

Review Article

Prophetic-Based Character Education Management in Improving the Quality of Graduates

(A Multi-Site Study at Pondok Pesantren Pembangunan Al Fattah Kikil and Pondok Pesantren Pembangunan Al Fatahiyah)

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Abstract. This study aims to describe the management of prophetic-based character education in improving the quality of graduates through a multi-site study at the MA Development of the Al Fattah Kikil Pacitan Islamic Boarding School and the MA of the Al Fatahiyah Boyolangu Tulungagung Islamic Boarding School. The focus of the research is directed at three main dimensions, namely humanistic-based character education management, liberation, and transcendence. The research uses a qualitative approach with a multi-site study method, through in-depth interviews, observations, and documentation. Data analysis was carried out by thematic reduction, presentation, and conclusion drawing techniques. The results of the study show that humanistic-based character education management is realized through the annual meeting of the madrasah, explicit integration of prophetic education in the 2013 curriculum, integrated curriculum design, innovative learning approaches, and collaboration with parents. Liberation-based management can be seen in the management of comfortable classrooms, the use of prophetic multimedia, research-based learning, and the strengthening of literacy in the madrasah community. Meanwhile, transcendence-based management is realized through extracurricular activities, religious habituation, gradual monitoring, activity evaluation, mentor supervision, and parental involvement through home visits. This research provides a theoretical contribution to the development of prophetic-based character education management studies and practical contributions to strengthening the quality of madrasah graduates.

Keywords: Character Management; Humanistic Approach; Liberation Approach; Prophetic Education; The Transcendence Approach.

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1. Introduction

Education continues to evolve with the times. In the era of globalization, education cannot be ignored but must adapt to these changes by creating a system that better suits the needs of the times (Ruslan et al. 2024). This aims to ensure that educational outcomes can contribute effectively to the lives of people (Nurhadi 2018). As a crucial element, education plays a vital role in ensuring the development and survival of a nation. Furthermore, education is an indicator of a nation's progress and reflects the level of advancement of its society. Because education is a process of developing people to achieve specific goals, one of the main challenges is determining the direction or goals to be achieved (Maunah, 2009).

The entire community desires that education in Indonesia be of high quality and superior, so that it can produce a quality future generation (Haryanti and Indarti 2022). Today's young generation will become future leaders, so they need to be prepared with a strong mentality and grounded in religious values (Cahyanto 2023). Quality education must have a

clear vision, mission, goals, and programs, and be supported by effectiveness, productivity, accountability, a focused curriculum, and adequate learning facilities. All of these are essential assets for competing amidst intense competition. In this situation, every educational institution must be ready to compete with other institutions to attract public interest (Susanto 2022). The most important key to success and a determining factor in competitiveness is quality. Institutions that are able to maintain quality have a great opportunity to become the best. The implication of improving educational quality is the institution's overall competitiveness.

There is a perception that the implementation of character education has not been fully achieved, and therefore, character education in various educational institutions still needs improvement to achieve optimal results (Mastur et al. 2022). This is due to two main factors. First, educational planning has been input-oriented (Haryanti 2014). This means that educational leaders tend to believe that by meeting educational input needs, Second, education is still too focused on a macro-level orientation, relying solely on central decisions, which ultimately makes it difficult for many educational institutions in the regions to implement it.

During initial field observations, researchers found that at the Al Fattah Kikil Islamic Boarding School in Pacitan, the development of prophetic values for students is reflected in various aspects, such as discipline, role models, honesty, creativity, social awareness, and a love of cleanliness. Some examples of the application of these values include greeting, smiling, greeting, and kissing the teacher's hand when meeting, caring for environmental cleanliness by cleaning without being asked, performing daily Quran recitations, being disciplined in disposing of trash, and practicing congregational Dhuha prayer at the mosque.

Furthermore, leadership activities are conducted based on the principle of equality, where anyone with abilities, both men and women, is given the opportunity to lead. Similarly, MA Al Fatahiyah Boyolangu, Tulungagung, strives to emphasize prophetic values. Under the auspices of the Islamic Boarding School (Pondok Pesantren), the school's vision is to excel in quality based on faith and piety. Prophetic education has been implemented to prepare students to face global challenges in the millennial era.

