

DOI: <https://doi.org/10.37850/cendekia.v17i02.1092>
<https://journal.faibillfath.ac.id/index.php/cendekia>.

IMPLEMENTATION OF ISLAMIC EDUCATIONAL VALUES IN THE FORMATION OF NOBLE MORALS THROUGH EXTRACURRICULAR ACTIVITY

Sulasno¹, Bambang Sumardjoko^{2*}, Djalal Fuadi³

^{1,2} Universitas Muhammadiyah Surakarta, Indonesia

email : Q100230034@student.ums.ac.id ¹

bs131@ums.ac.id ^{2*}

df276@ums.ac.id ³

* Corresponding Author

Received 26 July 2025; Received in revised form 08 August 2025; Accepted 19 October 2025

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi ekstrakurikuler Tapak Suci dan Bahasa Jepang di SMK Muhammadiyah 1 Sukoharjo dalam pembentukan karakter akhlak mulia siswa. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Narasumber dalam penelitian ini meliputi kepala sekolah, guru pembimbing ekstrakurikuler Tapak Suci dan Bahasa Jepang, serta siswa yang mengikuti kedua kegiatan tersebut. Teknik pengumpulan data dilakukan melalui observasi, wawancara semi-terstruktur, dan dokumentasi. Data dianalisis menggunakan model analisis interaktif yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa ekstrakurikuler Tapak Suci berkontribusi dalam menanamkan karakter religius, disiplin, tanggung jawab, kerja keras, kreatif, dan kepedulian melalui latihan fisik dan nilai-nilai Islam. Sementara itu, ekstrakurikuler Bahasa Jepang membentuk karakter tersebut melalui metode pembelajaran kontekstual dan berorientasi budaya. Implikasi dari penelitian ini menunjukkan pentingnya penguatan karakter melalui pendekatan nonformal yang bersifat partisipatif, kontekstual, dan menyeluruh dalam lingkungan pendidikan. Hasil penelitian ini dapat menjadi referensi bagi sekolah dalam mengembangkan kegiatan ekstrakurikuler sebagai sarana pembinaan karakter siswa yang lebih efektif dan relevan dengan tuntutan zaman.

Kata kunci: Pendidikan Islam; Akhlak Mulia; Pembentukan Karakter; Ekstrakurikuler.

Abstract

This study aims to describe the implementation of the Tapak Suci and Japanese language extracurricular activities at SMK Muhammadiyah 1 Sukoharjo in developing students' noble character. This research used a qualitative method with a case study approach. The informants included the principal, the Tapak Suci and Japanese language extracurricular teachers, and the students participating in both activities. Data collection techniques included observation, semi-structured interviews, and documentation. Data were analyzed using an interactive analysis model that encompasses data reduction, data presentation, and conclusion drawing. The results show that the Tapak Suci extracurricular activities contribute to instilling religious character, discipline, responsibility, hard work, creativity, and caring through physical exercise and Islamic values. Meanwhile, the Japanese language extracurricular activities shape these characters through contextual and culturally oriented learning methods. The implications of this research demonstrate the importance of character building through a participatory, contextual, and comprehensive non-formal approach within the educational environment. The results are to serve as a reference for

schools in creating extracurricular activities that effectively and relevantly develop student character in response to current demands.

Keywords: Islamic Education; Noble Morals; Character Building; Extracurricular.

INTRODUCTION

Character is a serious concern, because globalization has made it easier for people to see and learn about outside cultures, especially by students and the younger generation through social media (Tuerah & Tuerah, 2023). Social media is positively a medium that connects people from any part of the world as long as they have access to the internet. However, if not handled wisely, social media will have a negative impact because it exposes negative information or content (Kose & Dogan, 2019). However, less and less moral examples are given, giving importance to cognitive science rather than affective, socio-emotional relationship crises in the immediate environment, and the implementation of religious education that is only a formality (Umayroh et al., 2022). The phenomenon of moral degradation such as low sense of responsibility, discipline, and social concern shows that character education has not been fully internalized in students (Hadirman, 2022). Therefore, educational institutions need to present learning strategies that can integrate Islamic values in all academic activities, including through extracurricular activities that are applicative and contextual (Rahmawati & Harmanto, 2020).

