



## The Main Foundation for Character Development in Children Integrates Science and Religion

Samuel Elkana<sup>1\*</sup>, Ferry Yeferson Tulle<sup>2</sup>

<sup>1,2</sup> STT Kerusso Indonesia, Indonesia

**Abstract:** Character education plays a significant role in the development of an individual's personality, particularly in the globalized world where moral and ethical principles are highly valued. Examining how Islamic religious education might strengthen character education in the age of globalization is the goal of this study. By gathering information from a variety of literary sources, such as books, journal articles, and documents pertaining to the Islamic religious education curriculum, this study employs a literature study methodology. The study's findings demonstrate that Islamic religious education serves as a tool for character development through everyday life activities in addition to teaching norms and values. The importance of religious education in developing morally upright people as well as the difficulties in putting it into practice were discussed. The conclusion highlights how crucial it is to incorporate character values into Islamic religious education in order to create an honest society in the face of globalization.

**Keywords:** Character Education, Globalization, Religious Education

### 1. INTRODUCTION

Early childhood children need guidance from adults, both teachers and parents. The existence of early childhood is very crucial, because each individual will experience that period only once in a lifetime. Early childhood is a phase of life where individuals experience significant growth in their development. Early childhood development encompasses various aspects of development, namely: religious and moral values, socio-emotional, cognitive, language, physical-motor, and arts. In the 2013 Early Childhood Education Curriculum, there are four core competencies stimulated through children's play activities, two of which are attitudes and social skills (Khaironi, 2020).

The formation of a child's character (character building) should ideally begin within the family because a child's first interactions occur in the family environment (Sudaryanti, 2012). Character education should be implemented from an early age because it greatly determines a child's ability to develop their potential. Character education in early childhood can lead children to mature in managing their emotions. Emotional intelligence is an important asset in preparing early childhood children to face a future full of challenges, both academically and in life as citizens of a nation. Early childhood education is a form of educational provision that emphasizes laying the foundation for physical growth and development, intelligence, socio-emotional skills, language, and communication, in accordance with the uniqueness and developmental stages experienced by young children (Yenti, 2021).

The age period (Hadisi, 2015) is a phase that underpins the subsequent life of a human being. This period is commonly referred to as the golden age, which is the golden

years of childhood. On this basis, it is important to provide character education to young children, in order to maximize their abilities and potential. We must take advantage of this golden age as a period for nurturing, guiding, mentoring, and character building for early childhood. Character education for early childhood is intended to instill values of goodness so that they can become habits when they grow up or at the next level of education. Children's education begins early by providing educational stimulation. According to (Suryana, 2013), early childhood education is an effort to nurture children from birth to six years of age by providing educational stimuli to support their physical and spiritual growth and development, so that they are prepared to enter further education. Early childhood education can also develop all aspects of a child's development comprehensively, such as cognitive, language, physical-motor, socio-emotional, and creativity. If the development of early childhood is not nurtured properly, it will affect their subsequent development.

The learning process provided to early childhood should be conducted with the aim of imparting basic concepts that are meaningful to children through real experiences that allow them to optimally demonstrate creativity and curiosity, one of which is science education for early childhood. Science is one of the components of a series of cognitive development fields that plays an important role in education and supports the development of science and technology. The use of science is inseparable from daily life, for example: recognizing magnets, understanding the parts of plants, and objects around the child. From an early age, children are introduced to simple science that is present in their surroundings. Science education for children should provide real objects so that children can understand their actual forms. According to (Sari, 2016), science education in schools encompasses a lot of knowledge, especially factual knowledge. Science plays an important role as an applied science, thus scientific knowledge is essential for understanding natural events around children. Kindergarten teachers teach children science concepts in an enjoyable way and develop a strong understanding of how to apply science throughout daily activities. In order for teachers to effectively present science concepts to children, they must be able to apply engaging teaching methods in Kindergarten. Character is a reflection of a person's self, related to behaviors that become habits in daily life, whether good or bad. The formation of character in children is shaped by their habits at home. The family is the most important factor in the formation of a child's character, the parenting style, and the behavior of the parents teach character to the child. The family environment is the first and foremost environment in the growth and development of a child. The family shapes a complete personality for the child, as the child will spend time with the family. Besides the family

environment, the school environment and the community environment also influence the development of a child's character. At school, children will receive character education that will be taught, and in the community, children will be taught character education so that they can be accepted into social groups in society according to prevailing values.

