

ISLAMIC RELIGIOUS EDUCATION CURRICULUM MANAGEMENT FOR EARLY CHILDREN THROUGH THE ASWAJA HABITATION METHOD AT RAUDHATUL ATHFAL

1st Asniar Fajarini¹, 2nd Septimia Puspa Hastria Sayu Wiwit², 3rd Siti Nurjannah³, 4th Tri Laelina⁴
{ fajariniasniar@gmail.com¹, septimiapuspa@gmail.com², sitinurjannah3791@gmail.com³,
trilaelina98@gmail.com⁴ }

State Islamic University Prof. K. H. Saifuddin Zuhri Purwokerto¹²³⁴

Abstract. The aswaja habituation method aims to form Islamic character to introduce aswaja values so that you become a Muslim who will continue to develop in goodness, confidence, devotion to Allah SWT, and have noble morals in everyday life. This research was conducted to describe how the Islamic religious education curriculum for early childhood is managed through the Aswaja habituation method in RA. Using qualitative methods where the author goes directly to the field. Evidence collected through data collection techniques, interviews and documentation. This research describes as clearly as possible the functional activities of Islamic religious education curriculum management related to curriculum implementation at RA.

Keywords: aswaja habituation method, early childhood, Islamic religious education curriculum.

INTRODUCTION

In Indonesia, schools compete with each other to accept new students twice a year around graduation and enrollment. Schools that are considered socially desirable consistently receive large numbers of applicants. It takes a lot of effort from all parties to create a positive image in society and attract people's attention.(Farizal et al., 2021) Each school has its own innovations in curriculum development as a characteristic of the institution. This innovation can consist of learning methods given to students.

Habituation is a fairly effective method for instilling values and morality into students. These values embedded in oneself will manifest in the next life. Habituation can also start with force, but little by little a person will get used to it. Furthermore, if an activity is done regularly, it will become a habit that sticks. Someone who already has a certain habit will be able to do it easily and happily. Habits are formed due to conditioning or providing a stimulus. Habituation should be started as early as possible, carried out continuously or repeatedly and carried out regularly, consistently and firmly. Habits that were initially mechanistic must gradually become habits that are done according to one's own heart.(Rohman & Hanifa, 2020)

Habituation is a way to introduce children to think and act in accordance with religious teachings. Early childhood personality development and education to improve school activity habits. Getting used to it repeatedly is very effective for developing good habits in young children. Habituation should start as early as possible, where early childhood is the best age to provide good stimulus. In early childhood education institutions, the Islamic Religious Education curriculum plays a very important role. The process of implementing the Islamic Religious Education curriculum cannot be separated from implementation management, which includes planning, implementation and evaluation.(Khamid & Adib, 2021)

Early Childhood Islamic Education Management is an effort to plan, organize, implement and assess carried out by a PIAUD head in directing the performance of PIAUD educators and PIAUD staff to achieve the goals of the PIAUD institution by working together and utilizing the

various facilities it has in order to produce early childhood children who are optimal growth and development and readiness to enter further education.(Zaini, 2022)

Educational institutions, especially madrasas or RA (Raudhatul Athfal) can strengthen Islamic moderation through NU-style Aswaja Education, which is well known for having Islamic teaching principles that are tawasuth (moderate) and tolerant of local wisdom and respect for previous traditions that are considered good. Aswaja education is aimed at providing directions in understanding beautiful Islam, without criticism and without cornering local traditions.(Baharun & Nur Aini, 2020)

The Aswaja habituation method is one of the developments in the Islamic Religious Education curriculum carried out by educational institutions, especially early childhood. Aswaja is a method of religious thinking that covers all aspects of life based on the principles of moderation, maintaining balance and tolerance. Aswaja is an abbreviation of Ahlussunnah Wal Jamaah which has the basic principles of tawasuth, tawazun, ta'adul, and tasamuh, namely moderate, balanced and neutral, and tolerant. This attitude is considered the safest as a member of the Nahdliyin (Nahdlatul Ulama) or what we call NU. Forms of aswaja habits such as tahlil, dhikr, sholawat, grave visits, commemoration of Islamic holidays, qunut prayers, yasin.(Muchotob Hamzah, n.d.)

