



The Relationship between the Implementation of Religious Programs and Students' Religious and Nationalistic Character

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Abstract	
<p>Article Information: Received: December 2025 Revised: February 2026 Accepted: February 2026 Published: March 2026</p> <p>Keywords: Diversity Program, Nationalist Character, Religious Character.</p>	<p>This study examines the relationship between the implementation of religious programs and the religious and nationalistic character of students. The implementation of religious programs has the potential to produce a double impact, namely strengthening the moral integrity of individuals while fostering a nationalistic character in students. However, there has been no research that explicitly discusses how nationalistic character values such as loyalty, appreciation of national culture, or willingness to sacrifice are measured or evaluated as a direct impact of these religious programs. This study aims to fill the gap in the existing literature, which is mostly descriptive, qualitative, or observational, by analyzing the relationship between the implementation of religious programs in schools and the formation of students' religious and nationalistic character. This study is important to empirically prove that strengthening spiritual values can be in line with the spirit of nationalism in the educational environment. The research method used is a quantitative correlation approach. Data collection was conducted through questionnaires to measure the intensity of student participation in religious programs and their level of religious character and nationalism, which were then analyzed using statistical tests in the form of correlation and simple linear regression tests. The results show a positive and significant relationship between the implementation of religious programs and the formation of students' religious character and nationalism. These findings indicate that the more intensive the implementation of religious programs, the stronger the students' religious commitment and love for their country, thus refuting the assumption of dualism between the two. Therefore, educational institutions are advised to optimize these programs as a key strategy in producing a generation of students with comprehensive and balanced character.</p>

How to Cite this Article: Nugraha, J., Khomah, I., Hanifah, A., Abdullah, R., Suhartini, A., & Ratnasih, T. (2026). The Relationship between the Implementation of Religious Programs and Students' Religious and Nationalistic Character. *Jurnal Pendidikan Islam*, 16(1), 51–63. <https://doi.org/10.38073/jpi.3761>

INTRODUCTION

Education in Indonesia currently has a very crucial dual role. This role includes the ability to produce a generation that is faithful and devoted to God Almighty, as well as being democratic and responsible citizens. As stated in Law Number 20 of 2003 concerning the National Education System, the goal of education is not only oriented towards cognitive intelligence, but also towards shaping the character and civilization of a dignified nation (Firman & Ndonga, 2024; Murtiningsih et al., 2024; Pelawi et al., 2021). Unfortunately, however, there has been a decline in ethics among students, an increase in intolerance in

schools, and character education that is often partial in nature, with religious character being left solely to religious teachers, while nationalist character is considered the domain of Civic Education (PKn). In fact, this dichotomy has the potential to produce a generation that is religious but lacks national awareness, or conversely, a nationalist generation that is secular and spiritually dry.

In the context of implementing diversity programs, this challenge becomes very relevant. Integrating diversity programs in schools is a comprehensive pedagogical strategy that aims to shape students' character holistically, not just cognitively. Ideally, character education should be provided from an early age and implemented in the family, school, and community environments, utilizing a variety of learning media. Its implementation must be comprehensive and integrated through four main bases, namely classroom-based, school-based, culture-based, and community-based (Nurdiyanto et al., 2023; Yulianti et al., 2023). For example, classroom-based implementation aims to instill values through a combination of intracurricular learning, classroom management, the use of innovative teaching methods, and literacy activities. In addition, culture-based character education is character building through habituation, namely the application of character values that are prioritized in the school's vision, mission, and branding in order to create an environment conducive to instilling moral values in students (Bararah, 2021; Indarwati, 2020; Magdalena et al., 2020).

Theoretically, the implementation of religious programs has the potential to produce a double impact, namely strengthening the moral integrity of individuals while fostering a nationalist character in students. Religious character is defined as the teaching of moral and ethical values of a religion (Ambarwati et al., 2023; Nasrudin et al., 2023; Rachmawati et al., 2025). This education aims to understand the moral values of Islamic teachings as the basis for good behavior. Students are taught ethics, honesty, patience, and compassion, which are important foundations for social interaction and the formation of good character. Religious character can also develop discipline in students, as Islamic teachings emphasize discipline in worship, time management, and other rules of conduct. Meanwhile, nationalistic character is defined as a way of thinking, behaving, and acting that demonstrates loyalty, concern, and high regard for the nation's language, physical environment, society, culture, economy, and politics (Lestari et al., 2025; Rizqiyah & Jatningsih, 2024; Setiani et al., 2020). This character requires students to place the interests of the nation and state above their personal and group interests. Nationalism is demonstrated through appreciation of national culture, willingness to make sacrifices, enthusiasm to excel and achieve, preservation of national cultural heritage, love for the homeland, environmental protection, obedience to the law, discipline, and respect for cultural, ethnic, and religious diversity (Basuni, 2021; Luthfiyah et al., 2022; Sari et al., 2025)

