

## Student Morality Behavior: A Contribution of Social Godliness and Religiosity

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DOI: <https://doi.org/10.14421/jpai.2021.182-09>

### Abstract

Society puts a great expectation on the importance of character education. Recently there is an imbalance between educational outcomes and other deviant behavior. This study was to explain the correlation of variables of the social godliness and religiosity in the family to the morality behavior of teenagers. The approach used was quantitative. The data were collected using a questionnaire. Test data analysis was carried out in the form of a pre-requisite analysis test (normality, linearity, and multicollinearity test) and hypothesis testing using linear regression analysis. The results showed that there was a positive influence on Social Godliness and Religiosity in the Family together on the moral behavior of teenage students. This was indicated by the F test result which obtained an F value of 13.544 with a significance of F 0.000 or F <0.05. The results of the multiple regression test showed that the coefficient of determination ( $r^2$ ) is 0.366. The coefficient of determination showed the large contribution of the two independent variables to the dependent variable. This contribution meant that social Godliness and religiosity in the family connect 36.6% of results of the Teenager Morality Behavior, while the remaining 63.4% was influenced by other variables which were not examined in this study.

**Keywords:** *Religiosity, Social Piety, Morality*

### Abstrak

Pendidikan karakter menjadi harapan besar bagi masyarakat. Saat ini terjadi ketimpangan antara hasil pendidikan dengan perilaku menyimpang lainnya (Salim, 2015).. Penelitian ini untuk menjelaskan hubungan antara variabel keshalehan Sosial dan Religiusitas dalam Keluarga terhadap perilaku moralitas remaja. Pendekatan yang digunakan adalah Kuantitatif dengan pengambilan data menggunakan instrumen angket. Uji analisis data yang dilakukan berupa Uji pra syarat analisis (normlitas, linieritas dan Uji multikolinieritas) dan uji hipotesis menggunakan Analisis regresi linear. Hasil penelitian menunjukkan bahwa terdapat pengaruh positif Keshalehan Sosial dan Religiusitas dalam



Keluarga secara bersama-sama terhadap perilaku moralitas remaja siswa. Hal ini ditunjukkan dengan hasil uji F yang diperoleh nilai Fhitung sebesar 13,544 dengan signifikansi F sebesar 0,000 atau  $F < 0,05$ . Hasil pengujian regresi ganda menunjukkan bahwa koefisien determinasi ( $r^2$ ) sebesar 0,366. Nilai koefisien determinasi tersebut menunjukkan besarnya sumbangan dari kedua variabel bebas terhadap variabel terikat. Sumbangan tersebut berarti Keshalehan Sosial dan Religiusitas dalam Keluarga menghubungkan 36,6% hasil Perilaku Moralitas Remaja. sedangkan sisanya sebesar 63,4% dipengaruhi oleh variabel lain yang tidak diteliti dalam penelitian ini.

**Kata kunci:** Religiusitas, Keshalehan Sosial, Moralitas

## Introduction

The progress of the times in its implementation has an impact on the social life of the community, both positive and negative. Negative impacts include degrading the morality of adolescents who often behave inconsistently with values and norms through immoral acts. This situation causes social problems that require resolution (Affandi, 2011; Reza, 2013; Rokhyati, 2018). One of the social problems categorized as deviant behavior is promiscuity. Promiscuity among teenagers has reached an alarming point. From the results of research in several big cities, it was stated that the majority of adolescents had had premarital sex. The rise of deviant behavior among adolescents occurs due to the dysfunction of the social system in the family and the disharmony of the relationship between children and parents (Rochaniningsih, 2014).

Morality crisis is often suspected due to the failure of character education implementation in educational institutions, especially religious education. This condition requires the reconstruction of character education concept as a form of resilience of the nation's noble values (B. Prasetya, 2018; Wahyudi & Huda, 2019). In the end, school becomes hope as the main door in developing character education (Wuryandani et al., 2019). Currently, the implantation of character education does not only apply to the formal environment, but also applies to the family and society. The family environment is the first level in efforts to implant character education (Prasetyowati, 2019; Husain, 2021).

