



## Cultivation of Religious Character Values in Social Studies Learning : A Case Study at Islamic School in West Bandung Regency

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**Abstract:** This study aims to describe the pattern of inculcation of religious character values in Social Studies (IPS) learning at Islamic Madrasah Aliyah (MA) Cipeundeuy, West Bandung Regency. The research method used was descriptive qualitative with a case study approach, and the research subjects included social studies teachers, students, the assistant headmaster, and the headmaster. Interviews, observation, and documentation were used as tools. Data analysis was carried out in three stages: data reduction, presentation, and verification. The results of this study indicated that: 1) Social studies teachers had planned social studies learning that integrates religious character values at the beginning of the school year or the beginning of the semester, including the preparation of annual programs, semester programs, syllabi, and lesson plans; 2) Implementing inculcating religious character values in the learning process included preliminary, core, and closing activities. The values of a religious character were piety to the almighty God, gratitude, respect, and tolerance for other religions, living in harmony with followers of other religions, and protecting the surrounding environment; 3) The efforts made by the teacher were to carry out the habituation of behavior according to religious character values continuously, providing exemplary good / commendable behavior through various activities; 4) The cultivation of religious character values in the social studies learning process was implemented following the lesson plans prepared by the social studies teacher. Students showed good attitudes/commendable inside and outside the classroom.

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## Introduction

The problems that occur to students in schools today, at education levels, are lack of responsibility, lack of discipline, and starting to lose mutual respect and respect for students. Many children today do not have good manners in speaking good words to their parents, let alone their teachers. This phenomenon does not only occur in big cities but has also begun to spread to children in rural areas. Even the stigma of students today is exacerbated by various socially deviant behaviors in promiscuity, such as free sex, abortion, homosexuality, and lesbianism as well as drinking alcohol and drug or drug abuse (Ririn, 2018). In Cimahi City, at least 1,909 junior high and high school students/equivalent are thought to have tried to abuse drugs. The magnitude of this potential must be handled well so that students are not further involved with drugs that can damage their future. The student's drug abuse phase can progress from trial and error to become addicted. So, service innovation is needed by involving schools (Ririn, 2018).

West Bandung is one of the regencies adjacent to Cimahi City. There is a Madrasah Aliyah (MA) Muslimin as one of the Islamic religion-based schools. This school is a formal



Islamic educational institution under the Ministry of Religion and the Muslim College foundation, which has the potential to develop because of its strategic location, namely on Jl. A safe and comfortable situation supports Raya Cipeundeuy. This school has made efforts to inculcate the values of religious character and good behavior to realize its vision and mission, namely "The realization of an Islamic education that is superior, moderate, and becomes a world reference in the integration of religious science, knowledge, and technology." It can be seen in the developed value system (school culture), including getting used to commendable morals. Students in this school generally have good personalities, such as honesty, independence, responsibility, and critical thinking, and do not like being arrogant and accustomed to a simple lifestyle.

Schools, where education takes place through the learning process, have a responsibility to make someone not only introduce good values but also make students aware of these good values in everyday life as the embodiment of noble character or personality. Educators are not just a transfer of knowledge but also a transformation of values and skills. The knowledge received by students is not only a collection of knowledge but can be understood and absorbed into their hearts. Thus, it is hoped that it will guide them to behave (Salirawati, 2016). Education aims to promote the growth of character (inner strength, character), mind (intellect), and the child's body. These parts should not be separated so that we can advance the perfection of our children's lives (Pusat Analisis Sinkronisasi Kebijakan, 2017).

The National Movement for Mental Revolution or further enhancing GNRM is the foundation for strengthening national character (PPK) (Peraturan Presiden No. 87 tahun 2017). Based on the Presidential Regulation, Indonesia should support the programs and policies of the Ministry concerning Strengthening Character Education in formal education units (Fajar, Arnie, et al., 2019). The PPK program aims to foster the formation of the nation's character properly and effectively by applying Mental Revolution Movement (Fajar, Arnie, 7, 2018). "To mark" is the root of the character, derived from Greek. A more detailed explanation is applying good values in actual actions or daily behavior. According to (Wynne in Mulyasa, 2016), people who are dishonest, fraudulent, cruel, and greedy are said to have bad morals, while people are said to have good morals who behave well, are honest, and like to advise.