Education and instilling Aswaja values at an early age aims to form leadership character, instill the values of faith and piety, practice the values of the Qur'an and Sunnah, as well as akhlaqul karimah behavior that adheres firmly to the values of Ahlussunnah Wal Jamaah.(Afrianingsih, 2020) Aswaja-leaning religious education also plays a big role in forming the character of nationalism. By providing learning materials both in terms of faith, law and Aswaja values, students will get used to it, stick to it and can internalize it in everyday life. (Fathurrochman & Muslim, 2021)

The values of Ahlussunnah Wal Jama'ah do not only focus on theological issues or vertical relationships with God but develop widely horizontally in various areas of life, human relations, which contain three main teachings, namely issues of faith, human relationships with God and each other, as well as moral issues and ethics.(Jamal Ghofir, 2020) Similar research was conducted by Anita Afrianingsih et al entitled "Putting in Basic Aswaja Values to Develop AUD Character in PAUD TBS Kudus". This research describes religious education and Aswaja values at an early age which aims to form leadership character, instill the values of faith and piety, practice the values of the Qur'an and Sunnah, as well as akhlaqul karimah behavior that adheres firmly to Aswaja values (Afrianingsih, 2020). The next related research was by Muzayyin Mumu et al entitled "Development of a Grass Roots Curriculum Model Based on Ahlisunnah Waljamaah in Improving the Quality of Raudhatul Athfal Education". This research aims to provide an overview of a curriculum development model based on Ahli Sunnah Wal Jamaah (Aswaja) at the Raudhatul Athfal Education level. The main product in this research is a grass roots curriculum model book which is proven to improve the quality of Raudhatul Athfal Education.(Maq et al., 2021)

From the description above, there are similarities in this research where the researcher explores the implementation of Aswaja habituation in early childhood in the context of developing an Islamic religious education curriculum. The difference between this research and previous research lies in the implementation of Aswaja habituation, where this research only focuses on the management/implementation of Aswaja habituation. The aim of this research is to describe and explain the implementation of the Aswaja habituation carried out at RA (Raudhatul Athfal) Muslimat NU Masyithoh 13 Sokaraja Lor. This institution was used as a research object because the institution was able to carry out several Aswaja practices for its students and RA Muslimat NU Masyithoh 13 was located in an area with a majority of Nahdliyin (NU) residents. The results of the research are that it is hoped that students will be able to follow the Aswaja habit and apply the Aswaja habit in their daily lives.

RESEARCH METHOD

This research uses a qualitative descriptive analysis approach with a phenomenological study, where data is collected in a natural setting with the aim of interpreting the phenomena that occur by integrating how subjects obtain meaning from the surrounding environment and how this meaning influences their behavior.(Albi Anggito, 2018)

Data was obtained through interviews, observation, documentation. This research was conducted at RA (Raudhatul Athfal) Masyithoh 13 Sokaraja Lor which is located in Sokaraja Lor village, Sokaraja District, Banyumas Regency. Researchers conducted interviews with school principals and colleagues. Interviews are conducted to collect questions and answers between researchers and informants or research subjects, where the research subjects are school principals, teachers or colleagues.

Interviews with school principals produced data regarding the implementation/management methods carried out by school principals in implementing the Aswaja habit. The implementation of the Aswaja habitation has a teacher in charge as the field coordinator. Observations were carried out by direct observation which was used to collect data related to Aswaja habitation activities carried out by teachers and students. Documentation is carried out on the guidance document for implementing Aswaja learning. The researcher is a teacher at RA Muslimat NU Masyithoh 13 Sokaraja Lor so the observations were carried out directly. (Moleong, 2017)

The data analysis technique uses the Miles & Huberman model which includes data reduction, data presentation, drawing conclusions. Data reduction is carried out to select the data that has been obtained and then organize it so that there is a comparison of various data obtained from various sources and then presented well. Presentation of data is needed to be able to clearly see the facts that occur in the field being studied. A good presentation of qualitative data is in the form of a short description. Conclusions are drawn based on the problem formulation and research objectives and are relevant to the research focus. (Huberman, 22 C.E.)