A teenager must be able to build moral that is in his-self through the experiences he has had from childhood until he reaches maturity physically, spiritually, socially, and economically. Teenagers will face situations and circumstances that have never been faced before. Teenagers are required to conduct assessments, plan and make decisions according to their wishes and are based on moral principles (Marlina, 2012; Susanto, 2016).

A teenager is a person in a period of transition from one stage life to another. It is a period when a person is on a rocking bridge that connects a dependent childhood with a mature and independent adult. The degree of change in attitudes and behavior during teenager parallels the rate of physical change. Psychology experts divide teenager into two stages of development, namely early teenager (ages 13-16 years) and late teenager (ages 17-21 years). Each stage has a different stage of development of attitudes and behaviors. This difference is the result of physical growth from one period to another.

A teenager is often referred to as the transitional period between childhood and adulthood. During this period the child experiences a period of growth and development, both physically and psychologically. Teenager is defined as a period of developmental transition between childhood and adulthood which includes biological, cognitive, and socio-emotional changes. The teenager age limit commonly used by experts is between 12 and 21 years (Firmiana, 2012).

In early teenager (ages 13-16 years) a person's physical growth is so fast, sometimes even the growth of limbs and muscles is imbalanced, causing mismatch. This is quite influencing the psyche of teenagers especially when it is related to the growth of the sex glands (Gonads) which in the early teenager experience a process of maturity.

In late teenager (ages 17-21 years) a teenager has reached a phase of physical perfection. His relationship with self-image, physical balance has a positive influence on self-assessment. So that the establishment of a person in late teenager can be seen, even though it still requires guidance and direction (Farihat, 2004).

According to Poespoprodjo (2009), there are three determinants of morality, first one's own actions, which the individual wants to see them not in a physical order but in a moral order. Second, the motive that the individual has in mind when doing an action is consciously done by himself to be accomplished by his own actions, and third, circumstances, everything that happens in an event or deed. Based on investigators' search through the mass media, it was found that several phenomena of adolescents tending to commit immoral acts. In the *Kamus Besar Bahasa Indonesia* (2009) amoral is defined as immoral or immoral (Reza, 2013)

Teenagers who show behavior in accordance with prevailing norms and values, are considered to have morality. Meanwhile, teenager who show behavior contrary to prevailing norms and values are considered to have committed immoral acts. The results of previous studies concluded

that, individuals need a self-control to think, to behave, and to act. Religiosity can affect every aspect of an individual's life, both psychologically and physically. The results of previous studies concluded that individuals need a self-control in thinking, acting, namely religion or religiosity (Reza, 2013; Devy et al, 2020)

It is interesting to study character development through family education. Character is a central theme in efforts to improve the quality of human resources in all areas of life, like personal life, society, nation, and state. The success of national development is determined by the quality of the character of the Indonesian nation. The quality of the character of the nation's future generations plays a very important role in determining the quality of the future Indonesian nation. As for what is meant by character according to the Indonesian language is the psychological, moral or character traits that distinguish a person from another; character; character. Character is defined as having a personality.

It is often heard among the Moslems that they differentiate between individual godliness and social godliness. As if in Islam there are two kinds of godliness: individual godliness and social godliness. That is why this godliness is not as measurable as other forms of worship, and sometimes, not infrequently, causes a difference in understanding that godliness. At least in the definition of Individual godliness, it is a godliness which only emphasizes worship only related to God and self-interest, while Social Godliness is understood as godliness which shows the behavior of people who care about Islamic values, which are social (Riadi, 2014).

Islam is the majority religion of the Indonesian people. On a global scale, the Indonesian Islamic community is the largest Moslem community in the world. As its majority, Islam certainly cannot be ignored in social life. Directly or indirectly, the understanding of Islam influences the life of the social sphere.

