

# The Influence of Religion in Intra-School Student Organizations on the Character Building of Students at Proklamasi Vocational High School in Karawang

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## Abstract

The character and morals of students in Indonesia today are very worrying. The declining character and morale of students is also felt by the Proklamasi Vocational School, Karawang Regency, West Java Province. This is a problem that needs to be resolved and I think that the Religious Sector in the Intra-School Student Organization (OSIS) can be a solution to solve the problem of adolescent delinquency and the declining spiritual attitudes of students at SMK Proklamasi Karawang. This study aims to find out what are the effects of the Religious Sector in Intra-School Student Organizations (OSIS) on the Spiritual Attitudes of Students at SMK Proklamasi Karawang. Based on research on the influence of the field of Religion in Student Organizations on the Character Building of Vocational High School Students Proklamasi is to create an educational institution environment that supports and can become a laboratory for the delivery of religious education, religious education is not only delivered formally in the implementation of the delivery of religious teaching materials, but can also be carried out in Outside the learning process, creating religious situations and conditions, providing opportunities for students to express themselves, fostering talents, interests, and creativity in religious education in skills and arts, by organizing various kinds of competitions such as intelligence to train and develop courage, speed and accuracy. day to convey knowledge and practice the religious education material obtained.

**Keywords :** Religious Affairs, Student Character Building.

## Abstrak

Karakter dan akhlak siswa di Indonesia saat ini sangat memprihatinkan. Menurunnya akhlak dan moral siswa juga dirasakan oleh SMK Proklamasi Kabupaten Karawang Provinsi Jawa Barat. Ini merupakan masalah yang perlu diselesaikan dan saya kira Bidang Keagamaan di Organisasi Siswa Intra Sekolah (OSIS) dapat menjadi solusi untuk mengatasi masalah kenakalan remaja dan menurunnya sikap spiritual siswa di SMK Proklamasi Karawang. Penelitian ini bertujuan untuk mengetahui apa saja pengaruh Bidang Keagamaan dalam Organisasi Siswa Intra Sekolah (OSIS) terhadap Sikap Spiritual Siswa SMK Proklamasi Karawang. Berdasarkan penelitian tentang pengaruh bidang Agama dalam Organisasi Kemahasiswaan terhadap Pembentukan Karakter Siswa SMK Proklamasi adalah untuk menciptakan lingkungan lembaga pendidikan yang mendukung dan dapat menjadi laboratorium untuk penyampaian pendidikan agama, pendidikan agama tidak hanya disampaikan secara formal dalam pelaksanaan penyampaian materi ajar agama, tetapi dapat juga dilakukan di luar proses pembelajaran, menciptakan situasi dan kondisi keagamaan, memberikan kesempatan kepada peserta didik untuk mengekspresikan diri, menumbuhkan bakat, minat, dan kreativitas dalam pendidikan agama di lingkungan sekolah. keterampilan dan seni, dengan menyelenggarakan berbagai macam perlombaan seperti kecerdasan untuk melatih dan mengembangkan keberanian, kecepatan dan ketepatan. hari untuk menyampaikan ilmu dan mengamalkan materi pendidikan agama yang diperoleh.

**Kata Kunci :** Urusan Agama, Pembentukan Karakter Mahasiswa.

## INTRODUCTION

The current era of globalization, where the rate of change is very rapid, resulting in a decline in the morals and character of students in Indonesia. In this case, schools are required to be able to deal with these problems. Schools are like learning institutions that need to be built and managed properly, so that they become quality learning institutions. (Fatimah Farah Sabrina, 2020). A school is an institution designed for the teaching of students or pupils under the supervision of educators. Most countries have a formal education system that is generally mandatory, in an effort to make students progress after going through the learning process. (Idi, 2011).

At this time the Indonesian people are indeed facing developments both in the fields of culture, ethics and morals, as a result of technological advances, especially in the field of information through very sophisticated mass media, causing the role of teachers in general and especially Islamic religious teachers in education to begin to shift, especially in fostering student morality (Bintang kejora et al., 2021). Today's students are familiar with various learning resources, some are pedagogical and easy to control, and many are difficult to control. (Nata, 2007).

School is basically a place where the learning process occurs, where a teacher conveys subject matter to students in order to achieve the expected competencies (Addin et al., 2020). The subject matter conveyed by the teacher to students also varies, some are general and some are special. Specific subject matter, for example, is Islamic Religious Education (Kejora, 2019). Islamic education is a subject that is included in the curriculum in Islamic educational institutions in Indonesia. (Daulay, 2007).