Character and noble character education is an integral part of the national education system and Islamic education which emphasizes the formation of people of faith, piety, and character (Elkind, 2004). However, in practice, many schools still place extracurricular activities as an academic complement, not as a targeted character building medium (Ramli, 2022). As a result, students' moral and spiritual development often does not run optimally. In fact, extracurricular activities have great potential to instill Islamic values through habituation, example, and direct experience (Patoni, 2012). This gap shows the need for a character education model that is not only theory-oriented, but also based on real activities that can foster students' moral and spiritual awareness on an ongoing basis (Rahmawati & Harmanto, 2020).

In an Islamic perspective, the formation of noble morals is at the core of the entire educational process, in QS. Al-Qalam verse 4, Allah states that "Indeed, you (Muhammad) are truly of great virtue". This shows that Islamic education is oriented towards character formation that is rooted in the values of monotheism, worship, and muamalah (Adiyono, 2024). The concept of tarbiyah in Islam emphasizes the importance of habituation, guidance, and example in forming a complete personality (Maarif, 2024). Through an integralistic approach between the physical, intellectual, and spiritual, activities such as Tapak Suci that instills discipline and sincerity, as well as Japanese language learning that fosters work

ethic and responsibility, can be an effective means of implementing the values of Islamic education practically (Arfan et al., 2025).

Several previous studies have highlighted the importance of character education through extracurricular activities. Research by Nguyen, (2022) emphasizes the effectiveness of religious activities in shaping students' religiosity; Kurniawan, (2023) researching character development through scouting activities; and Putri, (2024) highlighting character strengthening through local culture-based learning. However, the three studies have not specifically examined the integration of Islamic educational values in Tapak Suci and Japanese language activities as two unique fields, one rooted in spiritual-physical development, and the other oriented towards global cultural adaptation. This research is important because it seeks to bridge Islamic values with the context of educational globalization, thereby producing a balanced character formation model between spirituality, morality, and global competence.

This study aims to describe and analyze the implementation of Islamic educational values in the formation of noble morals through extracurricular activities of Tapak Suci and Japanese Language in secondary schools. This study explores how these two activities become a medium for internalizing Islamic values in students, as well as identifying forms of habituation, examples, and contextual activities that support the formation of noble character.

METHODS

This study uses a qualitative approach with a case study type to describe the formation of the noble character of students at SMK Muhammadiyah 1 Sukoharjo through extracurricular Tapak Suci and Japanese. Case studies were chosen because they are appropriate to answer research questions that are "how" and "why" to actual and contextual phenomena. The research subjects consisted of five resource persons: the principal, two extracurricular companion teachers of Tapak Suci and Japanese, and two students who were active in each extracurricular. The sampling technique was carried out by purposive sampling, with the criteria of subjects who were directly involved in the implementation of extracurriculars.

Primary data was obtained through interviews and observations, while secondary data was collected through documentation in the form of written documents, visuals, and archives of extracurricular activities. Interviews were conducted in a semi-structured manner and observations were conducted using non-participant techniques. The instruments used are observation and interview guides that have been compiled based on 18 indicators of noble character character. Data analysis using an interactive analysis model includes: (1) data management, (2) comprehensive data reading, (3) data reduction and focus, (4) classification, (5) narrative description, and (6) interpretation and discussion based on relevant theories (Yin, 2020). To ensure the validity of the data, the triangulation technique



of the source, time, and place was used, as well as the member checking technique by reconfirming the data results to the source.

RESULTS AND DISCUSSION

Implementation of Islamic Education Values in the Formation of Noble Morals Through Extracurricular Sacred Sites

The results of the study show that Tapak Suci's extracurricular activities in secondary schools not only function as a forum for the development of martial arts talents, but also as a means of forming noble morals based on Islamic educational values. The habituation of religious and spiritual values can be seen in every training activity which always begins and ends with a joint prayer and the greeting of the Holy Tapak as a form of *dzikrullah* and respect for others. This activity fosters awareness that true physical strength comes from spirituality and sincerity in charity. One of the coaches said,

"We always emphasize that Tapak Suci is not just martial arts, but martial arts with an Islamic spirit. Every movement must be accompanied by the right intention, not to be arrogant, but to take care of yourself and help others" (Coach Interview, June 12, 2024).

From field observations, this spiritual habituation has a real effect on the behavior of students who become more polite, orderly, and respectful of worship time. Discipline and responsibility are also the main values instilled through Tapak Suci activities. Each member is required to show up on time, wear a full uniform, and follow the rules of practice consistently. Absence without a clear reason is sanctioned in the form of additional duties as a form of responsibility learning. The builder of the Holy Site said,

"We want children to learn discipline not because they are afraid of punishment, but because they are aware that discipline is part of worship. If the training is three o'clock, it means that at three o'clock it is ready, not just arrived" (Interview, TS Coach, June 14, 2024).