In Boto Village, Lumbang District is one of the villages that have various kinds of religious activities, such as *muslimatan*, *Nariyah* and *Yasinan* prayers every Friday night. The residents of Boto Village are very enthusiastic in participating in these various religious activities, especially the youth in Boto Village. From the results of family Identification card data in Boto Village, there were 1500 family identification cards, which were then obtained from 900 teenagers. From the teenager data, 5% of 900 were taken, namely 50 Boto village youths. Armed with the religiosity education provided by the parents of the teenagers in this village, they

participate in these religious activities without coercion, because they are aware of the importance and the many benefits, they get from some of these assemblies. One of the benefits obtained from these assemblies is that they can maintain the morale of teenagers. This is because considering that currently there are many teenager behaviors that deviate from religion or can be said to be corrupt teenagers. Armed with the religious education obtained from the family and from assemblies that are attended by teenagers in Boto Village, they can fortify themselves so that they can avoid moral damage and moral crisis.

By good parental guidance and in accordance with the prevailing norms in society, various kinds of deviant behavior will not occur. This is because the child already has a basic education regarding correct behavior and in accordance with the norms and rules that apply in society (Prasetya, 2019). Therefore, the role of family and the environment is needed, especially the provision of children's religion from an early age. Because not all children who are provided with religious knowledge become smart, have noble morals or are consistently able to practice it in their daily life because every child, especially when they are teenagers, has different desires and abilities, that is why, the methods used to convey and embedding it must also be different.

In view Prasetya (2018) that family education must be oriented towards the value of monotheism. Based on monotheism, it will give awareness to children not to do things that are prohibited by His decrees. In other words, tawhid will be the basis for all activities of the Islamic education process. From the value of tawhid, it will be able to present one's spiritual strength to increase one's form of awareness to become a believer and pious person, which is a form of obedience to Allah SWT. This obedience is based on the belief in a person regarding the importance of a religious values set that are held.

## **Research Method**

This study used a quantitative approach with a descriptive survey method. Survey method research focused on disclosing the relationship between variables, which is directed to investigate the causal relationship on a variable. The approach used is quantitative with data collection using a questionnaire instrument. Test data analysis carried out in the form of pre-requisite analysis test (normality, linearity, and multicollinearity test) and hypothesis testing using linear regression analysis (Sugiyono, 2017) . Thus, the researcher conducted a study entitled The Relationship of Social

Godliness and Religiosity in the Family to Morality Behavior of Youth in Boto Village, Lumbang Probolinggo District. This research was conducted in Boto Village, Lumbang District, Probolinggo Regency in October 2020. To facilitate the research, not all of the population were involved. Only some of the populations were drawn to be sample. The populations of this study were families and teenagers in Boto Village, Lumbang Probolinggo District. Meanwhile, the total number of teenagers in Boto Village, Lumbang Probolinggo District are 100 teenagers. All of the population became the samples.

## Result and Discussion

The data from the research results consisted of Social Godliness (X1) and Family Religiosity (X2) as independent variables and Morality Behavior (Y) as dependent variable. In this section, we will describe the data of each variable that has been processed in terms of the mean, median, mode, and standard deviation. In addition, a frequency distribution table and histogram of the frequency of each variable are also presented. The following are details of the results of data processing that have been carried out with the help of SPSS Statistics.

Social Godliness data were obtained through a questionnaire consisting of 30 statements given to the Boto Village Youth, Lumbang Probolinggo District with 50 respondents. Based on the data analysis of the Social Godliness variable using SPSS Statistic, the highest score was 115 and the lowest score was 71. The results of the analysis showed that the mean was 92.78; The median is 94.50; Mode is 99 and Standard Deviation is 17,789. The detailed categorization of Social Godliness can be seen in the table 1.

Table 1. Social Godliness Category

No	Score	F	Percentage	Category
1	> 75	45	22,5%	High
2	50-74	4	2%	Moderate
3	25-45	0	0%	Low
4	0-24	1	0,5%	Very Low
	Total	50	100%	

Based on table 6, it can be seen that the category of Social Godliness in the high category is 45 teenagers (22.5%), the moderate category is 4 teenagers (2%), the low category is 0 teenagers (0%) and the very low category is 1 teenager (0,5%).

