

**CHARACTER EDUCATION THROUGH INVESTMENT
HABITUATION DHUHR PRAYERS IN CONGREGATION
AT SMA N 1 TUNTANG SEMARANG REGENCY
LESSON YEAR 2019/2020**



**Submitted as a Partial Fulfillment of the Requirements for Getting
Bachelor Degree of Department of Islamic Education**

By:

OSINATRIA PUNDI SRI HARSIWI

G000154008

**DEPARTMENT OF ISLAMIC EDUCATION
FACULTY OF ISLAMIC STUDIES
UNIVERSITAS MUHAMMADIYAH SURAKARTA**

2019

APPROVAL PAGE

**CHARACTER EDUCATION THROUGH INVESTMENT HABITUATION
DHUHUR PRAYERS IN CONGREGATION
AT SMA N 1 TUNTANG SEMARANG REGENCY
LESSON YEAR 2019/2020**

SCIENTIFIC PUBLICATIONS

By:
OSINATRIA PUNDI SRI HARSIWI
NIM: G000154008

Has been examined and approved for testing by

Supervisor



Nurul Latifatul Inayati, S.Pd.I, M.Pd.I

NIDN. 0613108801

ENDORSEMENT PAGE

**CHARACTER EDUCATION THROUGH INVESTMENT HABITUATION
DHUHUR PRAYERS IN CONGREGATION
AT SMA N 1 TUNTANG SEMARANG REGENCY
LESSON YEAR 2019/2020**

By:
OSINATRIA PUNDI SRI HARSIWI
NIM: G000154008
NIRM: 15 / X / 02.2.2.1 / 1050

Has been defended in front of the board of examiners of the faculty of Islamic religion
Muhammadiyah University Of Surakarta on Friday, 26 July 2019

and was declared to have fulfilled the requirements

board of examiners :

1. Nurul Latifatul Inayati, S.Pd.I, M.Pd.I (.....)

(Examiner I)

2. AzharAlam S. E.,Lc., M.SEI (.....)

(Examiner II)

3. Dr. Ari Anshori, M. Ag (.....)

(Examiner III)

Dean,



(Dr. Syamsul Hidayat, M.Ag.)
NIDN. 0605096402

DECLARATION

I hereby declare that in this scientific publication there is no work that has ever been submitted to obtain a college degree in a college and as far as I know there is no work or opinion that has been written or published by another person, except in writing referred to in the text and stated in the list library.

If in the future there is evidence of untruth in my statement above, I will be fully accountable

Surakarta, 5 July 2019

Author



Osinatria Pundi Sri H

NIM.G000154008

**PENDIDIKAN KARAKTER MELALUI INVESTASI HABITUASI DOA
DHUHUR DALAM KONGREGASI
AT SMA N 1 TUNTANG KABUPATEN SEMARANG
PELAJARAN TAHUN 2019/2020**