The results of the interview with one of the students reinforced the findings,

"The Tapak Suci training made me used to coming on time. If it's late, be ashamed of your friends and coaches. Now in lessons, I appreciate time more" (Interview, TS Student, June 15, 2024).

Based on observations, this discipline is not only applied during practice, but also carried over into the academic routine and daily attitude of students at school. Students come to practice the holy site on time as evidenced in Figure 1.



Figure 1. Sacred Site Training Instills the Value of Discipline and Responsibility

The formation of social morals and concern also appears to be strong in Tapak Suci activities. Students are not only trained to be strong individuals, but also to care about the environment and others. They actively participate in social activities such as community service, school community service, and field da'wah activities. Observations show that the value of solidarity and empathy grows naturally among members. These findings show that the Holy Site is an effective space for the formation of social morals rooted in the principles of *ta'awun* (help-help) and *Islamic ukhuwah*.

From the moral and ethical side of Islam, Tapak Suci activities clearly instill the values of honesty, patience, humility, and trust in every training process and match. The physical activity carried out is not interpreted as a means of showing strength, but as an exercise in self-control (*mujahadah an-nafs*). The results of the observations showed a real change in behavior: students were more able to control their emotions, be polite to the teacher, and be sportsmanlike in competitions. One of the students said,

"I used to be angry when I lost a game, but now I'm learning to be patient. What is important is not the win, but the intention and the method" (Interview, TS Student, June 22, 2024).

Based on the results of these observations and interviews, it can be concluded that the formation of noble morals through Tapak Suci activities occurs holistically through the *approach of tarbiyah bil 'amal*, namely education through real actions (Putra & Setyawan, 2024). Religious, discipline, responsibility, social, and moral values are not taught theoretically, but are brought to life in the participants' exercise routines and social interactions (Dody & Heri, 2011). Tapak Suci thus not only becomes a medium for martial arts training, but also becomes a laboratory of Islamic education that cultivates people of faith, good morals, and

social spirit (Rasyid & Wihda, 2024). This coaching process shows that character education in Islam does not have to be limited to the classroom, but can be realized through contextual activities that unite the physical, intellectual, and spiritual in a complete unity of Islamic values (Ellia et al., 2024).

The implementation of Islamic educational values in Tapak Suci activities reflects the principle of *tarbiyah al-jismiyyah wal ruhiyyah* (physical and spiritual education) which is integrative (Putri et al., 2023). Morality is formed not only through knowledge, but through repeated practice and habituation (*riyadhah an-nafs*) (Yuniarto et al., 2022). This pattern is evident in the Sacred Footprint routine, where every martial movement is accompanied by intention, spiritual awareness, and self-control (Schraube, 2021). Physical exercise is not only to train body strength, but also to be a medium of *tazkiyah an-nafs* (purification of the soul) that directs participants to restrain emotions, foster sincerity, and strengthen moral discipline (Luthfia et al., 2024). Values such as patience, perseverance, and trust emerge as the fruit of the habituation process (Kern & Wehmeyer, 2021). Thus, Tapak Suci activities can be seen as a tangible manifestation of Islamic education theory that emphasizes the synergy between cognitive, affective, and psychomotor aspects in the formation of *karimah* morals.

Moral development through the Holy Site shows a strong relevance to the concept of *ta'dib*, which is the process of educating humans to know and place things according to their manners (Rakib et al., 2022). In this context, Tapak Suci is an effective means for students to learn manners towards Allah, towards themselves, and towards fellow humans (Putra & Setyawan, 2024). The practice of respect for the coach, joint prayer, and humility in every activity is a real reflection of the internalization of *Islamic ta'dib* (Hakim & Marzuki, 2019). This activity not only teaches self-defense, but also strengthens spiritual awareness that true power comes from Allah SWT and must be used to uphold truth, justice, and social welfare (Abdurrahman, 2007). Therefore, the implementation of Islamic educational values in Tapak Suci can be understood as a form of humanistic-transcendental character education that combines moral, physical, and spiritual strength in line with the main goal of Islamic education, which is to form people who have faith, knowledge, and noble character.