Data on Religiosity in the Family were obtained through a questionnaire consisting of 21 statement items given to the parents of teenagers in Boto village, Lumbang Probolinggo district, with a total of 50 respondents. Based on the data analysis of the Religiosity in Family variable using SPSS Statistics, the highest score was 84 and the lowest score was 52. The results of the analysis showed a Mean of 72.12, Median of 73.00, Mode of 74 and Standard Deviation of 7.411. The detailed categorization of Religion in the Family can be seen in the table 2.

Table 2. Religiosity Category in Family

No	Score	F	Percentage	Category
1	>75	19	9,5%	High
2	50-74	31	15,5%	Moderate
3	25-45	0	0%	Low
4	0-24	0	0%	Very Low
	Total	50	100%	

Based on table 7, it can be seen that the category of Religiosity in the Family in the high category is 19 families (9.5%), the moderate category is 31 families (15.5%), the low category is 0 families (0%) and the very low category is 0 Family (0%).

The data on the results of the Teenager Morality Behavior were obtained through a questionnaire with a total of 50 respondents in Boto Village, Lumbang Probolinggo District. Based on the data analysis of the Teenager Morality Behavior using SPSS Statistics, the highest score was 75 and the lowest score was 43. The results of the analysis showed a mean of 60.02, a median of 60.00, a mode of 57 and a standard deviation of 6.656. The categorization of the results of teenager morality behavior in detail can be seen in the table 3.

Table 3. The Category of Teenager's Morality Result

No	Score	F	Percentage	Category
1	>75	1	0,5%	High
2	50-74	48	24%	Moderate
3	25-45	0	0%	Low
4	0-24	0	0%	Very Low
	Total	49	100%	

Table 3 showed that the category of Teenager Morality Behavior was in the high category there was 1 teenager (0.5%), in the moderate

category, there was 48 teenagers (24%), there was no teenagers in low and in very low category (0%)

Based on the results of the partial calculation of the Social Godliness Relations, the regression coefficient (b) is 0.505. At the 5% significance level, it can be seen that  $t_{count}$  is 4.048 with a significance value of 0.000 because the regression coefficient has a positive value and a significance value (p) <0.05, it can be concluded that there is a relationship between social piety and adolescent morality behavior.

The results of this study were proved by the theory put forward by (Falah, 2016) The dichotomy of individual godliness (*hablun minallah*) and Social Godliness (*Hablun minannas*) is still happening today. Many Moslems are pious individually, but not socially. Many people pray diligently, but some of the are not sensitive to the damage of nature. Many people go to Hajj and Umrah many times, but some of the are not sensitive to the poverty that afflicts other people. Many people are accustomed to fasting, but some of them are very stingy in giving wealth to others. Of course, it makes godly attitudes less than perfect. Because individual and social godliness are like two inseparable sides of a coin.

Godliness attitude is not only measured by how many people pray in a day, fasting in one year, going for *Umrah* and *Hajj*, but also by how much service he generates for others, how much dedication is done in preserving the environment, how good is an example given to others and so on. This means that being pious does not only think about formal legality as contained in the pillars of Islam, for example, but also thinks about its social implications.

The results of this study also strengthened the results of research conducted by Khoerul Anwar, entitled the strategy of Islamic religious education teachers in building Social Godliness students of SMA Negeri 3 Yogyakarta. The results of this study indicated that the Islamic religious education teacher's strategy of incorporating social moral values in the teaching and learning process made it easier for a social message to be absorbed in students. With the methods of implementation and habituation by Islamic Education teachers in the classroom or through the development of Islamic Education in the school environment, the level of social care with peers becomes more harmonious at SMA 3 Yogyakarta.