Abstrak

Shalat Dhuhur adalah ibadah yang harus dilakukan kepada umat Muslim, dalam kegiatan SMA N 1 Tuntang Dhuhur shalat berjamaah adalah suatu kebiasaan yang akan berlaku bagi peserta didik. Tepat waktu sedang terkikis oleh kebiasaan memprioritaskan kerja pada pemenuhan kewajiban Dhuhur terlebih dahulu. Perkembangan keagamaan remaja saat ini menunjukkan penurunan kesadaran spiritual, di antara banyak mulai mengabaikan waktu shalat, dan tidak bisa melakukan dengan manajemen waktu yang baik antara ibadah dengan kegiatan lain seperti makan, berbicara, HP mainan, Permainan, dan tugas. Peneliti meneliti habituasi tanam karakter pendidikan melalui doa Dhuhur berjamaah di SMA N 1 Tuntang Kabupaten Semarang tahun akademik 2019/2020, dengan perumusan masalah bagaimana budidaya pendidikan karakter melalui habituasi jamaah shalat Dhuhur di SMA N 1 Tuntang? Studi ini bertujuan untuk budidaya deskripsi pendidikan karakter melalui habituasi Dhuhur jamaah shalat di SMA N 1 Tuntang. Studi ini menggunakan pendekatan penelitian kualitatif untuk memakai tampilan fenomenologis pointberbagai studi lapangan di SMA N 1 Tuntang Semarang. Teknik pengumpulan data melalui pengamatan, wawancara, dan dokumentasi dari berbagai pemangku kepentingan masyarakat sekolah. Analisis penelitian menggunakan metode deduktif adalah metode yang berasal dari proposisi umum yang sudah diketahui, atau diyakini. Hasil penelitian menunjukkan karakter yang ditanamkan dalam SMA N 1Tuntang melalui shalat berjamaah di dalam Jemaat Dhuhur mereka adalah doa Disiplinedhuhur tepat waktu dalam Jemaat. , Toleransi sama melakukan kegiatan spiritual meskipun di tempat yang berbeda, ibadah doa Dhuhur terpenuhi oleh Jemaat, kesopanan saling menghormati dan menghormati perbedaan. Kejujuran tidak absen dalam kegiatan spiritual, dan manajemen tanggung jawab waktu ditetapkan pada siswa.

Keywords: penanaman, pendidikan karakter, habituasi Dhuhur doa dalam Jemaat.

Abstract

Dhuhur prayer is worship that must be done to muslims, in SMA N 1 Tuntang activities dhuhur prayer in congregation is a habit that will apply learners. Timely is being eroded by the habit of prioritizing work on fulfilling the obligation of dhuhur first. Religious development of today's teenagers showed a decrease in spiritual awareness, among many began to ignore the prayer time, and can not do with good time management between worship with other activities such as eating, talking, hp toys, games, and tasks. Researcher examines habituation Planting Character Education Through Prayer Dhuhur in congregation in SMA N 1 Tuntang Semarang District Academic Year 2019/2020, with the formulation of

the problem of how cultivation of character education through habituation dhuhur prayer congregation in SMA N 1 Tuntang? This study aims deskripsi cultivation of character education through habituation dhuhur prayer congregation in SMA N 1 Tuntang. The study used a qualitative research approach to wear phenomenological view point various field studies in SMA N 1 Tuntang Semarang. The technique of collecting data through observation, interviews, and documentation of the various stakeholders of the school community. Research analysis using deductive method is a method that stems from a general proposition which was already known, or believed. The results showed character instilled in SMA N 1 Tuntang through habituation prayers in congregation dhuhur them is Disciplined dhuhur prayers on time in congregation. , Tolerance equally perform spiritual activities albeit in a different place , devotion dhuhur prayers were fulfilled by the congregation, Politeness mutual respect and respect for difference. Honesty not absent in spiritual activities, And Responsibility management time set on students.

Keywords: planting, character education, habituation dhuhur prayers in congregation.

1. INTRODUCTION

In today's era of globalization, provides a number of negative effects in the religious consciousness of many religious man. Among them is waning timely prayer habits are eroded by habit rather than fulfilling the obligation to prioritize work dhuhur first. Religious development of today's teenagers showed a decrease in spiritual awareness, among many began to ignore the prayer time, and can not do with good time management between worship with other activities such as eating, talking, hp toys, games, and tasks.

The world of education is very important to teach the science of religion is as expensive as other subjects in school science, theology always puts a favor and give tremendous benefits to the intelligence of children. Through religion, children can get to know a variety of goodness from the most basic to the highest level. Through the science of religion, the children will take care of myself and keep away from things that are forbidden norms of society or religion. Studying religion introduce children to the god one through five daily prayers, the child will know his Lord. As an adult in order to understand himself and make them not easily influenced by negative values around it.

The right step in the fix that is through character education. Character is a habit, character growth that is habituation, that is by growing the habituation process, taught, consistent it will be cultures, and given exemplary. The formation of character is the first character that should be applied to students in building the nation's morale.