Some of the values implemented include humility (tawadhu), reverence (reverence), sincerity, integrity, discipline, honesty, steadfastness, responsibility, and the habit of congregational prayer. Furthermore, the sunnah dhuha prayer is performed in rotation during the first break, and almsgiving is given every Friday. It is hoped that this will have a positive impact on the development of students' behavior and character.

2. Methods

This research seeks to find and examine prophetic-based character education management in improving graduates' quality Multi-site study at the development islamic boarding school of Al Fattah Kikil Pacitan And The Development Islamic Boarding School Of Al Fatahiyah Tulungagung.

The method used in this research was qualitative, with a descriptive design and a multi-site approach. This approach was chosen because the researcher aimed to understand the phenomena occurring at the MA Pembangunan Islamic Boarding School in Al Fattah Kikil Arjosari Pacitan and the MA Pondok Pesantren Al Fatahiyah Boyolangu Tulungagung related to prophetic-based character education management to improve graduate quality. Data collection was conducted following the concepts of Denzin and Lincoln, using natural settings as the primary source of information without intermediaries. This research is expected to provide in-depth insights into the management of character education to improve graduate quality at both madrasahs (Fitri and Haryanti 2020).

This research also aims to generate inductive ideas that can serve as a basis for obtaining substantive findings, which can then be generalized. Therefore, the data presented in this study is qualitative, obtained through interviews, field notes, personal documents, writings, and other official files. This study follows qualitative research procedures that produce descriptive data in the form of observable written or spoken words from informants, in accordance with Bogdan and Taylor's perspective on qualitative research (Creswell 2018).

3. Findings

Found in MA Al Fattah pembangunan Pacitan

Humanization-Based Character Education in Improving Graduate Quality Applied to MA. Humanization-based character education in improving the quality of graduates at the Madrasah Aliyah (MA) Development of Al-Fattah Kikil Arjosari Islamic Boarding School, Pacitan, is implemented through a series of well-planned and systematic strategies. One of the

primary efforts is the annual madrasah work meeting, which serves as a strategic forum for designing educational programs oriented toward the development of humanistic character values such as empathy, responsibility, and social awareness. In this meeting, all stakeholders actively participate in aligning the institution's vision with students' needs and contemporary educational demands.

Furthermore, the implementation of the 2013 Curriculum serves as a fundamental framework for strengthening character education, explicitly integrating prophetic education values, including honesty (shiddiq), trustworthiness (amanah), communicativeness (tabligh), and wisdom (fathanah). This curriculum is also designed in an integrative manner, combining cognitive, affective, and psychomotor aspects in a balanced way to produce graduates who are not only intellectually competent but also emotionally and spiritually mature. This is further supported by the conceptualization of continuous learning innovations developed by teachers, both in instructional planning and classroom practices.

Innovation in learning approaches also plays a significant role in implementing humanization-based education. Teachers are encouraged to apply participatory, dialogical, and contextual learning methods, enabling students to become more active, critical, and capable of internalizing character values in their daily lives. In addition, the madrasah establishes strong collaboration with parents or guardians as educational partners to ensure that character development extends beyond the school environment into the family setting.

Finally, efforts to enhance graduate quality are reinforced through benchmarking activities, which involve comparative studies with other educational institutions recognized for their best practices. Through these initiatives, the madrasah gains valuable insights and inspiration for continuous improvement and innovation. Overall, these strategies aim to produce graduates who are academically excellent, possess strong character, and are well-prepared to face global challenges while maintaining Islamic values.

Liberation-based character education management in improving the quality of graduates at the Development of Al-Fattah Kikil Arjosari Islamic Boarding School in Pacitan is implemented through a holistic and transformative approach that emphasizes students' freedom to develop their full potential while remaining grounded in prophetic values. This is reflected in the creation of fun and comfortable classroom management, where students are encouraged to express ideas, think critically, and actively participate in the learning process without fear or pressure. In addition, environmental management is designed based on prophetic values and supported by multimedia, creating a learning atmosphere that is both spiritually enriching and technologically adaptive.