This study examines the relationship between the implementation of religious programs and the religious and nationalistic character of students. The purpose of this study is to determine quantitatively the relationship between the implementation of religious programs and the religious and nationalistic character of students. This study focuses on eighth-grade students at SMPN 3 Sukanagara who are in the early formal operational stage of cognitive development, which is the stage when students begin to be able to think abstractly, perform logical reasoning, and understand cause and effect relationships, even

though these abilities are still developing and not yet fully stable. This study aims to fill the gap in existing literature, which is mostly descriptive, qualitative, or observational.

Various levels of education demonstrate a high degree of maturity and consistency in implementing religious programs to achieve religious character. Schools have designed structured and systematic programs that focus on spiritual and moral aspects. As research conducted by (Faturrahman, 2024; Rachmawati et al., 2025; Wibowo et al., 2025). Conducted at SDN 1 Mataram, the results of the study show that the school culture that is implemented, such as Morning Al-Qur'an, congregational Zuhur prayer, religious question and answer (quiz), religious lectures, recitation of Surah Yasin, and congregational Dhuha prayer, has succeeded in creating an environment that supports the formation of religious character in students. Meanwhile, qualitative research by (Abdillah & Syafei, 2020) shows that the religious character values applied are divine and human values, and their implementation is carried out by integrating learning with various activities at school. (Mas'ah et al., 2025) conducted descriptive qualitative research with the result that the habit of religious activities is one of the effective strategies in the implementation of character education at MIN 3 Bima. Meanwhile, research conducted by (Badry & Rahman, 2021) shows that the benchmark for religious character at SMP Negeri 40 Padang is the initiative to perform the dhuha prayer and read the Qur'an.

Based on previous research, overall religious programs have been proven to be a powerful, mature intervention, supported by effective pedagogical strategies in producing religious character outcomes. However, there has been no discussion of how nationalist character values such as loyalty, appreciation of national culture, or willingness to sacrifice are measured or evaluated as direct impacts of these same religious programs. The absence of formal measurement of nationalistic character as an outcome of religious programs reinforces the assumption that the relationship between religious programs and nationalistic character has been incidental or unconscious, rather than the result of systematic program design. Based on this, this study adopts a quantitative approach to fill this gap and make a real contribution to education policy. Empirical research is needed to test the systematic causal relationship.

Therefore, this study aims to determine the relationship between the implementation of religious programs and the religious and nationalistic character of students. Thus, this study not only answers the need for quantitative evidence regarding the relationship between the implementation of religious programs and religious character, but also extends to nationalistic character. The findings of this study are expected to provide empirical contributions to the development of studies on student character, particularly in understanding the effectiveness of religious programs in shaping religious and nationalistic character, as well as providing a basis for the formulation of more comprehensive religious programs in education.

RESEARCH METHOD

This study uses a quantitative approach with a correlational method to identify the relationship between the implementation of religious programs and the religious and nationalistic characteristics of students. The correlation method was used to measure the

strength and direction of the relationship between the variables of religious programs and the religious and nationalistic characteristics of students without manipulating the variables. The research was conducted at SMPN 3 Sukanagara with a sample size of 58 people selected to represent the population. The population consisted of all students in grades VIII A and VIII B, which numbered 31 and 27 students, respectively. The total sampling technique was used when the research wanted to achieve generalization with a very small margin of error, so that all individuals in the population were ensured to be represented for a more accurate and comprehensive analysis (Salim, 2012).

The independent variable in this study is the diversity program, while the dependent variables are religious and nationalistic character. The instrument used is a questionnaire given to students so that the data obtained is numerical data sourced from the scores on each item in the questionnaire. The questionnaire consisted of 40 questions with variable X instrument consisting of 15 questions, variable Y1 instrument consisting of 14 questions, and variable Y2 instrument consisting of 11 questions. Validity test was calculated using Pearson product moment correlation by distinguishing between the table r value and the calculated r value. The instrument is considered valid if the calculated r value is greater than the table r value ($r_{\text{hitung}} > r_{\text{tabel}}$). The reliability test was conducted using SPSS 26 by looking at the Cronbach's Alpha value. The instrument is considered reliable if the Cronbach's Alpha value is greater than 0.60 (> 0.60) (Hanief & Himawanto, 2017).