## **2. LITERATUR REVIEW**

### **Using Religious Education to Strengthen Character Education in the Global Age**

A Firm Moral Basis Students' religious education. An approach that is applicable to daily life is used to teach values like integrity, accountability, self-control, and diligence. Sincerity is regarded as the foundation of integrity, and religious education teaches students to stay true to the truth when dealing with any difficulties. Another crucial component of Islamic religious education is responsibility. Pupils learn to take responsibility for their actions, both here on Earth and in the afterlife. Islamic teachings frequently stress the idea of amanah, or responsibility towards what is entrusted. For instance, the use of time, knowledge, and other resources is regarded as the responsibility of each individual. Students who receive religious education are better able to understand that every action has repercussions and that it is their responsibility to live morally upright lives. Mulyana (2020) asserts that teaching students these moral principles not only deepens their understanding of religious teachings but also fortifies their integrity in day-to-day interactions.

Dewi (2020), who demonstrates that Islamic religious education functions as a tool to develop students' character with integrity, supports the significance of religious education as a moral foundation. Religious education is crucial to upholding the morals and ethics that serve as the cornerstones of both individuals and society in the age of globalization, where moral values can be undermined by influences from other cultures. Including Values in Everyday Activities Islamic religious education emphasizes both the application of those values in day-to-day life as well as conceptual understanding. Congregational prayers at school, for instance, teach students responsibility for carrying out their religious duties in addition to discipline in worship. The primary lesson imparted by congregational prayers is discipline. Islam has a set schedule for prayer times, which must be adhered to strictly. Congregational prayers are used to teach students how to punctually follow the worship schedule. They learn to respect time and conduct themselves in an orderly manner as a result. Worship discipline can be applied to other facets of life, like managing your time effectively when working or studying. Students are also indirectly taught to be more disciplined in carrying out their social and academic obligations by

becoming accustomed to adhering to the rules and prayer times. Practices like these give students practical opportunities to internalize religious values in their daily lives, claims Syamsuddin (2021). The application of religious teachings is taught to students in both the classroom and in their extracurricular social interactions. Research Methods in the Practice of Religious Education.

### **Contextual Methodology**

Connecting the course material to the students' everyday experiences. A contextual approach is crucial in Islamic religious education in order to connect the course materials to the students' everyday lives. Through conversations about religious tolerance, for instance, this method enables students to see how religious teachings apply to their everyday lives. Students will more readily recognize the value of moderate and tolerant attitudes in communal life when they can relate religious values to social issues like interfaith harmony. For instance, conversations concerning religious tolerance in a multicultural community. (Nurhasanah, 2024) In Islamic religious education, the contextual approach is crucial in relating the course content to the students' everyday experiences and realities. In this instance, education encompasses more than just teaching religious theory; it also involves relating religious principles to social concerns that affect students' daily lives.

According to Fitriyani (2023), students find it easier to comprehend how religious values can be applied in real life when they are taught through examples from everyday life. Students can see the value of religious teachings in addressing social issues in their environment by looking at tangible examples like interfaith harmony. As a result, this method aids students in gaining a more comprehensive and useful understanding of religion (Fitriyani, 2023). Students can also connect religious teachings to new social issues, like religious tolerance, thanks to the contextual approach, which is crucial in a pluralistic society. According to Dute (2021), Islamic religious education must be able to inculcate values of tolerance that can foster amicable relationships among religious communities in Indonesia, a country with a diverse population of religions and cultures. The concept of religious moderation, which is crucial for avoiding radicalization, can be introduced to students through the use of educational topics like religious harmony. Therefore, contextual learning teaches students to develop inclusive and tolerant attitudes in their social lives in addition to providing them with a theoretical understanding of religion (Dute, 2021). Additionally, students have the chance to consider their roles in a larger social life when a contextual approach is used in Islamic religious education. In this sense, religion is seen as