RESULT AND ANALYSIS

According to S. Nasution, curriculum is a plan made to regulate the course of the teaching and learning process under the direction and responsibility of the school or educational institution together with the teaching staff. Then, Nasution explained that a number of curriculum theorists were of the opinion that the curriculum not only included planned activities, but also all events that occurred in the school environment. Thus, apart from formal curriculum activities known as co-curricular or extracurricular, S. Nasution states that the curriculum is a plan made to regulate the course of the teaching and learning process under the direction and responsibility of the school or educational institution and its teaching staff. Nasution also added that according to a number of curriculum theorists, the curriculum not only includes planned activities, but also all events that occur in the school environment which are supervised by the school. Thus, apart from formal curriculum activities, these are known as co-curricular or extracurricular. (Baharun & Nur Aini, 2020)

Religious characteristics include behavior that shows obedience in adhering to religious teachings, tolerance towards the worship practices of other religions, and the ability to live in harmony with individuals who have different religious beliefs. First, obedience in obeying all God's commands and avoiding all His prohibitions. Second, tolerance towards other religious worship practices that are being carried out. Third, living in harmony with individuals who have different religious beliefs can be reflected in the attitude of not choosing friends in socializing or providing assistance, even though they have different beliefs.

According to this understanding of religion, religious character can be explained as a person's attitudes, thoughts, words and actions that are consistent in getting used to and practicing the values of obedience to God Almighty and practicing religious norms. Religious character is also a characteristic inherent in an individual or object that shows identity, characteristics, obedience, or an Islamic message. The Islamic character that is manifested in an individual will influence the people around him to behave in accordance with Islamic teachings. This can be seen from the mindset and actions that are always based on Islamic values. In the context of behavior, individuals who have Islamic character will show steadfastness in their beliefs, obedience in worship, and maintain good relationships with fellow humans and the surrounding environment. (Muhammad & Musyafa', 2022)

Religion is a fundamental aspect as a guide in human life, because a strong understanding of religion provides a solid foundation when facing challenges. Religious character is the foundation

for formation which includes rules of life and self-control over behavior that is contrary to religious values. With a strong religious character, individuals can be role models for students in controlling themselves from actions that are not in accordance with the teachings of their religion.

Religious character plays a central role in human life, because individuals who are driven by belief in the religious values they adhere to tend to have strong motivation in character formation. In Islam, religious character can be achieved when a person's faith reaches a level of perfection, which is reflected in firm belief in the heart, expressed through speech, and reflected in daily actions.

Thomas Lickona believes that character education is an effort to form an individual's personality through learning moral values, which are reflected in concrete behavior such as good behavior, honesty, responsibility, respect for others, hard work, and so on. Aristotle, on the other hand, stated that character is closely related to habits which are often reflected in daily actions. (Ningsih, 2015)

When discussing the importance of character education in the context of religious education, there is concern that focusing only on religious aspects could result in deep-rooted fanaticism in students towards their own religion. By considering these research aspects, the application of character education in Islamic religious education can be seen as follows: (1) in the context of the curriculum, it is still applied indirectly, this can be seen from the results of existing data.

The data above proves that there is a need to review and improve the content of learning objectives, curriculum structure, and class assessment systems which are currently not clear enough. (2) Even though teachers' insight into education is quite good, there is still a need for training programs or workshops to provide more programmed knowledge and skills. (3) Regarding teaching materials, although teachers have the authority to compile learning materials, until now, there is no mechanism that regulates the character content of each learning material applied. (4) In the learning process, teachers and students have an important role, but evaluation of their understanding of national character in learning has not been carried out thoroughly. (5) Studies on affective learning products that integrate national values still need to be improved to ensure that the above principles are maximally integrated with students.