Furthermore, the management of prophetic social roles, particularly in its liberation aspect, plays a central role in shaping students' character. This includes cultivating the character of faith and piety as a spiritual foundation, fostering a love of knowledge as a driving force for lifelong learning, and encouraging good deeds as a manifestation of moral responsibility. At the same time, this approach also nurtures students' self-confidence, enabling them to become independent and resilient individuals. The development of noble character (akhlaq al-karimah) is continuously emphasized, alongside the cultivation of honesty and justice as essential ethical principles in both personal and social life.

Finally, the integration of digital learning strengthens the implementation of liberation-based character education by providing broader access to knowledge and innovative learning resources. Through this combination of human freedom, prophetic values, and technological integration, the institution aims to produce graduates who are intellectually capable, morally grounded, socially responsible, and well-prepared to navigate the challenges of the modern world.

Transcendence-based character education management in improving the quality of graduates at the Development of Al-Fattah Kikil Arjosari Islamic Boarding School in Pacitan is implemented through a structured approach that emphasizes spiritual awareness and a deep connection to divine values. This is realized through the implementation of extracurricular activities that are integrated with prophetic education and grounded in transcendental aspects, enabling students to internalize religious values not only cognitively but also spiritually and behaviorally. In addition, the inculcation of prophetic character based on transcendence is embedded within teaching and learning activities, where students are guided to develop a strong sense of faith, sincerity, and devotion in all aspects of their academic and personal lives.

To ensure the effectiveness of this approach, the institution conducts gradual and continuous supervision, allowing for consistent monitoring and guidance of students' character development. Evaluation is also carried out through various structured activities,

enabling educators to assess not only academic achievement but also the extent to which transcendental values have been internalized by students. Furthermore, supervision is strengthened by involving extracurricular instructors, who play an important role in reinforcing character education beyond the classroom setting. Through this comprehensive strategy, transcendence-based character education management aims to produce graduates who are not only intellectually competent but also spiritually grounded, morally upright, and capable of living meaningful lives guided by Islamic values.

Found In Ma Al Fattahiyah Tulungagung

Humanism-based character education management in improving the quality of graduates at MA Al Fattahiyah Boyolangu Tulungagung is implemented through a systematic and value-oriented approach that emphasizes the development of students as whole human beings. This management begins by referring to the core objectives of madrasah education, which prioritize not only academic achievement but also the cultivation of moral, social, and spiritual values. These objectives serve as the foundation for designing all educational programs and activities within the institution.

To operationalize these goals, the madrasah conducts a work meeting at the beginning of each academic year, which functions as a strategic forum for planning and aligning programs with the institution's vision of humanistic character development. During this meeting, all stakeholders collaborate to formulate and refine educational strategies that support students' holistic growth. The resulting educational planning programs are then formally approved and established as official guidelines for implementation, ensuring coherence and consistency across all aspects of the learning process.

Furthermore, the madrasah explicitly incorporates prophetic education into the 2013 Curriculum, integrating values such as honesty, responsibility, empathy, and wisdom into both curricular and extracurricular activities. This integration ensures that character education is not treated as a separate component but is embedded within all teaching and learning processes. Through this comprehensive approach, humanism-based character education management at MA Al Fattahiyah Boyolangu Tulungagung aims to produce graduates who are intellectually capable, emotionally mature, socially responsible, and grounded in strong moral and spiritual values.

Liberation-based character education management to improve graduate quality at MA Al Fattahiyah Boyolangu Tulungagung is implemented through a comprehensive and integrative approach that emphasizes students' freedom to develop their potential within a value-based educational framework. This is realized by combining or integrating character education into all subjects, ensuring that moral and ethical values are consistently embedded in every learning activity. In addition, the madrasah designs an integrative curriculum that balances academic competence with character formation, enabling students to grow holistically. The management of extracurricular activities further supports this process by providing students with opportunities to explore their interests, develop talents, and strengthen social responsibility. Moreover, the learning environment is managed based on prophetic values and supported by multimedia, creating an engaging, meaningful, and technologically adaptive atmosphere that encourages active participation and critical thinking.