Character is personality, behavior, and manner that becomes the spirit of education (Fajar Arnie et al. 7, 2018). Therefore, the principle of education must play a positive role in forming national character. In this case, IPS learning is expected to be a pioneer for building student character at school and a motivator. Educators can do this to realize national education goals, namely developing and optimizing all the potential possessed by students according to expectations that when they grow up, they will become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (UU No 20 of 2003 Pasal 3, 2003).

IPS (Sosial Sciences) is fundamental for social education, especially in preparing the function of citizens through several contexts, namely knowledge, -skills, and attitudes. To enable all citizens to become strong individuals and contribute generously to the culture of the future. (Gross, E Richard et al in Somantri, 96, 2010). Social Studies is identified as a study that pays attention to how people build a better life for themselves and their family members, how people solve problems, how people live together, and how people change and are changed by their environment (Crosby, Muriel, in Somantri, 96, 2010). Social Studies



combines subjects of History, Geography, and Economics. Social Studies is defined by the National Council for Social Studies (NCSS) as a study that integrates social studies and humanities to develop good citizens' competence. Within the school program, Social Studies are given in a coordinated manner as a systematic study based on the disciplines of anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as related concepts of the humanities, mathematics, and natural sciences (Savage & Armstrong, and Elis in Somantri, 95, 2010).

Thus, it can be said that the goals of social studies learning are to deliver, guide and develop the potential of students to: (1) become good citizens (and also citizens of the world); (2) develop an understanding of basic knowledge of economics, history, geography, sociology, citizenship, and society, in an integrated manner (3) develop critical thinking skills with full wisdom and inquiry skills to be able to understand, respond to, and take steps to participate in solving problems national social issues, (4) build commitment to human values and respect and participate in developing the noble values and culture of Indonesia, and (5) develop the ability to communicate and work together in the life of a pluralistic society, both local, regional and international. Argumentasi penulis berdasarkan referensi di atasnya.

Teachers can develop into components of moral reasoning, active and creative humans who believe (Sardiman, 2018). Religious value is one of the values found in character education, where a person's attitude and behavior to carry out and obey God's commands and obligations as His being. In policy Number 8 it is stated that the value of this religious character is shown in the behavior of loving and maintaining the integrity of creation. Point No.10 states that forms of religious values reflect piety (Pusat Analisis Sinkronisasi Kebijakan, 2017).

This study aims to describe the pattern of inculcating religious character values in Social Studies (IPS) learning at Islamic Madrasah Aliyah (MA) Cipeundeuy, West Bandung Regency. Based on preliminary observations, this school has made efforts to inculcate religious character values and develop good behavior, familiarizing with commendable morals. Students in this school generally have good personalities, such as honesty, independence, responsibility, and critical thinking, and do not like being arrogant and accustomed to a simple lifestyle. As a result, the urgency of this research is to learn more about the pattern of instilling religious character values in social studies learning. It includes how to plan and implement learning, the efforts made by social studies teachers, and how the learning outcomes are; so that it can be used as an example or pilot project for future researchers in other schools.

## **Research Method**

This research used a qualitative or naturalistic approach that was carried out naturally. Qualitative research described the implementation in the short term and emphasizes inductive results and analysis (Bogdan and Biklen in Sugiyono, 2018). The research method used is a case study, which is the most suitable method for answering the "how and why" questions to clarify the nature of the research questions. A case study investigates a phenomenon in a natural context, where the boundary between phenomenon and context is not clearly explained with the various sources of evidence used. (Yin, K, Robert translate Mudzakir, 2015). Concerning the case study method, it is more appropriate to express and comprehend broadly and deeply how to instill the value of religious character in social studies learning at Muslim Islamic Senior High Schools in Cipeundeuy District, West Bandung Regency.