Patterns or education and learning process conducted by educational institutions should develop clarity, intelligence, tenderness and liver kekhusyu'an ie one with prayers well. Because when someone fix it true he's praying improve their quality of life. The pillar of religion in Islam is prayer that is the dividing line between kufr and faith.

Character education requires inner strength, or moral force that will be resident keistiqomahan and robustness of spirit to realize the goodness of behavior. The liver is the majaner, kings and settlers can determine human behavior when it would be and what will be done in everyday life. Lock an advanced country in kakakter nation itself. National character can be influenced by how a nation to continue to make efforts to improve the process of character education.

Three basic foundations that make up a human being personally in character, namely: faith, Islam and charity. Faith. Faith in Arabic is taken from the verb which means to believe or justify. Priests and scholars had understanding the meaning of faith, according to Ali bin AbiTalib: 'faith is saying that out of the tongue, beliefs embedded in the heart, then actualized who gave birth to do something with your body.' A'ishah said: 'utter by the tongue, acknowledged by the liver, and working with members of the body.' According to Imam Ghazali meaning of faith: 'that is recognized by the tongue, and justify the recognition of it by heart, and put it into practice with the pillars.

The goal of character education is practicing religion in accordance stages of adolescent development, understanding the advantages and disadvantages of self, showing a confident attitude, obey the rules of the norms prevailing in the environment, respect for diversity of religion, culture, ethnicity, race, and class, showed the ability to think logically , critical, creative, and innovative,

demonstrating the ability to analyze and solve problems, describe it natural and social phenomena, make use of environmental responsibility, apply the value of togetherness, community, state and nation, appreciate art and culture, have the ability to create, communicate, and interact polite and courteous.

It will begin nurtured among students SMA N 1 Tuntang through dhuhur prayer in congregation as a habit. This matter is shown where dhuhur prayer time arrives, approximately at 11:40 pm, all the students rested until 12:20 pm, all the students rested for 30 minutes to perform the hajj dhuhur and lunch. The dhuhur prayer SMA N 1 Tuntang students held in mosques SMA N 1 Tuntang located in the corner of the building between the school environment and building space BK space student All students blend into the start of class X to XII. It is applied to train the closeness between students of class X, XI, and XII, as well as prayer habits timely implement without delay,

Opportunity provided by the teacher to the students to be able to pray together, because with this habit that students can understand that prayer is the duty of every Muslim and acts of worship which was first brought to account in the Hereafter is an obligation to perform the prayers five times a day one of them is prayer dhuhur, then when it grows up to become a habit ingrained in our daily lives that it becomes the responsibility to carry it out, as the saying goes when to sow or plant the habit will reap a character then a good habit like this is prayer in congregation dhuhur must be cultivated in the neighborhood school.

From this background, the formulation of this study is how cultivation of character education through habituation dhuhur prayer congregation in SMA N 1 Tuntang the academic year 2019/2020?. And from the formulation of the problem of the research objectives are: For planting deskripsi character education through habituation dhuhur prayer congregation in SMA N 1 Tuntang the school year 2019/2020

Types of research approaches wears field research (field research) that will be done in SMA N 1 Tuntang in order to obtain a variety of information and data, the study was put on qualitative descriptive method of research that is not use count numbers, but some picture of the state based on the expression of

respondents from the data collected. The researchers will study in SMA N 1 Tuntang to familiarize dhuhur prayers in congregation, researchers will make observations, and interview on related parties such as SMA N 1 Tuntang, PAI teachers, student teachers.

The research approach or viewpoint in phenomenological research, phenomenological is knowledge about the development of human consciousness and self-knowledge as a science that precedes philosophy or part of the philosophy. Knowledge on the properties, behavior, and development of the science community about the social structure, process, and amendments thereto. His presentation which focuses on the development and creation of abstract theory and not directly related to practical matters. On education specialization associated with sociology that studies attitudes and behavior act people involved with education and research sector kualitatif, a qualitative approach to research is descriptive and tend to use the analysis of the deductive approach. That is a process and the sense or meaning (the informant's perspective) is highlighted in qualitative research. Which make us of theoretical basis as a guide to better focus on research in accordance with the facts on the ground.