At the same time, prophetic-based character education management that encompasses transcendence aspects is also applied to strengthen students' spiritual and moral development. This begins with establishing structured character education programs that serve as a guideline for all educational activities. The madrasah actively involves parents in the character-building process, recognizing the importance of synergy between school and family environments. Home visits are also conducted to better understand students' backgrounds and to ensure continuous guidance. Furthermore, the implementation of extracurricular activities is integrated with prophetic education and based on social roles, allowing students to internalize values through real-life practice. The habituation of prophetic character based on social roles is consistently applied in teaching and learning activities (KBM), fostering attitudes such as responsibility, cooperation, and empathy. In addition, religious habituation programs are carried out to strengthen students' spiritual awareness and devotion. Through this integrated approach, the institution aims to produce graduates who are academically competent, socially responsible, and deeply rooted in spiritual and prophetic values.

Found in cross-site

Humanism-based character education management to improve the quality of graduates is implemented through a structured and value-driven approach that prioritizes the holistic development of students. This begins with the organization of an annual madrasah work

meeting, which serves as a strategic platform for evaluating previous programs and planning future initiatives aligned with humanistic values such as empathy, responsibility, and social awareness. The entire management process is guided by the educational objectives of the madrasah, ensuring that all programs and activities are directed toward achieving a balance between academic excellence and character formation.

Furthermore, the implementation of the 2013 Curriculum plays a crucial role, as it explicitly incorporates prophetic education values, including honesty, trustworthiness, wisdom, and effective communication. These values are integrated into all learning activities, making character education an inseparable part of the teaching and learning process. In addition, the conceptualization of learning innovations is continuously developed to support this approach, encouraging teachers to design creative, student-centered, and context-based learning experiences. Through this comprehensive strategy, humanism-based character education management aims to produce graduates who are intellectually capable, emotionally mature, and grounded in strong moral and spiritual values.

Liberation-based character education management to improve the quality of graduates is implemented through an inclusive and empowering approach that allows students to develop their potential freely while remaining guided by strong moral values. This is achieved by integrating character education into all subjects, ensuring that every learning activity not only delivers academic content but also instills essential values such as responsibility, honesty, and critical thinking. In addition, an integrative curriculum is designed to connect cognitive, affective, and psychomotor domains, enabling students to experience meaningful and holistic learning.

Furthermore, the management of extracurricular environments plays a significant role in supporting character development, as students are given opportunities to explore their interests, enhance their talents, and practice social skills in real-life contexts. These activities help foster independence, collaboration, and leadership. The implementation of digital learning also strengthens this approach by providing broader access to knowledge and encouraging innovative, flexible, and interactive learning experiences. Through this comprehensive strategy, liberation-based character education management aims to produce graduates who are not only academically competent but also independent, creative, and capable of adapting to the challenges of the modern world.

Transcendence-based character education management to improve the quality of graduates is implemented through a comprehensive approach that emphasizes spiritual awareness and the internalization of divine values in all aspects of education. This begins with establishing a structured character education program that serves as a foundation for guiding students toward faith, sincerity, and moral integrity. The program is then reinforced through extracurricular activities that are integrated with prophetic education, allowing students to practice religious and ethical values in real-life contexts and social interactions.

In addition, gradual and continuous supervision is carried out to monitor students' development, ensuring that transcendental values are consistently nurtured and internalized over time. This supervision enables educators to provide guidance, reflection, and improvement in both behavior and attitudes. Furthermore, the development of religious habits becomes a key component, as students are encouraged to engage in daily practices such as prayer, recitation, and other forms of worship that strengthen their spiritual connection. Through this integrated strategy, transcendence-based character education management aims to produce graduates who are not only academically capable but also spiritually grounded, morally upright, and able to live meaningful lives guided by strong religious values.

4. Result And Discussion

This chapter contains a discussion of the research findings in accordance with the established research focus as follows:

Humanization-Based Character Education Management to Improve Graduate Quality

Humanization-based character education to improve the quality of graduates requires planning, which is held during the annual madrasah work meeting. This is a comprehensive series of decisions regarding future implementation in an effort to achieve predetermined goals (Cahyanto 2023). According to (Ma'arif, Nuryana, and Saidi 2020), the educational system in educational institutions is a rational and structured educational plan that is structured according to the stages of education, with the hope that education will successfully meet the needs and expectations of students and the community.

Thus, the implementation of these two educational institutions reinforces George R. Terry's theory with the addition of an iterative approach (Aji and Kulkarni 2025). Therefore, the implementation of the two institutions, MA Pembangunan Al Fattah Pacitan and MA Al-Fattahiyah Tulungagung, falls into the category of strengthening Kuntowijoyo's theory on the prophetic values of humanization (*amar ma'ruf*), which humanizes humans (Arliman, Arif, and SARMIATI 2022).

