solidarity, and strengthening social relations between members and with the community. PHBI even functions more than just a ceremony, but as a medium for religious education and social empowerment. The results of these programs show that the approaches used—both those based on NU *amaliah* and emotional approaches such as *tahlil*, *yasinan*, and *pengajian*—succeed in forming a deep religious character. This character is reflected in the increase in social concern, spirit of togetherness, and spiritual quality of the members. Thus, the strategy of forming religious character through organizational activities has proven effective in forming individuals who are not only religious but also have integrity and actively contribute to community life.

## **Discussion**

Mojokrapak Village, located in Tembelang District, Jombang Regency, is an area with preserved Javanese cultural richness and a religious community life. Geographically and socially, this village has great potential, especially in the agricultural and livestock sectors. However, behind this potential, there are still serious challenges in terms of infrastructure, education, and health that need attention from various parties.

In the socio-religious context, the existence of student organizations such as IPNU-IPPNU (Nahdlatul Ulama Student Association - Nahdlatul Ulama Female Student Association) is very important. This organization was established in Mojokrapak Village in 2009, and although it was inactive for a year in 2012, its existence was active again thanks to the support of the branch management. Now, IPNU-IPPNU Mojokrapak shows significant and consistent development in carrying out cadre development and character building programs.

This organization has a main vision to become a place for student development based on the teachings of Islam, *Ahlussunnah wal Jama'ah*. The goal is to form a young generation that is not only religious and has noble morals, but also has a high national spirit. In practice, IPNU-IPPNU Mojokrapak runs various programs that directly touch the lives of its members, both in spiritual and social aspects.

The results of interviews and observations show that IPNU-IPPNU plays a strategic role as an effective place for cadre formation. Members experience positive changes such as increased self-confidence, the ability to socialize, and strengthening religious insight. This organization has also succeeded in expanding social networks among students, which ultimately supports the creation of solidarity between members.

However, it cannot be denied that this organization also faces various internal challenges. Several members mentioned weaknesses in organizational management, especially in terms of member management, which is not yet firm and structured. In addition, the influence of modern technology is also considered an obstacle because it can reduce the spirit of cadre formation among students.

In an effort to form a religious character, IPNU-IPPNU Mojokrapak organizes a number of main programs. Among them are *Makesta* (Member Loyalty Period), which aims to form loyal and quality members, public speaking training to improve communication skills, and religious tourism as a means of learning history and respect for Islamic traditions. Religious activities such as *istighosah*, *maulid Diba'*, and commemoration of Islamic holidays (PHBI) are also routinely carried out to strengthen the faith and spirituality of members.

The approach method used by this organization is quite effective because it is emotional and participatory. Members are not only passive participants, but are also invited to be directly involved in every activity, so that religious values can be deeply embedded in their daily lives. With all the potential and challenges that exist, IPNU-IPPNU Mojokrapak continues to be the driving force for character development of the young generation in the village. Support is needed from various parties, including the community, village government, and religious leaders, so that this organization can continue to grow and have a wider impact in the future.

The existence of IPNU-IPPNU in Mojokrapak Village has proven to have an important role in shaping the religious and social character of the younger generation amidst the increasingly rapid flow of modernization. Through structured programs based on Islamic values, this organization has succeeded in providing a real positive impact on its members, both in spiritual aspects, social skills, and leadership. Despite facing various challenges, such as weak internal management and the negative influence of technology, IPNU-IPPNU has been able to survive and continue to develop as an inclusive and adaptive cadre formation forum.

To answer future challenges, synergy is needed between organizations, communities, religious figures, and village governments to create an environment that supports the growth of a young generation that is religious, has character, and is competitive. In addition, an innovative approach that utilizes technology positively and strengthens the training and coaching system is a strategic step that must continue to be developed. Thus, IPNU-IPPNU is not only an ordinary student organization, but also an agent of change that is able to maintain traditional values while presenting solutions amidst changing times.

## CONCLUSIONS

The formation of the religious character of IPNU-IPPNU members of Mojokrapak Village is carried out through various religious programs such as Makesta, regular religious studies, dibaiyah, religious tourism, and commemoration of Islamic holidays, which effectively instill the values of honesty, discipline, and piety. This religious character encourages the formation of an attitude of obedience to religious teachings, tolerance, and positive social behavior. However, challenges such as the influence of modern technology and weak guidance from the management have caused member involvement to be less than optimal. IPNU-IPPNU still has a strategic role in educating the young generation of Nahdlatul Ulama to have noble morals and national insight, while strengthening social solidarity in the community. Therefore, it is recommended that the organization increase innovation in technology-based programs, strengthen leadership training and practical skills, and establish closer partnerships with religious leaders and the village government. The community is also expected to play an active role in supporting the organization's activities. For future development, it is necessary to conduct more in-depth research on the effectiveness of existing programs and explore new methods that are relevant to the dynamics of today's young generation.

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