Data Collection Technique In a scientific paper or other types of research, methods, is one the most important element in order to achieve the goals neatly arranged. As if there was an error in determining methods or data collection, it will be fatal and would affect the results. Therefore, researchers will use the following method to obtain the data, namely:

Observation The researchers will observe with students who are aims to observe the activity going on SMA N 1 Tuntang in the planting of character values after or before the scope of the school.

Interviewing is a conversation for find the right information in a penelitian. Yang will be a resource in this study include: Chairman of the administration there can be obtained data which manages the state of teachers, students, employees, and so on. Teachers pie 2 which educates students in carrying out a program of planting of character values through habituation dhuhur

prayers in congregation. Students of SMA N 1 Tuntang as an object to the implementation of the process of doing research.

Documentation is a compliance data from the results of a study that strengthens the evidence or information in the study.

Data analysis Hhis study uses interactive analysis, after which the data was collected, the next step doing the presentation, and final conclusions with the data directly described without waiting for all the data collected.

The analysis steps that I use are: Data reduction, which is obtained from the field, then the data is recorded in the form of a description or detailed report. This report will continue to multiply and therefore need to be aggregated, have major issues, focused on the important things and then look for a theme or pattern. Data display, which makes a wide variety of data classification that has been collected in sisematis, Draw conclusions and verification, which takes a conclusion on the understanding that the author got from the research process, if it is felt the research is still in doubt, the authors conduct verification / authentication to ensure it is correct. Conclusions of this research is to use a deductive approach, deductive method is a method that stems from a general proposition has actually been known or believed.

Theoretical Overview character education is the process of implanting or how to plant, cultivate, instilling an understanding, beliefs, thoughts, actions, behaviors, and attitudes. In view of the value Zakiyah is a device belief or feeling that is believed to be an identity that provides a custom label to a pattern of thought, feeling, attachment, and behavioral, It is understandable that the first to be instilled in the students is the conviction after conviction it will result in action toward better so it will form the purpose of an education.

Understanding the great dictionary Indonesian Education is the process of changing attitudes and behavior of a person or group of people in a mature business man through teaching and training efforts.Education Refers not only to aprocess in and out of classrooms and the product thereof; Also thereis a science of teaching and of learning.

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have a religious spiritual power, self-control, personality, intelligence, noble character, and skills that are in need themselves, society, nation and country.

Understanding education can be seen widely in terms of education narrow. Understanding and understanding are widely is all the learning activities that take place throughout the ages in all situations of life activities. While the broad sense, basically education is compulsory for anyone, anytime, anywhere, for mature, intelligent, and mature are human rights in general

While understanding narrowly education is the whole learning activities planned, organized the material, carried out on a scheduled basis in a surveillance system, and given the evaluation based on the objectives that have been determined. Activity study was conducted within institutions such as school education,

Character is in line with the attitude (attitudes), behavioral (behaviors), motivation (motivation), and skills (skills). Characters include behaviors such as the desire to do everything to the best, intellectual skills such as critical thinking and moral reasons, behavior such as honesty and responsibility, maintaining moral principles, in situations of injustice, wisdom interpersonal and emotional allows one since effectively in various circumstances, and commitment to contribute to the community in the community

Character is a person's personality in determining attitudes, behaviors, and actions to be done, therefore the characters can be possessed its own characteristics inherent in a person's someone. Personality formed of habit carried out in everyday life. Therefore the environmental influential in shaping the personality of a person. If a person lives a good environment it will have a good character, and vice versa. character can also be influenced by inherited from the small, the behavior of a child is usually not far from the behavior of the parents of where a student to be able to tell which is good and which is bad.