Implementation of Islamic Education Values in the Formation of Noble Morals through Japanese Language Extracurriculars

The results of the study show that Japanese extracurricular activities in secondary schools also play an important role in the formation of students' noble morals through a creative, fun, and learning approach based on Islamic educational values. The process of internalizing morals starts from simple habits such as greetings, good manners, and discipline in participating in activities. Guidance teachers consistently inculcate religious values by associating ethics in Japanese culture with manners in Islam, such as respect for teachers (*sensei*) and maintaining the cleanliness of the environment. In an interview, one of the teachers said,

"We not only teach language, but also manners. When learning Japanese culture, our students are directed to take positive things such as discipline and responsibility but still with the intention of Allah, not just because of culture" (Interview, Japanese Language Instructor, June 25, 2024).

Observations in the classroom show that students are accustomed to saying greetings before and after activities, sitting orderly, and paying respectful attention to explanations, which reflects the integration between religious values and character habituation. The value of discipline and responsibility is evident in the implementation of Japanese extracurricular activities. Students are required to show up on time, bring study supplies, and complete group projects by the specified deadline. The value of discipline and student responsibility in the implementation of Japanese extracurricular activities is shown in Figure 2.



Figure 2. Values of Discipline and Student Responsibility in the Implementation of Japanese Language Extracurricular Activities

Punctuality is part of the character of learning that is not only technical, but also moral. One of the students revealed,

"Learning Japanese taught me to be disciplined, because if I am not on time and not ready, it is difficult to participate in activities. Sensei always said that time was precious, and I also remembered that in Islam, time is trustworthy" (Interview, BJ Student, June 26, 2024).

The supervisor emphasized that this discipline is integrated with the value of itqan in Islam, namely seriousness in working and perfecting charity. Based on observations, students show an attitude of responsibility not only in academic tasks, but also in maintaining the cleanliness of classrooms and shared learning tools. This emphasizes that the discipline taught is not mechanistic, but is rooted in Islamic moral values that foster spiritual awareness in every action.



In addition to the value of discipline, Japanese language activities also foster social morals and tolerance in line with the principles of *ukhuwah insaniyah* in Islam. Through group activities, cultural discussions, and conversation simulations, students are trained to respect differences of opinion, listen to the opinions of others, and work together fairly. In learning activities, students are also given space to compare the values in Japanese culture with Islamic values. For example, the concept of *gambaru* (fighting hard without giving up) is matched with the value of patience and effort in Islam. A student confessed,

"I learned that hard work is important, but it must be accompanied by prayer. Japan has a high spirit, but Islam teaches that the intentions are right and not arrogant" (Interview, BJ Students, June 28, 2024).

From the results of observation, it appears that this kind of activity not only forms globally adaptive students, but also has a tolerant and polite Islamic personality. Honesty, trust, and hard work are also manifestly formed through Japanese language activities. Every project or group assignment should be done honestly without copying someone else's work. The teacher emphasized that plagiarism is not only academic error, but also a moral offense.

"I always tell students, cheating or imitating is the same as taking away the rights of others. Islam forbids that, so honesty must be maintained, even if the result is simple" (Interview, BJ Supervisor, June 30, 2024).

From observation, students show independence and a spirit of hard work when working on projects such as making conversation videos or cultural presentations. They focus not only on results, but also on an honest and responsible learning process. The value of trust is also seen when students are given the responsibility of being group leaders or activity organizers; They carry out their duties with seriousness and help each other without complaining. Another interesting finding is that Japanese language activities are an effective forum for the formation of noble morals through contextual and creative approaches.

Teachers use popular media such as anime, songs, and Japanese folklore as learning materials that are then linked to Islamic moral values. For example, the characters who never give up in anime are used as material for reflection to instill the meaning of patience and *tawakal*. This approach makes students more enthusiastic and easy to understand moral values without feeling patronized. Through this method, learning becomes an effective medium for internalizing values, where students not only acquire language knowledge, but also build moral awareness, social sensitivity, and a strong Islamic identity.

The results of this study show that Japanese extracurricular activities function as a bridge between the formation of global character and the

internalization of Islamic values. The noble morals that grow through this activity include religiosity, discipline, responsibility, honesty, hard work, and tolerance (Hadisi, 2022). The process of its formation takes place through habituation, example, and active participation of students in educational and reflective activities (Duckworth et al., 2007). This approach is in line with the concept of *of ta'dib* in Islamic education, which is the process of instilling manners and wisdom so that the knowledge obtained serves to improve morals (Wilson, 2024). Thus, Japanese extracurriculars not only form students who are skilled in foreign languages, but also civilized, ethical, and have a strong Islamic identity in the midst of globalization.