The data analysis technique used was correlation testing with the help of SPSS 26. Data analysis includes classical assumption tests consisting of normality tests using the One Sample Kolmogorov-Smirnov test, which shows that the data is normally distributed if it has a significant value greater than 0.05 (Sig. > 0.05), followed by a linearity test to determine a linear and significant relationship. The relationship is said to be linear if the significance value is less than 0.05 (Sig. < 0.05) (Purba & Simanjuntak, 2011). If the classical assumption test is fulfilled, proceed with correlation to determine the relationship between variables and simple linear regression testing to test the strength of the relationship between dependent and independent variables. This correlation test allows researchers to determine the strength and direction of the relationship between variables, thereby providing an empirical picture of the effectiveness of diversity programs in shaping the character dimensions of students more comprehensively (Ananda & Fadhli, 2018).

RESULTS AND DISCUSSION

In this study, sampling was conducted using purposive sampling by dividing the students into two main groups. The first group, consisting of 58 students from classes VIII A and VIII B, was designated as the research sample (treatment group). Meanwhile, to ensure the quality and suitability of the instruments used, 30 students from class VIII C were designated as the instrument trial sample (validity and reliability test). This instrument trial was a crucial stage that had to be carried out before the research data was collected.

Research Instrument Testing

1. Validity Test

Validity testing is testing questions, tasks, or items in an instrument that represent the overall and proportional behavior of the sample to be measured in the

research. This means that the instrument reflects the overall content or material being tested or that should be mastered proportionally (Ananda & Fadhli, 2018). In this study, validity testing will be conducted on the implementation of religious diversity programs, religious character, and nationalist character.

Table 1. Variable X (Religious Program) Validity Test

Item-Total Statistics	Calculated r Value	table r Value	Desc.
X1	0.556	0.2542	Valid
X2	0.603	0.2542	Valid
X3	0.665	0.2542	Valid
X4	0.648	0.2542	Valid
X5	0.538	0.2542	Valid
X6	0.671	0.2542	Valid
X7	0.769	0.2542	Valid
X8	0.699	0.2542	Valid
X9	0.717	0.2542	Valid
X10	0.732	0.2542	Valid
X11	0.691	0.2542	Valid
X12	0.669	0.2542	Valid
X13	0.609	0.2542	Valid
X14	0.635	0.2542	Valid
X15	0.827	0.2542	Valid

Table 2. VariableY1 (Religious Character) Validity Test

Item-Total Statistics	Calculated r Value	table r Value	Desc.
X1	0.823	0.2542	Valid
X2	0.699	0.2542	Valid
X3	0.617	0.2542	Valid
X4	0.689	0.2542	Valid
X5	0.837	0.2542	Valid
X6	0.766	0.2542	Valid
X7	0.731	0.2542	Valid
X8	0.716	0.2542	Valid
X9	0.768	0.2542	Valid
X10	0.531	0.2542	Valid
X11	0.699	0.2542	Valid
X12	0.644	0.2542	Valid
X13	0.628	0.2542	Valid
X14	0.509	0.2542	Valid

Based on the validity test conducted on the independent and dependent variable indicators in this study, the questionnaire test as a whole was declared valid. This is evidenced by the r count value $>$ r table. The Rhitung value was obtained from tests conducted using SPSS Windows Version 26.0. Meanwhile, the r table value can be seen in the table of moment product r values with a total of 58 respondents, resulting in a table r value of 0.2542.

Table 3. Variable Y2 (Nasionalist Character) Validity Test

Item-Total Statistics	Calculated r Value	table r Value	Desc.
X1	0.711	0.2542	Valid
X2	0.823	0.2542	Valid
X3	0.776	0.2542	Valid
X4	0.694	0.2542	Valid
X5	0.675	0.2542	Valid
X6	0.709	0.2542	Valid
X7	0.659	0.2542	Valid
X8	0.677	0.2542	Valid
X9	0.589	0.2542	Valid
X10	0.621	0.2542	Valid
X11	0.561	0.2542	Valid

2. Reliability Test

Reliability is a measure of the stability and consistency of respondents in answering questions or statements related to the constructs of a variable, which are compiled in a questionnaire. A reliable instrument is one that, when used, will produce the same data (Gunawan, 2019).

Table 4. Variable X Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
,912	15

Table 5. Variabel Y1 Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
,914	14

Table 6. Variable Y2 Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
,886	11

From the reliability test table above, Cronbach's Alpha was obtained at 0.912 for variable X items, 0.914 for variable Y1 items, and 0.886 for variable Y2 items, which is interpreted as high reliability because the value is greater than 0.60. so the instrument is feasible to use and supports the reliability of respondent data.