Evaluative reflection is divided into four parts: understanding, planning, delivery, and learning. These processes involve formulating assessment criteria to recognize national character values, such as the spirit of nationalism, in the educational curriculum.

Analysis of national character values in the Islamic religious education curriculum can be explained through four aspects, namely: (1) the situation of the Islamic religious education curriculum; (2) contribution to the Islamic religious education curriculum; (3) learning methods in the Islamic education curriculum; and (4) achieving meaningful learning. By referring to these four aspects, the signs associated with each aspect can be identified, then described, and the explanation adapted into the elements of a reflective evaluation instrument for Islamic Education, which include situational evaluation, contribution evaluation, procedural evaluation, and evaluation. results.

To make Islamic education interesting and attract students' interest, especially in understanding friendship in their lives, an interesting learning approach needs to be implemented. Applying a role learning model is an innovative strategy that can increase student participation in the Islamic learning process, especially when dealing with material that focuses on friendly relationships. Through this approach, students can be actively involved in the learning process and more easily understand the concepts being taught.

Out there there are various social activities that cannot be described through verbal speech. Therefore, it is important for students to participate in these social situations. Through role playing, students can feel the role they are playing, so they can better understand and empathize with other people's conditions. They can learn about the characteristics of other people, how to interact with them, and how to overcome problems that arise in that context

Raudhatul Athfal as an early childhood education institution provides learning, especially in internalizing the values of Islamic religious education. This study is important because children must be strengthened by instilling the values of Islamic religious education from an early age so that they grow into individuals who have moral integrity so that they can adapt to the environment wherever they are. (Islamy et al., 2020)

The Islamic Religious Education Curriculum has a very important position in shaping a person's personality. Educators can choose and determine appropriate and appropriate learning

objectives, methods, techniques, teaching media and teaching evaluation tools. Therefore, it is natural for educators and education personnel in the field of Islamic religious education to understand the curriculum and try to develop it. (Nurmadiyah, 2016)

RA Muslimat NU Masyithoh 13 Sokaraja Lor is an early childhood education institution that uses the development of an Islamic religious education curriculum in daily learning. Islamic habits based on Aswaja are implemented every day. RA Masyithoh as an institution under the auspices of the NU Muslimat is obliged to implement Aswaja-based training. It is hoped that this habit will be able to stick with young children in particular so that it can be carried out in their daily lives. Education through habituation is an effective way of instilling values into children's souls. These values will be imprinted and ingrained in the child and manifested in everyday life. (Nasrul Umam, Aufrina Nur Islamy, 2023)

The Aswaja customs carried out at RA Muslimat NU Masyithoh 13 Sokaraja Lor include tahlil, sholawatan, dhikr, grave pilgrimages, qunut prayers, celebration of Islamic holidays, introduction of walisongo figures. Implementing this habit requires good management. The school principal plays the main role in organizing the implementation of the Aswaja habit. Habituation activities are related to daily, weekly and annual programs that are in line with Aswaja's characteristics. The learning activities in the classroom are carried out by teachers by planning, implementing and evaluating learning.

The researcher made direct observations at each implementation of the Aswaja habit, before carrying out the Aswaja activities, the head of RA and the teacher council carried out planning in advance by scheduling Aswaja activities regularly. The aim of Islamic education management is that all things and processes that take place can be truly managed well so that the educational process can truly be realized in accordance with Islamic teachings and. Efforts to achieve the goals of Islamic education can be more easily realized. (Syaban, 2022)

Planning is carried out before the start of the new school year, a schedule is made for each Aswaja habituation activity which results in: Tahlil (once a week every Friday), sholawatan (obligatory every day in each class), Asmaul Husna habituation, Duha prayer and prayer. fardlu and dhikr (after every prayer practice), grave pilgrimage (once a year before the month of Ramadhan), qunut prayer (every day), celebration of Islamic holidays (conditional on commemoration days at least twice a year for example the Prophet's Birthday, Isra' Mi'raj), introduction of Walisongo figures (every day).