Japanese extracurricular activities basically present a character education process that is adaptive to global dynamics without losing the foundation of Islamic values (Fakhruddin, 2018). Through the integration of a disciplined learning culture and Islamic manners, students are directed to have an open, critical personality, and still adhere to religious morality (Raharjo, 2020). Learning foreign languages is a reflective means for students to understand cultural differences, foster empathy, and affirm their identity as tolerant Muslims (Strongman, 2019). This is in line with the concept of *'alim al-'amil* people, namely knowledgeable people who practice their knowledge for good (Dalmeri, 2016). Students not only learn the linguistic aspect, but also cultivate ethical awareness in every cross-cultural interaction (Skinner, 2005). This process shows that Islamic education has high flexibility to adapt to the development of the times without losing its fundamental values, namely noble morals and manners towards science.

In addition, the internalization of Islamic values in Japanese language learning reflects the *tarbiyah bil 'amal* approach, where education takes place through real experiences and actions (Ngai, 2024). The example of teachers in discipline, manners, and responsibility is a direct model for students in shaping their daily behavior (Ministry of Education and Culture, 2019). Group activities, cultural discussions, and creative projects encourage students to practice Islamic values such as cooperation (*ta'awun*), mutual respect (*tasamuh*), and social responsibility (Tarigan, 2025). Japanese language learning does not stop at mastering language competence, but becomes a space for the actualization of moral and spiritual values (Rahimi, 2024). This strengthens the view that Islamic education does not have to be exclusively based on religious materials, but can be presented through a general learning context that contains the dimensions of ethics, humanity, and spirituality (Hasan, 2024). Therefore, Japanese extracurricular activities are a concrete representation of Islamic character education that is inclusive, contextual, and relevant to the challenges of the global era.

Overall, the implementation of Islamic educational values in Tapak Suci and Japanese extracurricular activities shows that there is a unity of purpose in forming people with noble character through different but complementary approaches (Ramadhani, 2024). Tapak Suci is a vehicle for *physical tarbiyah* that instills moral,



spiritual, and discipline strength through real actions (*tarbiyah bil 'amal*), while the Japanese language acts as a space for *tarbiyah aqliyah* that fosters cultural sensitivity, responsibility, and tolerance in a global context (Khanifah, 2023). Both function as laboratories of Islamic education that integrate the values of faith, knowledge, and charity in a single character formation process (Nubuawah, 2023). This kind of coaching model shows that Islamic education is not limited to religious subjects, but can be creatively internalized through extracurricular activities that are relevant to the interests and developments of the times (Ndruru, 2025). Thus, the synergy between Tapak Suci and the Japanese language is concrete proof that contextual, participatory, and experience-based Islamic education is able to produce a generation that is faithful, civilized, and ready to take part in the global society without losing its Islamic identity.

CONCLUSIONS AND SUGGESTIONS

The formation of noble character through extracurricular activities of Tapak Suci and Japanese shows that character education based on Islamic values can be effectively integrated in non-formal school activities. Both activities act as a medium for internalizing moral, spiritual, and social values through habituation, example, and fun contextual activities. Thus, extracurricular activities in secondary school are not only a means of developing skills and interests, but also a strategic forum to cultivate a person with morals, an Islamic identity, and adaptive to global dynamics.

Suggestions for further research can explore the long-term influence of students' involvement in extracurriculars on their character formation outside of the school setting. The development of character evaluation instruments based on extracurricular activities is also an important need to measure achievement in a more structured and measurable manner.

REFERENCES

- Adiyono, A., Anshor, A. M. (2024). Islamic character education in the era of Industry 5.0: Navigating challenges and embracing opportunities. *Al-Hayat: Journal of Islamic Education*, 8(1), 287-304. <https://doi.org/10.35723/ajie.v8i1.493>
- Antika, R., Asfina, R., Sukma, D., & Nuemayasari, D. (2024). Foklore: Enhancing Character Education in EFL Classroom. *Issues in Applied Linguistics & Language Teaching*, 6(1), 179–186. <https://doi.org/10.37253/ialltech.v6i1.9314>
- Arfan, I., Lubis, A. R., Buhori, A., Reyhan, M., & Damanik, A. (2025). Asbabun Nuzul Surat Al-Qalam Ayat 4 dan Hubungannya dengan Akhlak Yang Mulia. *Jurnal Pendidikan Tambusa*, 9(1), 5201–5206. <https://doi.org/10.31004/jptam.v9i1.25255>
- Aziza, J. F., Ramawati, P., Surbakti, P. S., & Fahlevi, M. R. (2024). Islamic Religious Education Curriculum as a Pillar of Islamic Character Formation for Students. *Journal of Contemporary Islamic Primary Education*, 3(2), 245-251. <https://doi.org/10.61253/jcipe.v3i2.311>