Based on the reliability test results, a Cronbach's Alpha value of 0.957 was obtained with a total of 40 items. This value indicates that the research instrument has a very high level of reliability. Therefore, this instrument is suitable for use in the next stage of research.

Classical Assumption Test

1. Normality Test

Data normality testing is an analysis conducted to test whether data is normally distributed or not (Bhirawa, 2020). The Kolmogorov-Smirnov technique is a technique used to examine the frequency distribution of samples based on the normal distribution of single data or single frequency data. The basis for decision making is as follows:

- a. If the significance value is greater than 0.05, then the residual data is normally distributed.
- b. If the significance value is less than 0.05, then the residual data is not normally distributed (Ananda & Fadhli, 2018).

Table 7. Normality Test

One-Sample Kolmogorov-Smirnov Test		Religious Program	Religious Character	Nationalist Character
N		58	58	58
Normal Parameters ^{a,b}	Mean	58.71	55.41	41.95
	Std. Deviation	9.901	8.976	6.677
Most Extreme Differences	Absolute	.113	.084	.069
	Positive	.059	.076	.069
	Negative	-.113	-.084	-.057
Test Statistic		.113	.084	.069
Asymp. Sig. (2-tailed)		.064 ^c	.200 ^{c,d}	.200 ^{c,d}

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.
- d. This is a lower bound of the true significance.

Based on the table above, the significant value of the Kolmogorov-Smirnov test for the independent variable is 0.064 and for the dependent variable is 0.200. This indicates that the data is normally distributed.

2. Linearity Test

Linearity testing is a testing tool needed to analyze the relationship between the variables being studied. This test is conducted to see whether there is a linear and significant relationship between the two variables being studied. The analysis technique uses a significance value at a 95% significance level ($\alpha=0.05$) as follows:

- a. If the Sig. value is < 0.05 , then the variables have a linear relationship
- b. If the Sig. value is > 0.05 , then the variables have a non-linear relationship

Based on the results in Table 8, the value obtained in the Linearity table for variable X with Y1 and Y2 is 0.000. which indicates that these variables have a linear relationship. Therefore, it can be concluded that the linearity assumption is fulfilled.

Table 8. Linearity Test

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
Religious Character* Religious Program	Between Groups	(Combined)	3720.819	26	143.108	5.092	.000
		Linearity	1856.663	1	1856.663	66.062	.000
		Deviation from Linearity	1864.156	25	74.566	2.653	.005
	Within Groups		871.250	31	28.105		
	Total		4592.069	57			
Nationalist Character* Religious Program	Between Groups	(Combined)	1924.795	26	74.031	3.725	.000
		Linearity	1651.780	1	1651.780	83.119	.000
		Deviation from Linearity	273.014	25	10.921	.550	.936
	Within Groups		616.050	31	19.873		
	Total		2540.845	57			

Hypothesis Test

1. Correlation Test

Table 9. Hypothesis Test of Variable X to Y1

Correlations			
		Religious Program	Religious Character
Religious Program	Pearson Correlation	1	.638**
	Sig. (2-tailed)		.000
	N	58	58
Religious Character	Pearson Correlation	.638**	1
	Sig. (2-tailed)	.000	
	N	58	58

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the table above, it can be concluded that the independent variable (religious program) is related to the dependent variable, namely the national character of students, with a significance value of 0.000 and a strong correlation level, which is in the correlation interval of 0.60-0.799. Therefore, the null hypothesis (H0) is rejected and the alternative hypothesis (H1) is accepted. Thus, it can be concluded that the diversity program has a strong relationship with students' religious character.

The sig value in the output above is 0.000. which is smaller than 0.05, so it can be concluded that there is a relationship (correlation) between the diversity program and religious character, or in other words, the diversity program is related to the nationalistic character of students. The Pearson correlation value is 0.807. The interpretation of the correlation coefficient of 0.80-1.00 (very strong) indicates that there is a very strong (significant) relationship (correlation) between the religious diversity program and the nationalistic character.

Table 10. Hypothesis Test of Variable X to Y2

Correlations		Religious Program	Nationalist Character
Religious Program	Pearson Correlation	1	.807**
	Sig. (2-tailed)		.000
	N	58	58
Nationalist Character	Pearson Correlation	.807**	1
	Sig. (2-tailed)	.000	
	N	58	58

** . Correlation is significant at the 0.01 level (2-tailed).

2. Simple Linear Regression Test

Table 9. Simple Linear Regression Test (X with Y1)

Model Summary									
Mode	R	R Square	Adjusted Square	R Std. Error of the Estimate	Change Statistics				
					Change	F Change	df1	df2	Sig. Change
1	.638 ^a	.407	.397	.49878	.407	38.462	1	56	.000

a. Predictors: (Constant), Religious Program

Based on the above output, it is known that the R Square value or Coefficient of Determination (KD) is 0.407, equivalent to 40.7%, which can be interpreted as meaning that the diversity program influences 40.7% of religious character, with the remaining 59.3% being influenced by other factors.