The implementation of the Aswaja habit on Friday every week is used for joint tahlil activities, even though we are still children, at least we introduce them to the fact that tahlil contains good prayers. The focus span for early childhood is still very short, including playing. In this tahlil activity, the children are all gathered together in the front building. One of the teachers leads in reciting the tahlil together. Students listen to the tahlil reading and imitate the parts they can imitate. Students are asked to follow the teacher's reading in turns. The aim of implementing the tahlil learning strategy in early childhood is to pray for the deceased elders of the foundation, lay the foundation of faith, lay the foundations of a commendable personality/character, lay down the habit of worship in accordance with the child's abilities, characteristic of Raudhatul Athfal Muslimat NU Masyithoh 13 Sokaraja Lor. (Rosyidah, 2017)

The next Aswaja habit is prayer which is carried out every day in each class. The prayers taught are Sholawat Nariyah, Sholawat Busyro, Sholawat Nadliyah, Sholawat Ashighyl, Sholawat Thibbil Qulub, Sholawat Fathima, Sholawat Nabi. By introducing the prayers from an early age it is hoped that it will foster love for the Prophet Muhammad SAW, the prophet of the end times. Many parents/guardians of students feel proud that their children are always singing prayers at home at home. One of Daniel's parents said:

"Thank God, teacher, in less than a year Daniel has already memorized several prayers, every day he always hums the prayers, I'm very happy, ma'am."

Likewise with Shanum's mother:

"Teacher, now Shanum is smarter, she always listens and looks up several prayers on YouTube herself and memorizes them herself at home."

Shalawat is a study that is very essential (important) and useful for us to study. In this modern era, prayer is one of the things that must be prioritized. Because, in reality, many people still do not understand the true meaning of prayer. So as Muslims we are obliged to read, preserve and

practice shalawat. By reading prayers our hearts will be calmer and can instill religious character values in children.(Tohet & Mauliza, 2021)

The next habit of Aswaja is the habit of performing dhuha prayers, fardlu prayers and dhikr which are done after every prayer. Every Tuesday, Wednesday, Thursday the children practice fardlu prayers and dhuha prayers. Due to the large number of children, the congregational prayer activities were divided into three groups with each group consisting of approximately 40 children. The purpose of dhikr is to train children to always remember their God, namely Allah SWT. This dhikr sentence is the same as the toyyibah sentence, namely Tasbih (Subhanallah) means Glory be to Allah, Tahmid (Alhamdulillah) means All Praise be to Allah, Takbir (Allahu Akbar) means Allah is Greatest, Istighfar (Astaghfirullah) means I ask Allah for forgiveness.

The habit of Asmaul Husna is carried out after completing the prayer or before the initial prayer/opening prayer for learning. Memorizing Asmaul Husna teaches students to pronounce the names of Allah well and beautifully and apply them in their daily lives. By repeating continuously it can produce inner soul strength

Aswaja's habit of visiting graves is carried out once a year before the month of Ramadan. This pilgrimage activity was carried out at Pondok Pesulukan, the grave of Kyai Muhammad Ilyas Sokaraja Lor. The distance is close to the school, so the children walk together to the grave. At the children's grave, a carpet has been provided for seating because this grave is always busy with pilgrims. The children sit neatly and the tahlil begins. With this activity, it is hoped that the children will not forget those closest to them who have died by visiting/visiting graves and offering prayers. Commemorating Islamic holidays is also one of Aswaja's customs. Islamic holidays that are always celebrated are the birthday of the Prophet Muhammad SAW and the commemoration of Isra' Mi'raj. One of the commemorations of this big day is that children usually bring two takir/food items to eat together at school and share with close neighbors who are less fortunate.