- Dalmeri, D. (2014). Pendidikan Untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character). *Al-Ulum*. 14(1); 269-288. <https://journal.iaingorontalo.ac.id/index.php/au/article/view/260>
- Dody, & Heri. (2011). *Mengenal Sepintas Perguruan Seni Beladiri Tapak Suci*. Golden Terayon Press.
- Duckworth, A. L., Peterson, C., Matthews, M. D., & Kelly, D. R. (2007). Grit : Perseverance and passion for long-term goals. *Psychology and Social Psychology*, 92(6), 1087–1101. <https://doi.org/10.1037/0022-3514.92.6.1087>
- Elkind, D. (2004). Child Development and Education. *Journal of Education*, 159(3), 65–68. <https://doi.org/10.1177/002205747615900308>
- Ellia, S. K., Nugraheni, M., & Rahayu, M. (2024). Intercultural Communication Competence and Loneliness Among Out-Of-Town Students from Central Kalimantan Kompetensi Komunikasi Lintas Budaya Dan Kesepian Mahasiswa Rantau Kalimantan Tengah. *PSIKOBORNEO: Jurnal Ilmiah Psikologi*. 12(3), 405–414. <http://dx.doi.org/10.30872/psikoborneo.v12i3.15841>
- Fakhrudin, A. U. (2018). Penguatan Pembelajaran Melalui Value Based Education. *Jurnal Pendidikan Agama Islam*, 14(1), 37–49. <https://doi.org/10.14421/jpai.2017.141-03>
- Hadirman, H. (2022). Problematika Pendidikan Budaya dan Karakter Bangsa Lembaga Pendidikan Islam di Tengah Komunitas Minoritas Muslim (Studi di MIN 1 Minahasa). *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(2), 304. <https://doi.org/10.35931/am.v6i2.966>
- Hadisi, L. (2022). Implementasi Pendidikan Karakter Religius Dalam Mengatasi Perilaku Bullying Siswa. *Shautut Tarbiyah*, 28(2), 244–256. <https://doi.org/10.31332/str.v28i2.4569>
- Hakim, L., & Marzuki, I. (2019). Pendidikan Karakter Rasa Ingin Tahu Melalui Pembelajaran Konstruktif Dalam Kisah Musa dan Khidir. *Tadarus Tarbawy*, 1(2), 138–151. <http://dx.doi.org/10.31000/jkip.v1i2.2046>
- Hasan, Z., Nasution, M. A. A., Asfahani, A., Muhammadong, M., & Syafruddin, S. (2024). Menggagas Pendidikan Islam Holistik melalui Integrasi Ilmu Pengetahuan dan Spiritualitas. *Global Education Journal*, 2(1), 81-89. <https://doi.org/10.59525/gej.v2i1.321>
- Irawati, D., Masitoh, S., & Nursalim, M. (2022). Filsafat Pendidikan Ki Hajar Dewantara sebagai Landasan Pendidikan Vokasi di Era Kurikulum Merdeka. *JUPE Jurnal Pendidikan Mandala*. 7(4), 1015–1025. <http://dx.doi.org/10.58258/jupe.v7i4.4493>
- Kemendikbud. (2019). *Literasi Lebih Dari Sekedar Membaca Buku*. Dikti.Kemendikbud.Go.Id. <https://www.kemendikbud.go.id/main/blog/2019/08/mendikbud-literasi-lebih-dari-sekadar-membaca-buku>
- Kern, M. L., & Wehmeyer, M. L. (2021). The Palgrave handbook of positive education. *The Palgrave Handbook of Positive Education*, 1–777.