Table 10. Simple Linear Regression Test (X with Y2)

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.807 ^a	.652	.645	3.63453

a. Predictors: (Constant), Religious Program

b. Dependent Variable: Nationalist Character

Based on the above output, it is known that the R Square or Coefficient of Determination value is 0.652, equivalent to 65.2%, which can be interpreted as meaning that the diversity program influences 65.2% of nationalist character, with the remaining 34.8% being influenced by factors other than the diversity program.

Based on the results of the hypothesis test above, a significant value of 0.000 was obtained for both dependent variables, which is less than 0.005. Thus, it can be concluded that the implementation of religious diversity programs is related to the religious and nationalistic character of students. This study is in line with the research (Habibah et al., 2023) which reveals that this study emphasizes the importance of an integrated curriculum to effectively strengthen the values of nationalism and religion among students. The study aims to comprehensively describe and analyze the integration strategies related to nationalism and

religious education implemented at Ar-Roudloh Islamic Elementary School (SDI) in Lamongan, East Java.

If the study integrates Islamic Religious Education with nationalistic values, this study adopts the government program through monitoring the implementation of local governments, namely student daily logs as a means of supervising students' implementation of religious programs at school. Students check off the days when they practice positive habits such as waking up early, praying, exercising, eating healthy, enjoying learning, participating in community activities, and going to bed early. This process involves validation by teachers and parents, and the data is recapitulated in stages. This implementation strategy is supported by student regulations, cooperation with parents, making teachers role models, and Islamic activities organized by the Student Council.

Similarly, research conducted by (Hakim et al., 2022) shows that the implementation of this religious activity program has a positive impact on the formation of students' religious character. Furthermore, research conducted by (Ikhsan et al., 2021) relates to the implementation of the Aswaja learning model to shape Muslims with religious and nationalist characters. This study shows that there are changes in attitudes and practices of Aswaja in fostering religious-nationalist values in students. This also has implications for strengthening religious moderation in the school environment. The Aswaja learning model is carried out in three phases, namely the first phase, which is to educate students on tolerance and the spirit of religious moderation in order to gain a complete understanding. This phase was carried out using discussion and seminar models. The second phase involved providing training and reinforcement on the topic of nationalism to instill an attitude of patriotism and defense of the country. In this phase, the team collaborated with the Pancasila Study Center of Malang State University to provide national insight using agility techniques and national discussions. The third phase involved providing guidance to students for three months to implement the Aswaja learning model in schools. This research emphasized the implementation of the model, not the religious program.

SMPN 3 Sukanagara has a vision that explicitly includes spiritual and moral dimensions, including the realization of intelligent, skilled, healthy, and virtuous school members. To achieve this vision, one of the missions is to foster a culture of religion in every action, behavior, and activity. The religious program implemented is designed to be in line with the school's vision and mission, as well as the national vision and mission, demonstrating a strong institutional commitment. The religious program is implemented through three main pillars, namely: First, curriculum integration, where religious values are incorporated into classroom learning, integrated with each subject. PAI teachers play a role in monitoring religious habits at home (such as reciting the Qur'an at maghrib, praying at dawn, waking up early, and helping with household chores). Second, extracurricular activities and structured practices that include 30 minutes of practice before lessons (congregational Duha prayers, recitation of Juz 30 of the Qur'an, Asmaul Husna, and makhraj rules), as well as routine activities (Clean Friday, congregational Dhuhr prayers, and PAI extracurricular activities). Third, school cultural habits with the application of character values in daily life, such as respect for teachers and peers (by calling them akang or teteh), including dress codes and prohibitions on inappropriate behavior.

Thus, this study proves that the implementation of religious programs is related to the religious and nationalistic character of students. These results emphasize the importance of strengthening religious programs in educational institutions as a strategy for comprehensively shaping the character of students, both in spiritual and nationalistic aspects.

CONCLUSION

This study shows that there is a positive and significant relationship between the implementation of religious programs and the formation of students' religious and nationalistic character. These findings confirm that religious programs in schools serve a strategic function not only in strengthening spirituality, but also play a vital role in fostering national awareness, proving that these two values can grow together in an integrated manner. Therefore, educational institutions are recommended to continue optimizing religious programs as a key pillar in producing a generation of students with a comprehensive balance of character.

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