In the book M. Furqan Hidayatullah that the cultivation of character education can be implemented using character education approach, Which include: Exemplary, Attitude gives examples of good actions that are expected to be role models for learners to his example. For learners, especially students in primary and secondary education age generally tend to emulate (imitate) the teachers or educators, Discipline is a powerful tool in educating siswa. Discipline character is essentially a sincere obedience which is supported by the awareness fulfill its obligations and comply with the rules already stated. Enforcement of discipline can be done in a way, such as increased motivation, implementation of reward and punishment, as well as the enforcement of the rules, Character education is not enough to be taught through the subjects in the classroom, but schools can also apply through habituation. This habituation can be done by acting the good things through spontaneous planting certain behaviors are automatic with no planned beforehand, and apply for granted, sometimes without thinking beforehand, Creating an atmosphere conducive school is an effort to build a culture or a culture that allows for building character, especially related the work culture and learning in school. School culture built not only on academic but also cultural behavior that is based on good morals.

2. METHOD

Character education requires a process of internalization of values. It is necessary for habituation themselves to get into the heart in order to grow from within. Through the character values can be integrated and internalized into all school activities in both the intra-curricular activities and other activities.

The virtue of praying in congregation is a reward, folded to 27 degrees compared to pray munfarid only get one reward. Hadiths of the Prophet: "from Ibn Umar, the Prophet saw.bersabda," Prayer in congregation is more primary than the prayer alone by twenty seven degrees. "(HR. Bukhari and Muslim)

And other privileges are to be released from the Fire by Allah if diligent in doing pray congregation. As a description of the following hadith: "From Anas bin Malik, the Prophet Muhammad., In fact he said:" Those who pray in the

mosque with the congregation for forty nights, and never trailed in the first cycles daroIsha ', then will God freed him from the fire. "(HR. IbnMajah).

Lessons that can be obtained from the prayer congregation among others are : Educate Muslims to be disciplined, Establish relationship between sesame, Educate Muslims to concurrent, parallel, and disapproval, so compact.

As in the word of Allah:

إن الله يحب الَّذِينَ يقاتلون في سبيله صفا كأنهم بنين مرسو

Which means "Allah loves those who fight in the street His orderly rows as if they were a solid cemented structure." (QS. Ash-Shaff: 4)

Educate Muslims to obey the leader.

Maintaining unity, unity, and togetherness.

Instill responsibility towards the Muslims as a whole. As verses in the Qur'an:

إن ربك لبالمرصاد

Which means: "Your Lord, actually watching". (QS. Al Fajr: 14).

Average kenasibanHereafter is better and more enduring People who knew that the light path in the future will be a better person from his past. That led to the fate of these people become more enthusiastic as the days she lived was going quiet.

Educate Muslims to help each other, forgive each other and pray for each other. As Allah says in Surah Al Maidah verse 2:

وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان واتقوا الله ان الله شديد العقاب

Which means they: "and please menolonglahkamudalam (working) virtue and piety, and do please help in sin and hostility. Bertaqwalah Allah, indeed Allah is very severe in punishment. (QS. Al-Maidah: 2)

3. FINDING AND DISCUSSION

SMA N 1 Tuntang established in 2004 using a crooked land Delik village, who was head of his village Punadi father, and construction is carried out by people who come from government assistance in the form of block grants and inaugurated by Central Java Governor, Mr. H. Mardiyanto on 23 June of the year 2005. Which is located at Jln. SalatigaTuntang-Bringin Km. 1 Semarang.

Planting of Character Education Through Habituation Dhuhur Prayer Congregation in SMA N 1 Tuntang

From eighteenth-character value contained in the formulation of the Ministry of Education and Culture (Kemendikbud) There are 6 grades characters that look and found that developed in SMA N 1 Tuntang include: 1) Discipline, 2) tolerance, 3) devotion, 4) Manners, 5) honesty and 6) Responsibility.

If it is associated with a 18-character value as recorded in the Ministry of Education and Culture (Kemendikbud), one indicator of the character through habituation prayers in congregation dhuhur include 1) Discipline, 2) faith, 3) responsibility, and 4) honesty. Of the four it forms part of a Muslim in the sense of compliance with its obligations.

The first indicator of these characters is a gesture that shows orderly and obey rules that have been set. This indicator value of character is evident is discipline. Management time set looks pretty good on students, as well as with teachers at SMA N 1 Tuntang.