The instruments used in this study were (1) observation, (2) interviews, (3) documentation, and (4) triangulation. The observation used was participatory. Implementation of participatory observation, the researcher, observes what people do, listens to what they say, and participates in their activities (Susan Stain Back in Sugiyono, 2018). Thus, researchers will be involved and directly involved with daily activities to find out the level of meaning of each behavior that appears to get information on how to instill religious character values in social studies learning at MA Muslimin Cipeundeuy, West Bandung Regency. Implementation of observations refers to the observation guidelines that aim to strengthen the data so that the information obtained will be more accurate.

The function of the interview in this study is to communicate directly with the people being studied or research subjects, namely the head of the madrasah, teachers of social studies subjects (History, Geography, Sociology, and Economics), and students to collect data related to the problem and research focus. Structured interviews were conducted with respondents by asking the same questions, and the researcher took notes or recorded them. Structured interviews are a data collection technique if the researcher or data collector knows what information will be obtained (Esterberg in Sugiyono, 2018).

Documentation was obtained by collecting data from archives and documents in school and outside school related to research conducted at MA Muslimin Cipeundeuy. The last was to re-check the validity of the data using a triangulation technique that combines various data collection techniques from observations, interviews, and documentation during research at MA Muslimin Cipeundeuy. Data analysis was done by interpreting the data in words to obtain meaning. Therefore, the analysis was carried out with the data collection process and after the data was collected. Analysis of research data was carried out through three workflows of activities that coincide, namely: 1) data reduction, 2) data display, and 3) conclusion drawing/verification (Miles and Huberman in Sugiyono, 2018).

## **Results and Discussion**

The cultivation of religious character values in social studies learning at MA Muslimin Cipeundeuy, West Bandung Regency can be described as follows.

### **Social Studies Learning Planning in Cultivation Religious Character Values**

The research findings showed that social studies teachers had planned lessons loaded or integrated with religious character values at the beginning of the school year or the beginning of the semester. So, before social studies learning activities, teachers have prepared lesson plans, including the preparation of annual programs, semester programs, syllabi, and lesson plans. The compiled syllabus contains core competencies, essential competencies, learning materials, learning activities, assessments, time allocation, and learning resources. Compiled syllabus by social studies teachers is according to Government Regulation (PP) Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards Chapter 77F (Pemerintah P., 2013). At the same time, the RPP contains the institution's identity, namely the school's name, subject, class/semester, subject matter, school year, and time allocation. Furthermore, it contains learning objectives, activities, and assessments signed by the social studies teacher and principal. RPP contains at least learning objectives, teaching materials, teaching methods, learning resources, and learning outcomes assessment (PP Nomor 19 Tahun 2005 tentang standar Nasional Pendidikan Pasal 20). Learning Design compiled by social studies teachers are, in principle, following PP no. 19 of 2005, but the subtitles do not contain teaching materials, teaching methods, and learning resources. That is because this section has been



included in the learning objectives and learning activities section. Social studies teachers in the preparation of Learning Design still refer to PP no. 19 of 2005 because PP No. 32 of 2013 does not regulate Learning Design; in other words, the regulation on Learning Design is abolished.

Religious character values are comprehensively combined with the material to be studied, namely by incorporating religious character values into the syllabus and learning plan. Furthermore, it can also be integrated through a structured activity program and habituation such as commemorating Islamic Holidays (PHBI), reading the Al-Qur'an praying in congregation, getting used to greetings, and praying before and after studying. (Theresia, 2016) who found that the integration of character education in social studies learning is listed in the Learning Implementation Plan. The implementation of the PPK Movement is adjusted to the curriculum in each education unit and can be done in three ways, namely 1) integrate local content (*mulok*) with other subjects; 2) extracurricular activities are carried out through PPK; and 3) carry out habituation in routine, exemplary, and spontaneity of school activities (Pusat Analisis Sinkronisasi Kebijakan, 2017).