both a personal issue and a basis for social interaction in a multicultural society. Contextual religious education, according to Jamil (2023), enables students to recognize the close connection between religious teachings and social responsibilities, such as the pursuit of justice, harmony, and peace among communities. This is also consistent with Islamic education's objectives, which include developing responsible citizens who actively support the creation of a society that is inclusive and peaceful in addition to producing devout individuals (Jamil, 2023).

**Collaborative Methodology**

Through group discussions or cooperative projects, Islamic religious education's collaborative approach encourages students to interact in a healthy way. Students can gain an appreciation for different viewpoints and learn how to cooperate to accomplish shared objectives through this collaboration. This method emphasizes the development of critical social skills, like effective communication and the capacity to collaborate with people from diverse backgrounds. The application of this approach in Islamic religious education gives students the chance to develop their capacity for productive discourse and gain a deeper understanding of diverse viewpoints. Munawir (2024) One of the most crucial tactics for raising the standard of instruction in Islamic religious education is the collaborative approach. Students can participate more actively in group projects and discussions with this method, which improves their comprehension of the subject matter and develops critical social and emotional competencies. This partnership gives students the chance to delve deeper into religious values within the framework of Islamic religious education while honoring diverse viewpoints during discussions. This is consistent with Islamic teachings, which emphasize the value of collaboration and respect between people as well as the necessity of discussion in order to make better decisions. Mahmudi (2023) Additionally, Islamic religious education's collaborative approach emphasizes students' character development in addition to academics. Students can practice their effective communication skills by working together on projects or in group discussions. Interacting with diverse groups teaches students how to respectfully and clearly voice their opinions and work together to accomplish shared objectives. This is consistent with educational theory, which holds that social skills play a crucial role in helping students develop a well-rounded and capable character that will later be advantageous in community life. (Thoyyibah, 2018)

### **Learning Based on Values**

Value-based learning is a method that uses reflection, direct practice, and model behavior to inculcate Islamic moral and ethical values. Teachers serve as role models who exhibit tolerant and moderate attitudes in their day-to-day behavior. Islamic principles like

humility, simplicity, and respect for one another can be taught to students not just through theory but also through practical applications in day-to-day interactions. This helps students develop noble character because they not only learn theoretical concepts but also get firsthand experience applying those values in their daily lives (Akhyari, 2023). Value-based learning is a crucial strategy for developing students' character. This method seeks to inculcate the moral and ethical principles taught by Islam, such as tolerance and moderation, in the framework of Islamic education. By incorporating these principles, Islamic education offers practical examples in everyday life in addition to theoretical instruction. As key players in the educational process, teachers serve as important role models by acting and speaking in a way that demonstrates a moderate and tolerant attitude. Islamic teachings on moderation, according to Dahirin (2024), not only teach balance but also give students advice on how to interact with others while showing complete respect for the differences that exist in society. Additionally, incorporating values of tolerance and moderation into value-based education can help students better appreciate the value of diversity and peaceful coexistence. Islam's core teachings include principles like simplicity, humility, and respect for one another. These principles must be lived out in real life rather than just being studied in theory.

Students will be able to directly experience how to apply those values in a variety of social situations through learning that is grounded in reflection and real-world actions. According to Hidayat (2020), value-based education should emphasize the development of morally upright character traits that are demonstrated in students' attitudes toward others, particularly in the context of a pluralistic social life. The adoption of value-based education also helps to fulfill more general Islamic educational objectives, such as producing a generation of people with both high moral standards and intellectual prowess. A more peaceful and courteous society is fostered by the values of tolerance and moderation that are taught in value-based education. This is significant because today's global issues cause conflicts that are frequently brought on by a failure to recognize and value differences. Thus, incorporating moderate and tolerant Islamic values into education is crucial to producing people who can both comprehend and live out these values on a daily basis (Ramadhani, 2023). Method of Dialogue and Debate In Islamic religious education, the dialogue and debate method works well because it gives students a forum to discuss current events that are pertinent to the principles of tolerance and moderation. Students can develop their critical thinking abilities and learn to understand and value different points of view in a respectful environment by participating in open discussions like this one. This can also