Based on the results of the partial religiosity calculation in the family, the regression coefficient value (b) was obtained at 0.496. At the 5% significance level, it can be seen that count is 3.957 with a significance value of 0.000 because the regression coefficient has a positive value and a



significance value ( $p$ )  $<0.05$ , it can be concluded that there is a positive influence on Teenager Morality Behavior.

The results of this study were proved by the research conducted by Sonia Pebriani, entitled the effect of religiosity and moral disengagement on the aggressiveness of the community in the village of East Melayu, Teluknaga District, Tangerang. This study generally affected the aggressiveness of the people of Kampung Melayu Timur village, Teluknaga sub-district, Tangerang. This was in line with previous research conducted by Shaw, et.al. who examined how violence was predicted from the influence of religiosity and moral certainty. It stated that at a higher level of moral certainty, religiosity had a greater influence on the emergence of forms of violence.

The results showed that there was a positive influence on student learning motivation and learning activity simultaneously on student learning outcomes. This is indicated by the results of the F test which obtained an  $F_{\text{value}}$  of 13.544 with a significance of F of 0.000 or  $F <0.05$ .

The results of multiple regression test show that the coefficient of determination ( $r^2$ ) is 0.366. The coefficient of determination shows the size of the contribution of the two independent variables to the dependent variable. This contribution means that Social Godliness and Religiosity in the Family connect 36.6%. The results of the Teenager Morality Behavior, while the remaining 63.4% is influenced by other variables not examined in this study.

This research was in line with research that conducted by J.B. Watson that stated, a human was born with multiple reflexes and emotional reactions such as love, hatred, and anger. So that changing behavior can be done through training / getting used to reacting to the stimuli received. According to him, the stimulus and response must be in the form of observable behavior.

This study was in line with the results of Sofat's research (2008) which stated that parenting practices provided by parents have an impact on moral education (aggressive / non-aggressive). The influence of moral education consists of five aspects, namely (a) orientation to religious values (b) love / care, (c) support, (d) acceptance and (e) supervision. Some things that need to be avoided in the treatment or attitude of parents towards children are: (1) punishment / sanctions unfairly, (2) being cold, indifferent (3) hostile / hostile, (4) attitude does not believe in all children's behavior, (5) attitudes that always encourage children to depend on the goodness of others, (6) attitudes that always encourage

children to perform better than others, (7) direct children to act according to norms or values Islamic teachings, (8) causing feelings of anxiety in children, (9) giving fair punishment / sanctions, (10) showing warmth to children, (11) fostering children's trust in others as a place to depend, and (12) giving an example to children how to act in accordance with the norms or values of Islamic teachings.

Permissive, authoritative, and democratic education patterns gave a positive impact in building the religious character of children. This is in accordance with the research conducted by Rahman (2018), that permissive, authoritative and democratic education patterns in children will have a more responsible, more disciplined, creative, independent and ability to control emotions.

By teaching good morals to humans and to the environment, parents made efforts to show the prophet as role models. This is because children have the ability to imitate, especially during teenager (Loretha et al., 2017). Religiosity can be manifested in various aspects of human life. Religious activities do not only occur when someone performs ritual behavior (worship), but it was performed when someone is doing other activities that are driven by supernatural forces. Not only related to activities those appear and occur in a person's heart (Sandi Pratama, Arifuddin Siraj, 2019)

In terms of moral education for children, parents must pay attention to education that results in children being avoided from four kinds of traits which are the driving factors for behavior that support the development of bad morals, which are: divinity, demonic nature, animalistic nature, and savagery. This shows that the education proposed by Al-Ghazali also pays attention to the development of aggressive behavior

## **Conclusion**

The results of multiple regression test showed that the coefficient of determination ( $r^2$ ) was 0.366. The coefficient of determination showed the large contribution of the two independent variables to the dependent variable. This contribution meant that Social Godliness and Religiosity in the Family correlated 36.6% to the results of the Adolescent Morality Behavior, while the remaining 63.4% was influenced by other variables which were not examined in this study.

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