### **Implementation of Cultivation Religious Character Values in Social Studies Learning**

The research findings showed that the cultivation of religious character values in learning at MA Muslimin Cipeundeuy was implemented during learning activities at the beginning, middle, and end of learning by integrating religious character values. It means that the cultivation of religious character values is carried out in the learning process, including preliminary, core, and closing activities. The religious values that are instilled are the values of piety toward the One God, gratitude, respect for religious differences or tolerance for the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions, and protecting the surrounding environment. The value of gratitude is carried out with prayer activities before and after learning. Other religious values are implemented by linking material with religious values. For example, when discussing humans and history, the teacher relates the origin of human creation, human obligations to God Almighty, others, and the environment. According to Muta'alin's (Muta'alin, 2017) research, character value cultivation has been successfully implemented in social studies learning. It consists of the preliminary, core, and closing activities following the learning implementation plan (Learning Design) that the social studies teacher has compiled.

The cultivation of religious character values is carried out through habituation activities, namely always saying greetings when meeting, starting each learning activity reading basmalah, and at the end of learning, always saying hamdalah and praying together. In addition, before learning takes place, they also do tadarus Al-Qur'an. Carrying out the Duha prayer is also carried out together every day at the time set by the school. Habits that are often carried out continuously and repeatedly will become habituation. Teacher preparation in classroom learning habits includes arriving on time, shaking hands, and opening and ending lessons by reading the Qur'an. It is the implementation of IPS learning character education (Hanang, 2016). The implementation of inculcating character education values in students is accustomed to various types of habituations ranging from activities in the classroom to outside the classroom (Moh. Miftahul, 2015). In the learning process at school, habit is used as a habituation approach. Education is an educational tool, good habits at school will shape children into good personalities (Zain, 2009).

The cultivation of religious character values is also carried out through giving examples to students, namely by providing us with a good attitude, speech and behavior so



that they can become good role models for students. Educators always try to set an example and be an excellent examples to their students. The example of educators has a significant contribution to instilling character values. The implementation of character education values, among others, is carried out through exemplary activities for students (Muhammad, 2017).

The attitude and behavior of educators always show good attitudes and behavior. It can be seen when the teacher always greets and shakes hands when meeting with other teachers or school members, dresses neatly, arrives on time, speaks politely, and does not throw trash anywhere. It is done so that students follow or imitate the teacher's behavior. If imitation is done continuously, then this will become a habit. Character is closely related to "habits" or habits that are continuously practiced and practiced (Aristoteles in Mulyasa, 3, 2016).

### **Efforts Made by Social Science Subject Teachers in Instilling Religious Character Values**

According to the findings of research conducted at the MA Muslimin Cipeundeuy, the efforts made by social studies teachers to instill the value of the religious character at the MA Muslimin Cipeundeuy are carrying out learning beginning with habituation that is carried out regularly or continuously. So that it becomes a good habit, such as greeting, praying together when starting learning, and reciting the Qur'an. Moreover, setting good examples for students through social service activities, visiting sick friends, and commemorating major Islamic holidays can instill the value of religious character in students. So, they can become well-behaved, active, and active individuals' initiative to do good things in life. Rukmini (Theresia, 2016) found that character-building efforts were carried out through habituation of greetings and religious activities, extra-curricular activities, and integration in learning units; teachers used various methods, namely keynote, question and answer, discussions, role-playing, and presentations.

Another effort is to socialize every habituation program and religious activity that will be carried out in schools so students can know their purpose. The implementation of character values is carried out through programmed activities such as counseling and extracurricular guidance, and non-programmed activities such as exemplary habituation, spontaneous habituation, and routine habituation (Research Sukri, 2013)

Learning is about what students must do for themselves, so the initiative must come from themselves; the teacher is only a guide and director (John Dewey in Komara, 2014). The activeness of students in learning to the law of "law of exercise," which states that learning requires the presence of practice. The relationship between stimulus and response will be strengthened if it is often used and will decrease or even disappear if it is never used. It means that in learning activities, it is necessary to have exercises and habituation so that what is learned can be remembered longer. The more we practice, the more we will understand (Thordike in Komara, 2014).