be used to teach the value of social awareness and respect for social diversity in Islamic religious education (Fadhli, 2023). In Islamic religious education, the dialogue and debate approach is crucial to incorporating the principles of tolerance and moderation. This method fosters a deeper comprehension of moderate Islamic teachings by giving students a forum to discuss and debate pertinent modern issues. Students who receive a moderate education are more likely to think critically and comprehend their religion in light of contemporary society, claims Suryadi (2022). Additionally, by fostering attitudes of respect and understanding between various religious communities, this approach aids in the prevention of interfaith conflicts.

This approach's open discussions give students the chance to develop their critical thinking abilities while also comprehending and appreciating opposing viewpoints in a respectful environment. A more inclusive view of religion, where religious teachings are viewed as a manual for coexisting peacefully, is fostered in students through the incorporation of tolerance values into religious education. Additionally, fostering tolerance values in the classroom is essential to producing a generation that can positively impact society (Mubin, 2020).

### **3. METHOD**

Using a descriptive qualitative method, the author of this article conducts a literature review. Books, journals, and scientific studies about the relationship with God are some of the sources the author gathers from this era. The author then extends and deepens the theological reflections discussed using library techniques, proving the theological reflections' applicability to developing a relationship with God (Fadli, 2021).

### **4. RESULT AND DISCUSSION**

**Preserving Moral Character and Identity** The influence of foreign cultures, which can undermine local moral values that have long been a part of the nation's identity and character, is one of the largest problems that students face in the age of globalization. Foreign cultures, technology, and information are quickly permeating many facets of life, including social interactions, lifestyle, and education, as a result of globalization. Even though globalization gives students more access to information and technology, there are drawbacks that can impair their comprehension and admiration of regional moral principles that should be avoided. According to (R. Hasan, 2019), global culture frequently introduces values like hedonism and individualism that run counter to regional norms. In this instance,

Islamic religious education acts as a stronghold shielding pupils from these harmful influences. Students who receive a strong religious education are better able to uphold their moral identity and are less likely to be influenced by global trends that run counter to Islamic principles. Community and Family Involvement Families and communities play a crucial role in promoting Islamic religious instruction in schools. Since establishing religious values is a lifelong process that encompasses many facets of students' lives outside of the official educational setting, religious education cannot be left to the sole authority of schools. To ensure that students receive comprehensive and useful religious education in their everyday lives, cooperation between families, communities, and schools must be well-established for religious education to be effective (Hoktaviandri & Mislaini, 2020).

The primary tenet of Islamic religious education for children is the role of the family. A child learns about morality, ethics, and religious values for the first time in the family. The main duty of parents is to provide a positive example for their kids. For instance, religious rituals that teach children religious principles at a young age. Children will learn that religion is more than just a theory; it is something that needs to be implemented in daily life if authentic examples of religious teachings are given. In promoting Islamic religious education, the community's role is just as significant. The religious principles that students learn at home and in school can be reinforced in a supportive community setting. By setting up study groups, religious events, or social programs centered around Islamic principles, the community can contribute to the development of a social atmosphere that encourages the application of religious values. In order to give students and families direction and a deeper understanding of religion, it is also critical that religious leaders or scholars be present in the community. In addition to fostering social cohesion, community involvement in religious activities gives the next generation a practical example of how religion can be incorporated into daily life. According to (Rahman, 2020), students will find it simpler to incorporate religious values into their daily lives when they are taught and reinforced in the family setting. Families serve as crucial role models for their children, teaching them morals and religious principles.