These institutions are in the form of Islamic boarding schools, madrasas, Islamic universities, and others (Septiani & Kejora, 2021). In Islamic educational institutions, especially in Madrasah Aliyah, Senior High Schools and Vocational High Schools and the equivalent, we recognize religious activities which are usually called Rohis but similar things exist in the Proclamation Vocational School, namely the religious field in intra-school student organizations.

This research is a development of the previous journal written by Ali Noer et al. With the article title "Islam Spiritual Extracurricular Efforts (ROHIS) in Improving Students' Diversity Attitudes at SMK Ibnu Taimyah Pekanbaru". Which was published in the Attariqah Journal in 2017. In previous research, it was studied about one of the religious fields in a school, namely by covering extracurricular efforts at ROHIS in increasing the diversity of students at Ibnu Taimyah Vocational School Pekanbaru, but in this study we will discuss further about one of the religious fields in schools as well, but the religious field in the Intra-School Student Organization at SMK Proklamasi Karawang.

Seeing the very importance of fields related to religious activities in high schools and the equivalent (SMA/SMK/MA), therefore, the authors are interested in formulating the problem in this research by examining "The Influence of the Religious Sector in Intra-School Student Organizations on the Establishment of Student Character at the Karawang Proclamation Vocational School."

## METHOD

This study uses a qualitative research method, namely gaining in-depth understanding, developing theories, describing reality and social complexities. Data was collected by means of observation and interviews, while data analysis used a tracking process and systematic arrangement of field notes that had been obtained from interviews, observations and other materials so that researchers could report research results (Sugiyono, 2016).

## RESULTS AND DISCUSSION

As an effort to increase human resources, education in schools aims to develop various aspects of students' humanity, namely aspects of spiritual example, knowledge and skills. Therefore, the learning process cannot rely on curricular and intracurricular activities alone. There needs to be activities outside of the schedules that have been scheduled by the school. The goal is to foster students' morals, develop abilities, increase knowledge, develop talents,

interests, and shape students' personalities and student diversity, one of which is by forming Islamic spiritual activities which are coordinated by the religious field of OSIS SMK Proklamasi Karawang.

Proclamation Vocational School is one of the schools located in Karawang Regency, precisely located on Jl. Proclamation No. 110 Rt 05 Rw 02 Kel. Tanjung Mekar Kec. West Karawang Regency. Karawang. 41316, with accreditation B, in 2020 the number of students at this school is around 100 students, and the number of teaching staff is 15 educators, as for some extracurriculars in the Proclamation Vocational School, including: 1) Scout, 2) Futsal, 3) Hadroh, 4) Choir, 5) Ayu Fence, 6) paskibra, and 7) Muhadoroh.

Apart from the existing extracurriculars, there are also religious-based intracurricular activities in the Student Council, because in the Proklamasi Vocational School OSIS there is a religious field in it, where the existence of the religious sector of the Proclamation Vocational Student Council in Karawang is an activity based on religion or spirituality. In this field activity, there are programs that are endeavored to create and build diverse student behaviors including listening to religious lectures or religious *tausiyah*, social services, Koran recitation, Islamic Holidays (PHBI), Al-Quran khat art, Quran recitation arts and others. so.

With regard to religiosity, religious behavior is all activities carried out by someone related to belief in God Almighty with devotional teachings and obligations related to that belief. In other words, religious behavior is based on value norms or teachings and religious doctrines that they adhere to. In Islamic teachings, religious behavior is behavior based on the values of Islamic teachings, both vertical and horizontal. (Damanik, 2014).

Religious behavior refers to the individual's spiritual aspects related to faith in Allah which reflects and practices into their worship both *hablumminallah* and *hablumminannas*. (Hapsari, 2010). This can be seen from daily actions. Examples include praying, fasting, giving charity, reading the Koran, being obedient to parents, respecting teachers, helping fellow friends, and so on.

The low religious behavior of students in schools is due to the large number of foreign cultures that enter and have a bad effect on the development of students' religious behavior. (Suryosubroto, 2009). One example of the low form of student religious behavior is not praying five times a day, not fasting when it is time for Ramadan fasting, not liking to give alms, fighting parents, arguing with teachers and so on.

The role of schools in the formation of behavior, especially religious behavior is very important. Basically, religious behavior must be accustomed to its existence in each student in order to have a basic faith in his heart. Agreeing with this, Al Ghazali argued that a person's behavior, including religious behavior, comes from the heart. Thus, an active effort is needed from the school to form habits (habits) so that the child's character will be carved from an early age, so that they can make good and wise decisions and practice them in everyday life. (RI, 2005)

In this regard, religious behavior is measured in aspects of faith, worship and morals. (Suryosubroto, 2009). This is also reflected in Law no. 20 of 2003 concerning the Purpose of National Education, namely "National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen." (Noer, 2017).