### **Results of Social Studies Learning Implementation in Cultivation Religious Character Values**

The research findings showed that social studies learning was successfully implemented in instilling religious character values. Students' success can be seen through appropriate behavior as observed and assessed personally or in groups by the teacher inside or outside the classroom. Success in the classroom, seen from the documentation of the attitude assessment carried out by the social studies teacher in the learning process that all



students have met the minimum completeness criteria determined by the social studies teacher. The learning process follows the learning implementation plan (RPP). It means the application of religious character values has been carried out based on the learning plan composed by the social studies teacher. It is the same with research conducted by Rukmini Theresia (2016), which states that the integration of character education in social studies learning is listed in the Learning Implementation Plan.

Outside of the classroom, the success of developing religious character values can be seen in the habituation activities carried out by students daily, such as getting used to reading prayers, reading the Qur'an / Asmaul Husna, performing the dhuha circumcision prayer together, respecting and tolerating others, saying greetings when meeting, and applying the 5S (smile, greeting, greeting, courtesy, and courtesy). The habits carried out by students must be distinct from the examples or examples given by teachers, especially social studies teachers. Thus, exemplary habituation that is carried out continuously can become a good habit so that it can have a good impact on students in embedding religious values into students both inside and outside the classroom.

Based on the planning, implementation, and assessment carried out by social studies teachers concerning the cultivation of religious character values, it is adhering to the Education Management Standards, which are the criteria for planning, implementing, and supervising educational activities at the education unit, district/city, provincial, or national level in order to ensure the efficiency and effectiveness of maintenance education. Government regulation Number 32 of 2013 concerning Amendments to Government Regulations Number 19 of 2005 concerning National Education Standards Chapter 1 paragraph (10), (Pemerintah P., 4, 2013). Therefore, MA Muslimin Cipeundeuy West Bandung Regency can be said to be a school of character. One of the central values of a character school is religious values, namely respectful attitudes and behavior in carrying out their religion, tolerance for adherents of other religions, and being able to live in harmony (Fajar A. d., 2019).

## **Conclusion**

The conclusions obtained from the findings of this study; (1) Teachers have designed IPS lessons through the integration of religious character values at the beginning of the school year or the beginning of the semester, including the preparation of annual programs, semester programs, syllabi, and lesson plans; (2) The religious character values that are instilled are piety to God Almighty, gratitude, gratitude and tolerance towards other religions, living in harmony with followers of other religions, and protecting the surrounding environment through disclosing religious character values in the learning process, including preliminary activities, core, and cover; (3) Providing examples of good/commendable behavior through various activities is an effort made by the teacher to habituate behavior according to the values of religious character. The implementation of religious character values in the social studies learning process has been carried out following the lesson plan prepared by the social studies teacher. Students inside and outside the classroom have shown good behavior.

## **Recommendation**

From the finding of this research, there are several recommendation;

- 1) To Social Studies Teachers : (a) Maintaining and developing strategies or ways to embed religious character values in the learning process while still preparing the planning and implementation of learning properly and correctly, (b) Sharing knowledge and



- experience between subject teachers to improve habituation and exemplary good or commendable behavior by all teachers and staff in Madrasah.
- 2) To the Principal : (a) Improve supervision of all teachers in preparing integrated learning plans/containing religious character values, (b) Supervise the class to monitor the implementation of the learning process, especially related to the cultivation of religious character values, (c) Give awards to students who behave well or are commendable to motivate all students in Madrasah.
  - 3) To the Education Office of West Bandung Regency : (a) Giving awards to academic units (schools/madrasah) that have succeeded in instilling character values, especially religious values, (b) Organizing “Commendable Student Festival” between schools in West Bandung Regency, (c) Organizing “Character School Competition” County’s West Bandung Regency.

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