Overcoming Obstacles and Ethical Dilemmas Because of the numerous internal and external elements that affect students, the school environment, families, and society as a whole, character education through Islamic religious education presents many complex challenges. Character development through religious education involves more than just passing along religious knowledge; it also entails helping students internalize religious



principles so they can consistently use them in their everyday lives. The impact of globalization and foreign cultures, which results in a quick flow of information and broad access to foreign cultures, including those that might not be consistent with Islamic values, are some of the difficulties encountered in character education through religious education. The values, customs, and lifestyles that students are exposed to frequently diverge from the religious lessons they are taught in school. A more materialistic, individualistic lifestyle free from religious conventions is frequently promoted by social media, the internet, movies, and music, and this can have an impact on students' attitudes and ideas. Fitria (2020) asserts that the moral principles taught in schools are frequently undermined by modernization, secularization, and the influence of other cultures. Teachers must come up with better ways to incorporate religious principles into situations that are pertinent to the lives of their students. This can be achieved through more contextualized instruction, which applies religious principles to actual circumstances that students encounter on a daily basis.

**Developing Character Through Extracurricular Activities** Additionally, extracurricular activities can be a valuable tool for enhancing character education. Students can learn to collaborate, value diversity, and develop a sense of responsibility through scouting, student organizations, and social activities, claims Amaliah (2020). These activities can incorporate religious education, teaching students to incorporate religious principles into all of their actions. Social service projects, for instance, can be a powerful tool for instilling empathy and compassion for others. **Promoting a Positive Attitude in the Face of Change** It is impossible to avoid change in the age of globalization. Students can adopt a more positive outlook on these changes with the support of religious education (Anwar, 2021; Hidayatullah, 2020; Zuhdi, 2020).

According to Syamsuddin (2021), students can learn to accept change as a natural part of life by comprehending Islamic teachings that place an emphasis on patience, sincerity, and faith in God. These principles give them the flexibility to change without losing who they are or the morals they have acquired. The caliber of teachers and pertinent curriculum The success of students' character development in Islamic religious education is significantly influenced by the caliber of the teachers. In addition to being educators, teachers also serve as mentors and role models for students, helping them to inculcate religious values that will influence their behavior and morals. In order to accomplish this, a teacher needs to be well-versed in religious doctrine in addition to being able to motivate pupils and show them how to live out those principles in everyday situations. To meet the challenges of teaching character values, religious education teachers must receive

professional development and training, according to Zuhdi (2020). In order to stay current with the times and the issues that students face worldwide, the Islamic religious education curriculum must also be updated on a regular basis.

### **Assessment and Introspection**

In Islamic religious education, evaluation and reflection are two crucial elements that are frequently disregarded, despite the fact that they are both crucial for guaranteeing that learning is effective in forming students' moral character. Religious education involves more than just imparting knowledge; it also involves helping students internalize moral principles, which need to be regularly assessed and evaluated in order to meet the objective of character development. Schools, educators, students, and even parents can all learn how much religious values have influenced students' lives and how to enhance the educational process when evaluation and reflection are present. According to Hasan (2019), appropriate assessment can assist teachers in determining how well pupils have internalized the principles they are learning. Schools can use this assessment to pinpoint areas where the teaching process needs improvement. All things considered, Islamic religious education is crucial in helping students develop their moral fiber in the face of globalization's challenges. Religious education helps students develop positive attitudes and behaviors in addition to providing them with knowledge by establishing strong moral values. Religious education can serve as a stronghold that protects students' moral identity and character from the impact of global culture, which has the potential to undermine local morality. Therefore, in order for the younger generation to face future challenges with integrity and good morals, it is crucial that educators, families, and society as a whole collaborate to strengthen character education through Islamic religious education. Despite the difficulties posed by globalization, religious education is crucial in forming students' moral character. Maulana (2020). It has been demonstrated that the religious principles taught in schools—such as integrity, accountability, self-control, and diligence—provide students with a solid moral basis. This teaching includes applying those values in day-to-day life in addition to emphasizing the conceptual understanding of religious teachings. Islamic religious education is crucial in defending students' moral identity and character against the impact of global culture, which has the potential to undermine local morality. It was discovered from a variety of sources that Islamic religious education effectively develops students' character by combining cognitive, affective, and psychomotor elements in a comprehensive manner (Dewi, 2020).