According to Kuntowijoyo, humanization (*amar ma'ruf*) is a concept for humanizing humans, which involves fostering a sense of humanity toward fellow human beings. It is about calling for or instilling goodness (Nashir 2013). Furthermore, ammar al ma'ruf aims to support the good aspects and capacities of humans (Zukhrufin, Faridi, and Khozin 2024).

Liberation-Based Character Education Management in Improving Graduate Quality

Research findings on liberation-based character education management in improving graduate quality include the implementation of enjoyable and comfortable classroom management, based on Kuntowijoyo's theory, which states that "liberation" means "to free" or the act of liberating. This means "liberation" for all things with social significance, such as preventing drug use, eradicating gambling, defending the welfare of workers, expelling colonialists, and freedom from threats or harassment from others.

Prophetic liberation-based character education to improve the quality of graduates requires organization, as it is a group working together to achieve common goals. The first stage is organization, which is implemented through planning and allocating agreed-upon functions (Suardi, Nursalam, and Israpil 2023).

Prophetic Social Management: Liberating Aspects of Faith and Piety

Research findings on humanization-based character education management in improving graduate quality show that prophetic social role management contributes to liberating aspects of faith and piety. In this organizational process, all activities demonstrate the existence of pleasant and comfortable classroom management, prophetic environmental management, and the integration of character education into all subjects, the design of an integrative curriculum, the management of a safe and enjoyable extracurricular environment, and the instilling of character values of faith and piety. All of this means that the concept of liberation is a form of the productive meaning of ammar al-ma'ruf, the original meaning of which is to "advocate for upholding" virtue. According to Kuntowijoyo, there is the concept of prophetic education.

Prophetic Social Role Management: Liberation Aspects of Noble Character

Research findings on humanism-based character education management in improving graduate quality show that prophetic social role management, the liberation aspect, fosters noble character or *akhlakul karimah*. According to Ryan and Bohlin, noble character is related to a person's tendencies.

Character is a pattern of behavior, so a person with good character understands goodness, enjoys goodness, and does good things, and vice versa. 10 Character is innate, a habit, and a person's disposition, according to Hendro Darmawan (Zakso et al. 2022).

Transcendence-Based Character Education Management to Improve Graduate Quality

Implementation of extracurricular activities integrated with prophetic education and transcendence aspects. Research findings on humanism-based character education management in improving graduate quality include the implementation of extracurricular activities integrated with prophetic education and transcendence aspects.

Transcendence-based character education activities require actuation, so a motivating approach is needed to assist implementation and awareness of the tasks being carried out. directed toward a predetermined goal, along with a strong spirit, direction, and policy, and awareness that leads to persistent, resilient, and effective work (Haryanti, Junaris, and Winarto 2022).

Cultivating prophetic character traits based on transcendence in teaching and learning activities (KBM). Based on research findings on humanism-based character education management, the key to improving graduate quality is through gradual supervision.

5. Conclusion

This research can be concluded from the three research questions from the title above.

1. Prophetic character education based on humanization values (humanizing humans) by training students' character to improve the quality of graduates beyond work meetings and creating madrasah programs based on integrative prophetic education to transform social

phenomena based on prophetic values. 2. The prophetic character of liberation (freedom) implies that humans are dependent on their own lives. Therefore, people who possess a character aligned with prophetic values will be sensitive to their surroundings. Therefore, to improve the quality of graduates, it is necessary to manage a pleasant madrasah (organizing amicable and familiar) and to foster student character through the values of faith, honesty, piety, a love of knowledge, worship, good deeds, and noble morals. 3. Prophetic education, education based on the values of transcendence (the dimension of human faith) and prophetic social roles, can be interpreted as a theoretical pair that not only describes and reconstructs social change but can also transform social phenomena based on prophecy. It develops student character, which is reflected in extracurricular activities integrated with prophetic and social role-based education, character development based on equal participation in teaching and learning activities (social role-based habituation in teaching and learning activities), and through the implementation of daily activities or extracurricular activities at the madrasah.

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