The second indicator is the attitude of tolerance that is the implementation of worship. In SMA N 1 Tuntang, tolerance is always foremost in our daily lives. In the implementation of dhuhur prayers in congregation there is mutual tolerance among fellow Muslims. Similarly in other activities such as in the days of Islam in school invite recitals or lectures of teachers who are non-Islamic are also fixed to condition students to follow the activities. Because in this school, the majority of teachers and students not only Moslems, but also has another religion non-Muslims (Christians), although the majority of mostly Muslim but of tolerance is always full of life harmony. Can be seen at the time of spiritual activities, which

together perform these activities though different places, as well as other religious activities.

A third indicator of this character is faith. Ahlu ma'rifat concluded in the sense that praying in direct contact with the spirit kekhusyuk'an expect God to the soul and sincerity in dhikr, pray, and praise Him. This is shown in the implementation dhuhur prayers in congregation in SMA N 1 Tuntang.

The fourth indicator of who formulated the Ministry of Education Culture is the attitude and behavior of living in harmony with others. Of indicators in SMA N 1 Tuntang such as mutual respect, good manners. Of these three indicators can improve the character to the students so that can be realized well.

The fifth indicator is the character value associated with yourself among which is honesty. Indicators in SMA N 1 Tuntang shows that children have the attitude and honest behavior in the implementation of dhuhur prayer in congregation, because after executing shlat dhuhur congregation are absent thereafter.

The sixth indicator of this character is the responsibility of which is shown in the attitude and behavior on students who senag dhuhur heart praying congregation SMA N 1 Tuntang. Similarly, teachers in SMA N 1 Tuntang are always trying and never tired in educating, guiding children or learners to become human character.

According to the theory of Confucius explained that the environment contribute to make the generation of learners who have character. It is appropriate that explains the findings in the field 1) family, 2) environmental educator or school, 3) social environment or society. The third theory, can be explained as follows: Family environment. Education of the family is very important for children, because the parents are the first madrasa before school. However, the bustle of work that makes an excuse to meet household needs can not avoided. And child was left to grow up with the results of interviews with master by itself. Based on Islamic education that the majority of parents working as private employees and this led to a lack laborer. This matter give attention in educating a child character for work activities carried out in the morning and come home late

it was getting late, School or educational environment. Environmental influences that exist in schools also determine the character of the child, because the 24-hour half the time they are in the scope of the school in terms of hanging out with friends, see the teachers, friends and the people around are behaving like the ethics of language, often time to speak is not good, late entry, is not polite to behave thus become accustomed, The influence of the environment after the family environment and the school environment is the society that is how the culture of the environment in bersosial will define, shape and influence the character of the child.outside of the school environment, such as lazy, smoke, do not do the work and ditching. But schools were still trying to always educate, attention and nurture learners by working together with parents.

4. CONCLUSION

Based on the data that has been analyzed in chapter IV, it can be concluded planting dhuhur character education through prayer congregation in SMA N 1 Tuntang the academic year 2019/2020 as follows:

The characters were implanted in SMA N 1 Tuntang through habituation dhuhur congregation prayers are: Character Discipline example, prayers on time in congregation dhuhur, Tolerance character, equally perform spiritual activities albeit in a different place, Character devotion, prayers were fulfilled by the congregation dhuhur, Character Manners, mutual respect and respect for difference, Honesty character, never absent in spiritual activities, Responsibility characters predefined time management on students.

BIBLIOGRAPHY

Ali, Mohamaddan Istanto. 2019. Manajemen Sekolah Islam. Surakarta: Muhammadiyah University Press.

Ali, Mohamad. Pendidikan Karakter. Dikutip dari solopos, pada 5 April 2017.

Suparlan, 2015.Mendidik Hati Membentuk Karakter.Yogyakarta:pustakapelajar.

Pusatkurikulum. 2009. Pengembangan dan Pendidikan Budayadan Karakter Bangsa :pedoman Sekolah.