<https://doi.org/10.1007/978-3-030-64537-3>

- Khanifah, S., & Fatimah, N. (2023). Penguatan Soft Skill Kecerdasan Sosial Peserta Didik melalui Kegiatan Ekstrakurikuler Di SMA IT Bina Amal Semarang. *Solidarity: Journal of Education, Society and Culture*. 12(1); 131- 146. <https://doi.org/10.15294/solidarity.v12i1.71470>
- Kose, O. B., & Dogan, A. (2019). The Relationship between Social Media Addiction and Self-Esteem among Turkish University Students. *Addicta: The Turkish Journal on Addictions*, 6(1), 175–190. <https://doi.org/10.15805/addicta.2019.6.1.0036>
- Kurniawan, B., Aryaningrum, K., & Selegi, S. F. (2023). Implementasi pendidikan karakter melalui kegiatan ekstrakurikuler Pramuka dalam membentuk kedisiplinan siswa sekolah dasar negeri 1 Teluk Kijing. *Bada'a: Jurnal Ilmiah Pendidikan Dasar*, 5(1), 130-138. <https://doi.org/10.37216/badaa.v5i1.877>
- Luthfia, I., Basori, B., & Kurniasari, K. (2024). Analisis Minat Belajar Peserta Didik Kelas XI PPLG A di SMK Negeri 5 Surakarta Berdasarkan Minat Belajar Teman Sebaya. *Jurnal Ilmiah Pendidikan Teknik Dan Kejuruan*, 17(1), 86–92. <https://doi.org/10.20961/jiptek.v17i1.81695>
- Maarif, M. A., Muqorrobin, F. M., Kartiko, A., Sirojuddin, A., Rofiq, A. (2024). Developing Islamic Character Values Through Student Habituation. *Al-Hayat: Journal of Islamic Education*, 8 (1), 337–349. <https://doi.org/10.35723/ajie.v8i1.501>
- Ndruru, F. S., Golu, A. Y., Harefa, B. A., & Harefa, H. O. N. (2025). Peran Kegiatan Ekstrakurikuler dalam Pengembangan Kreativitas Siswa. *Ainara Journal (Jurnal Penelitian dan PKM Bidang Ilmu Pendidikan)*, 6(2), 243-249. <https://doi.org/10.54371/ainj.v6i2.837>
- Nubuwah, N., Arief, N. F., & Rodafi, D. (2023). Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Karakter Melalui Kegiatan Ekstrakurikuler. *Intizar*, 29(1), 45-57. <https://doi.org/10.19109/intizar.v29i1.14970>
- Ngai, R., & Emirati, E. (2024). Implementasi Program Kursus Bahasa Jepang Di Sanggar Kegiatan Belajar Kabupaten Bulukumba. *Journal of Education Sciences: Fondation & Application*, 3(2), 36-46. <https://doi.org/10.56959/jesfa.v3i2.100>
- Nguyen, N. N. (2022). Research on the Impact of Extracurricular Activities on Academic Achievement of Students: A Case of Students Majoring in the Japanese Language of FPT University. *Journal of Positive School Psychology*, 6(2), 3808–3814. <https://journalppw.com/index.php/jpsp/article/view/2474>
- Patoni. (2012). Penguatan Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler Untuk Memantapkan Sikap Nasionalisme. *Jurnal Civicus*. 11(2); 37-50. <https://doi.org/10.17509/civicus.v11i2.26130>
- Putra, A., & Setyawan, F. B. (2024). Implementasi Karakter Religius Dalam Kegiatan Ekstrakurikuler Tapak Suci Di SD Muhammadiyah Domban 3 Tempel. *Fundamental Pendidikan Dasar*, 1(2):67-76. <https://doi.org/10.61813/jpmp.v1i2.69>