Students who receive more intensive Islamic religious education also show better behavior, including social concern and responsibility towards others, according to research by Rahman (2020). Furthermore, the character values that are taught in religious education like honesty and hard work help students deal with the difficulties of foreign values that come with the currents of globalization, according to M. S. Hasan and Azizah (2020). These results are in line with earlier studies that demonstrate the beneficial effects of Islamic religious education on students' development of character. According to the study (Rahman, 2020), one of religious education's primary advantages is its capacity to help students internalize moral principles, which increases their capacity to handle the difficulties posed by globalization. The lack of pertinent teaching resources and the inadequacy of teacher preparation in imparting character values in a more contextualized manner are two obstacles to the successful implementation of character education. This is consistent with research by Mia et al. (2021), which shows that even though character values play a big part in forming students' morals, their incorporation into the religious education curriculum is still not at its best.

## **5. CONCLUSION**

Building an integrity-based society is greatly aided by the incorporation of character values into Islamic religious education, particularly in light of the numerous challenges that globalization poses to regional moral and ethical values. In addition to being a tool for spreading religious doctrine, Islamic religious education is a calculated way to inculcate moral principles that are pertinent to today's issues, like integrity, accountability, diligence, self-control, and empathy. With all of its advantages and disadvantages, globalization introduces values from other countries that frequently clash with regional customs and culture. Islamic religious education can act as a counterbalance in this situation by providing the next generation with strong moral and ethical guidance. Character values are incorporated into the Islamic education curriculum so that students can internalize moral principles in their daily lives in addition to understanding them. As a result, students develop into not only highly intelligent but also morally upright people who can act sensibly and responsibly in the face of many global issues. Strengthening the incorporation of character values into Islamic religious education is therefore crucial. In addition to developing people with high moral standards, this seeks to establish an honest society that is prepared to take on the challenges of the modern world. This endeavor will create a

generation that is morally and academically prepared to create a highly competitive and respectable country.

## REFERENCE

- Amaliah, N. (2020). Peran kegiatan ekstrakurikuler dalam penguatan karakter siswa. *\*Jurnal Pendidikan Ekstrakurikuler*, 3\*(2), 78–88.
- Anwar, M. (2021). Pendidikan Islam dalam menanamkan karakter dan moralitas siswa di era digital. *\*Jurnal Pendidikan Islam*, 15\*(3), 78–90.
- Dewi, S. (2019). Pengembangan materi ajar berbasis karakter dalam pendidikan agama Islam. *\*Jurnal Pendidikan Islam*, 10\*(2), 45–58.
- Fitria, I. (2019). Integrasi pendidikan karakter dalam kurikulum pendidikan agama Islam. *\*Jurnal Kurikulum*, 7\*(1), 32–45.
- Hasan, M. S., & Azizah, M. (2020). Strategi Pondok Pesantren Al Urwatul Wutsqo dalam menghadapi tantangan modernisasi. *\*Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 4\*(1), 15–28. <https://doi.org/10.54437/alidaroh.v4i1.111>
- Hasan, R. (2019). Pendidikan agama Islam dan tantangan globalisasi. *\*Jurnal Pendidikan Islam*, 8\*(3), 112–125.
- Hidayat, N. (2015). Peran dan tantangan pendidikan agama Islam di era global. *\*El-Tarbawi*, 8\*(2). <https://doi.org/10.20885/tarbawi.vol8.iss2.art2>
- Hidayatullah, F. (2020). Peran pendidikan agama dalam membangun karakter berbasis nilai-nilai Islam di sekolah. *\*Jurnal Pendidikan dan Karakter*, 7\*(2), 99–112.
- Hoktaviandri, H., & Mislaini, M. (2020). Pentingnya pembelajaran pendidikan agama Islam berbasis multikultural di sekolah. *\*Jurnal Kawakib*, 1\*(1), 13–22. <https://doi.org/10.24036/kwkib.v1i1.9>
- Jaelani, J. (2022). Pembentukan karakter melalui pendidikan agama Islam. *\*Jurnal Indonesia Sosial Sains*, 3\*(5). <https://doi.org/10.59141/jiss.v3i05.596>
- Khotimah, N., & Muslimah, M. (2023). Globalisasi dan implikasinya bagi inovasi pendidikan Islam. *\*Jurnal Pendidikan dan Kewirausahaan*, 11\*(1). <https://doi.org/10.47668/pkwu.v11i1.700>
- Mardinal Tarigan, Z. Z. M., Putri Nadila Lasei, & Safirah Irda Zatayumni. (2024). Pendidikan Islam di era globalisasi. *\*Jurnal Dirosah Islamiyah*, 6\*(3). <https://doi.org/10.47467/jdi.v6i3.2367>
- Maulana, A. (2020). Pendidikan Islam dalam membentuk generasi berakhlak mulia di tengah arus modernisasi. *\*Jurnal Pendidikan Agama Islam*, 8\*(1), 55–67.
- Mia, M., Maulana, M. F., Audia, A., & Zahrouddin, M. A. (2021). Peran pendidikan agama Islam (PAI) dalam mencegah timbulnya juvenile delinquency. *\*Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama*, 21\*(1). <https://doi.org/10.14421/aplikasia.v21i1.2110>