- Syaikh Abdul qadirAr-Rahbawi. 2007. Panduan lengkap shalat Menurut Empat Madzhab. Jakarta: Pustaka Al-Kautsar.
- Hubberman, Miles. 1992. "Qualitive Date Analysis", (terj) TjejepRohendiRohidi, Analisis Data Kualitatif: Buku SumberTentang Metode-metode Baru. Jakarta: UI Press.
- Kaelan. 2012. Metode Penelitian Kualitatif Inter disipliner. Yogyakarta: Paradigma.
- Hawari Dandang. 2004. Al- Qur'an: Ilmu Kedokteran Jiwa, Dan Kesehatan Jiwa. Yogyakarta: Dana Bhakti Prima Yasa.
- TrommsdorffGissela. 2012. Adolescent Psychologi. New York: Cambridge University Press.
- Suparlan Suhartono. 2009. Filsafat Pendidikan. Yogyakarta: Ar-ruzz Media.
- Binti Maunah. 2009. Ilmu Pendidikan. Yogyakarta: Teras.
- Arismantoro.2008. Tinjauan Berbagai Aspek Character Bulding Bagaimana Mendidik Anak Berkarakter.Yogyakarta; Tiara Wacana.
- Sjarkawi. 2006. Pembentukan Kepribadian Anak Peran Moral, Intelektual, *Emosional, dan Sosial sebaga Wujud Integritas Membangun Jati Diri*. Jakarta: PT Bumi Aksara.
- Abdul Jalil.2012. Karakter Pendidian Untuk Membentuk Pendidikan Karakter. JurnalNadwa.
- Zubaedi.2011. Desain Pendidikan Karakter Konsepsi dan Aplikasinya dalam *Lembaga Pendidikan* .Jakarta: Kencana.
- Gunawan, Heri. 2012. Pendidikan Karakter Konsel dan Implementasi.Bandung: Alfabeta.
- Jalaludin. 2005. Psikologi Agama. Jakarta: Raja GrafindoPersada.
- Syamsul kurniawan.2017. Pendidikan Karakter Konsepsi dan Implimentasi Secara Terpadu di Lingkungan Keluarga, Sekolah Perguruan Tinggi, dan Masyarakat.Yogyakarta: Ar-Ruzz Media.
- Hidayatullah, M. Furqon. 2010. Pendidikan Karakter: Membangun Peradaban *Bangsa*. Surakarta: Yuma Pustaka.
- MegawangidanRatna, 2008. Menjadi Orang Tua Cerdas Untuk Membangun Karakter Anak.Bandung: Mizan Media Utama.

Zaim Al Mubarrok, Membumikan Pendidikan Nilai, (Bandung,: Alfabeta,2008), hlm. 58.

Majid, Abdul dan Dian Andayani.2012.Pendidikan Karakter Perspektif Islam. Bandung: PT Remaja Rosdakarya.

Muhammad Fazil. 2017. Pembiasaan Shalat Dhuhur Berjama'ah dalam Peningkatan Kedisiplinan Siswa, skripsi dari institute Agama Islam Negeri Purwokerto.

Uswatun Hasanah. 2016. Implementasi Kebiasaan Shalat Berjama'ah Dalam Membentuk Karakter Disiplin Siswa, skripsidari institute Agama Islam Negeri Purwekerto.

Wiji Astuti Ningsih. 2017. Pendidikan Karakter Religius melalui pembiasaan shalat dhuhur berjama'ah, skripsi dari universitas negeri walisongo semarang.

Ayunia Deskasari.2019 strategipendidikankarakter religious, skripsidariuniversitasmuhammadiyah Surakarta.

Miftachul Al Islam. 2016. PenanamanNilai-nilaiIbadahShalatDhuhurBerjama'ah, Skripsidariuniversitas Islam NegeriMaulana Malik Ibrahim Malang.

http://setkab.go.id/wpcontent/uploads/2017/09/Perpres_Nomor_87_Tahun2017.pdf
f .Diaksespadatanggal 25 Maret 2019 Pukul 13.00 WIB.