- Putri, N. A., Sukatin, & Wilman, A. T. (2023). Perbandingan Antara Growth Mindset Dan Fixed. *Muntazam*, 04(01), 58–67. <https://doi.org/10.1212/muntazam.v4i01.9497>
- Putri, S. D. A., Sumarsono, R. B., Sunarni, S., & Maisyaroh, M. (2024). Manajemen Pendidikan Karakter Berbasis Kearifan Budaya Lokal Masyarakat Samin dalam Menghadapi Era Globalisasi. *JAMP: Jurnal Administrasi dan Manajemen Pendidikan*, 7(1), 77–88. <https://doi.org/10.17977/um027v7i12024p77>
- Raharjo. (2020). Analisis Perkembangan Kurikulum PPKn: Dari Rentjana Pelajaran 1947 sampai dengan Merdeka Belajar 2020. *Pkn Progresif*, 15(1), 63–82.
- Rahmawati, M., & Harmanto. (2020). Pembentukan Nilai Karakter Toleransi Dalam Pembelajaran Pendidikan Pancasila Dan Kewarganegaraan Bagi Siswa Tunagrahita. *Journal of Civics and Moral Studies*, 7 (1), 59–72. <https://doi.org/10.20961/pknp.v15i1.44901>
- Rakib, M., Apriyanti, E., Makassar, U. N., & Education, J. (2022). Implementasi Pendidikan Karakter Melalui Kegiatan Ekstrakurikuler Pada Siswa SMK Negeri 1 Pangkep. *Education and Development*, 10(1), 129–135. <https://doi.org/10.37081/ed.v10i1.3305>
- Rahimi, R. (2024). Aktualisasi Pendidikan Islam Masa Kini Dalam Perspektif Pemikiran Muhammad Naquib Al-Attas. *Fathir: Jurnal Studi Islam*, 1(2), 166–176. <https://doi.org/10.71153/fathir.v1i2.46>
- Ramadhani, N., & Musyarapah. (2024). Tujuan Pendidikan Islam dalam Membentuk Generasi Berakhlak Mulia. *Jurnal Pendidikan Nusantara*, 3(2), 78–91. <https://doi.org/10.55080/jpn.v2i2.88>
- Ramli, N. (2022). Pendidikan Karakter. IAIN Parepare Nusantara Press.
- Rasyid, R., & Wihda, K. (2024). Pentingnya Pendidikan Karakter dalam Dunia Pendidikan Ramli. *Jurnal Basicedu*, 8(2), 1278–1285. <https://doi.org/10.31004/basicedu.v8i2.7355>
- Ros, M., Schwartz, S. H., & Surkiss, S. (1999). Basic individual values, work values, and the meaning of work. *Applied Psychology*, 48(1), 49–71. <https://doi.org/10.1080/026999499377664>
- Sari, S. P., & Bermuli, J. E. (2021). Pembentukan Karakter Tanggung Jawab Siswa pada Pembelajaran Daring Melalui Implementasi Pendidikan Karakter. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 7(1), 110. <https://doi.org/10.33394/jk.v7i1.3150>
- Sari, T. Y., Kurnia, H., Khasanah, I. L., & Ningtyas, D. N. (2022). Membangun Identitas Lokal Dalam Era Globalisasi Untuk Melestarikan Budaya dan Tradisi Yang Terancam Punah. *Academy of Social Science and Global Citizenship Journal*, 2(2), 76–84. <https://doi.org/10.47200/aossagcj.v2i2.1842>
- Schraube, E. (2021). Roskilde Rethinking science and technology for future society. *Engaging Science, Technology, and Society*, 7(5). <https://doi.org/10.17351/ests2021.811>



- Skinner, B. F. (2005). *Science and Human Behavior*. The B. F. Skinner Foundation.
- Tarigan, P. S., Napitupulu, E. G., & Simatupang, F. H. O. (2025). Peran Pendidikan Kewarganegaraan dalam Membangun Kesadaran Sosial dan Karakter Siswa SD: Penelitian. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 3(4), 1636-1641. <https://doi.org/10.31004/jerkin.v3i4.704>
- Tuerah, M. S. R., & Tuerah, J. M. (2023). Kurikulum Merdeka dalam Perspektif Kajian Teori: Analisis Kebijakan. *Jurnal Ilmiah Wahana Pendidikan*, Oktober, 9(19), 982. <https://doi.org/10.5281/zenodo.10047903>
- Umayroh, S. N., Hapudin, M. S., Rahmawati, A., Studi, P., Guru, P., Dasar, S., & Jeruk, K. (2022). Implementasi kegiatan ekstrakurikuler pramuka dalam pembentukan karakter peserta didik di sd negeri pasir awi. *Jurnal Ilmu Pendidikan*, 5(1), 113-122. <https://prosiding.esaunggul.ac.id/index.php/snip/article/view/240/0>
- Wilson, T. D. (2024). Curiosity and information-seeking behavior: a review of psychological research and a comparison with the information science literature. *Journal of Documentation*, 80(7), 43-59. <https://doi.org/10.1108/JD-09-2023-0173>
- Yin, R. K. (2020). *Studi Kasus Desain dan Metode*. Raja Grafindo Persada.
- Yuniarto, B., Rodiya, Y., Saefuddin, D. A., & Maulana, M. A. (2022). Analisis Dampak Reward dan Punishment Perspektif Teori Pertukaran Sosial dan Pendidikan Islam. *Edukatif: Jurnal Ilmu Pendidikan*, 4(4), 5708-5719. <https://doi.org/10.31004/edukatif.v4i4.3350>
- Zain, S. H. W., Wilis, E., & Sari, H. P. (2024). Peran Pendidikan Islam dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an dan Hadis. *IHSAN: Jurnal Pendidikan Islam*, 2(4), 199-215. <https://doi.org/10.61104/ihsan.v2i4.365>