- Mulyana, A. (2018). Pengaruh pendidikan agama Islam terhadap karakter siswa. *\*Jurnal Pendidikan Islam*, 6\*(2), 112–128.
- Nurdin, I., & Anwar, C. (2020). Pengaruh pendidikan agama Islam terhadap pembentukan karakter siswa. *\*Jurnal Pendidikan Islam*, 6\*(2), 235–247.
- Nurhadi, M. (2021). Pentingnya penguatan pendidikan karakter melalui kurikulum pendidikan agama Islam di era globalisasi. *\*Jurnal Kurikulum Pendidikan Islam*, 10\*(2), 35–47.
- Rahman, T. (2020a). Peran guru dalam mengintegrasikan pendidikan karakter melalui pendidikan agama Islam. *\*Jurnal Guru dan Pendidikan*, 7\*(4), 99–110.
- Rahman, T. (2020b). Peran guru dalam PPK melalui pendidikan agama Islam. *\*Jurnal Guru dan Edukasia: Jurnal Pendidikan dan Pembelajaran*, 5\*(1), 1965–1974.
- Rijal, S. (2018). Problematika pendidikan Islam di era globalisasi. *\*Al-Ulum: Jurnal Penelitian dan Pemikiran Keislaman*, 5\*(1). <https://doi.org/10.31102/alulum.5.1.2018.101-112>
- Sakinah, A., & Irawan, D. (2023). Peran pendidikan agama Islam dalam pembentukan karakter pada perkembangan zaman di era globalisasi. *\*Jurnal Pendidikan Indonesia*, 1\*(2).
- Setyawati, Y., Septiani, Q., Ningrum, R. A., & Hidayah, R. (2021). Imbas negatif globalisasi terhadap pendidikan di Indonesia. *\*Jurnal Kewarganegaraan*, 5\*(2). <https://doi.org/10.31316/jk.v5i2.1530>
- Sholeh, A. (2019). Integrasi pendidikan agama dan karakter di era globalisasi: Tantangan dan solusi. *\*Jurnal Pendidikan Islam*, 14\*(1), 45–58.
- Syamsuddin, M. (2021). Pendidikan karakter melalui pendidikan agama Islam. *\*Jurnal Pendidikan Karakter*, 9\*(1), 23–35.
- Widiyanti, R. A. (2020). Penguatan pendidikan karakter melalui pendidikan agama Islam di era globalisasi. *\*Pendidikan*, 7\*(4), 99–110.
- Zuhdi, A. (2020). Pengembangan modul pembelajaran berbasis karakter dalam pendidikan agama Islam. *\*Jurnal Pendidikan Islam*, 12\*(1), 56–67.