Education is not only related to increasing knowledge but must include aspects of attitudes and behavior so that it can make children into human beings who are devout, knowledgeable and have noble character. Children need to be taught that religion recommends that all people have loving attitudes and behavior towards fellow creatures created by Allah. Islam teaches good morals as a human being in society, character is not born but created which can develop a child's potential so that he or she becomes a complete human being.(Abdullah, 2018)

At the end of each month, an evaluation/assessment is carried out by the teachers who provide it. The assessment is outlined in the guidebook for implementing Aswaja habitation, which is ultimately analyzed every month by each student and communicated to parents/guardians at monthly parent and teacher meetings. Implementation of the Aswaja habit produces children who are able to follow and implement it in their daily lives.

An Islamic Religious Education Teacher is a person who directly has the main task of implementing religious values to students. Therefore, Islamic Religious Education educators have a plan to provide knowledge about religious values to students through activities in the classroom. The program for providing theoretical knowledge of religious values carried out by educators is detailed in the learning tools in the form of a syllabus and character-based lesson plans at RA Muslimat NU Masyithoh 13 Sokaraja Lor.

Based on these considerations, character education is not an independent subject, but is integrated/implemented in the curriculum and functions to strengthen the existing curriculum. Integrating character values into learning activities means combining, incorporating and applying values that are believed to be good and correct in order to shape, develop and develop the character or personality of students according to national identity when learning activities take place.

Ways to apply character values to subjects include: expressing the values contained in each subject, using parables and making comparisons with similar events in students' lives, changing negative things into positive values, expressing values through discussion and brainstorming, using stories to emerge values, telling life stories of great (successful) people, using songs and music to integrate values, using drama to depict events that contain values, using various charity activities, social visits, field trips or outbound activities and club activities to bring out human values.

From a psychological perspective, children's growth and development is a period where they tend to imitate behavior from their surrounding environment, both positive and negative. Therefore, the example set by parents has a very important role in shaping children's behavior

patterns. In a psychological context, the importance of using exemplary methods in children's education is based on humans' innate urge to identify themselves with figures or models they admire. On the other hand, the exemplary method applied to shape the religious character of students at RA Muslimat NU Masyithoh 13 Sokaraja Lor is through exemplary examples provided by educators. They show exemplary performance in carrying out activities that are in touch with religious values, such as integrity in speaking, justice, obedience and sincerity in worship, both obligatory and sunnah, as well as discipline in all things. From these consistent actions carried out by educators, students then imitate these behavior patterns, which will ultimately become part of their character. In implementing the habituation method, educators at RA Muslimat NU Masyithoh 13 Sokaraja Lor follow the following steps:

- 1.1 Explanation and Motivation: provide clear explanations to students about behavior that is considered good and not good, as well as providing advice and motivation with words that inspire enthusiasm.
- 1.2 Control: supervise students both in the classroom and outside the classroom.
- 1.3 Warnings and Consequences: provide warnings to students if they violate established disciplinary rules. If necessary, educators also provide consequences or sanctions as an effort to correct deviant behavior and protect the interests of students.

CONCLUSION

The Aswaja habituation learning process carried out at RA Muslimat NU Masyithoh 13 Sokaraja Lor includes Tahlil (once a week every Friday), sholawatan (compulsory every day in each class), dhikr (after every prayer practice), grave pilgrimage (once a year before the month of Ramadan), qunut prayers (every day), celebration of Islamic holidays (conditional on commemoration days at least twice a year, for example the Prophet's birthday, Isra' Mi'raj). Implementation management is very necessary where planning is carried out so that directed activities produce optimal results, implementation is carried out as an implementation and evaluation/assessment is carried out in order to measure/analyze the level of understanding of RA Muslimat NU Masyithoh 13 Sokaraja Lor students after Aswaja habituation learning.

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