Based on the initial research conducted by the researcher at the school, the researcher considered that after the activities in the Islamic religious field were held, many students whose religious behavior became better. For example, in the beginning before he joined this activity, there were students who rarely prayed, did not fast, fought against their parents, denied the teacher, did not like to give alms, did not cover their aurat. However, after the students participated in these activities, they became students who prayed diligently, liked to give alms, put on the headscarf (covers the aurat) for women, respected parents, respected teachers and so on. Although some of them participated in this activity due to the encouragement of religious knowledge from their parents. There are also those caused by the influence of peers and their environment.

However, there are still a small number of them who are not interested in or participate in this religious activity, they say many students do not care about religious issues. Especially when it comes to praying five times. Many of them also do not carry out the fasting worship of Ramadan. Sometimes, they fast from home but when they are at school they skip and smoke. There are also students who are reluctant to give alms due to insufficient pocket money. For them, this religious activity is very boring, especially with religious *tausiyah* activities.

### **Intra-School Student Organization (OSIS)**

Intra-School Student Organization (OSIS) is one of the organizations at the school level in Indonesia, starting from Middle School, namely Junior High School (SMP) and Senior High School (SMA). Student creativity has a very important meaning in organizational systems. All forms of activity in the Student Council that are carried out physically have come to a halt, so there is a need for creative ideas from the OSIS chairman and organizational members in dealing with change and synchronizing the way the team works during this pandemic. (Longlasting Tri Sanjaya, 2020).

### **Student Council Religion Activities**

There are several activities in the OSIS religious field which include weekly, monthly, and yearly activities. The activities are as follows:

#### **a. Weekly Activities**

##### **1) Mentoring**

Mentoring is an activity that is usually done outside of school with *musyrif*. A group or small group that jointly studies the sciences, especially those of a modern religious nature. Together they make a commitment that they will carry out. Mentoring activities are in the form of knowledge transformation from mentors, namely providing material about Islam given by mentors. Usually the materials given are related to worship, faith and morals. The purpose of holding this program is so that they better understand and add insight into Islam.

##### **2) Individual and Congregational Worship Training**

This worship includes activities that are included in the pillars of Islam in addition to reciting the two sentences of the creed, namely prayer, zakat, fasting and hajj plus other forms of worship that are *Sunnah*. Worship training activities for students are based on the principle of implementing experience on the pillars of faith and elaborating their meaning for real life. For example, prayer can prevent oneself from evil and evil deeds. By practicing the worship training, it can stimulate students to be able to deeply understand their religious activities and be able to practice them in everyday life. The purpose of this activity is to make students become Muslims who are knowledgeable, able to practice religious teachings in everyday life.

##### **3) Read Write Al-Quran (BTA)**

The purpose of this activity is a training program for reading and writing the Koran or recitations or *tahsin* the Koran by emphasizing the method of reading fluency, as well as the beauty of reading. Reading fluency is not only determined by mastery in *tajwid*, but also by the ability of the tongue to pronounce the *makhraj* of the letters. This activity requires mastery of the science of recitation which also involves potential, interests and talents that not all students can follow in full. The objectives of this activity are: to form the ability of students to read the Koran properly and correctly, to make students interested and enthusiastic in learning and understanding the holy book of the Koran, to maintain and preserve the beauty of the Koran, and to be able to channel the potential of the Koran. and talents of students.

##### **4) Collect Infaq**

This activity is an activity by collecting *infaq* or raising funds every Friday. The purpose of holding this program is to instill a sense of sincerity in them that some of the sustenance there must be spent.

#### **b. Home Activities**

BBM (Cleaning the Mosque)

This activity is a service to clean the mosque. The purpose of this program is to instill a sense of faith that cleanliness is also a part of faith. To maintain cleanliness because the prayer room is a facility used as a place for worship to take place.

### **c. Annual Activities**

#### **1) Islamic Holidays**

The purpose of this activity is to commemorate Islamic holidays as held by Muslims in the world related to historical events such as the commemoration of the birthday of the Prophet Muhammad, the commemoration of Isra' Mi'raj, the commemoration of 1 Muharram and so on. Usually in this celebration religious lectures are held by Ustadz or Muballigh who have popularity in the community.

The purpose of this activity is to train students to always play a role in efforts to disguise the symbols of Islam in people's lives through positive and valuable activities for internal development within the Islamic community and the wider community.

#### **2) Islamic Boarding School**

The purpose of this activity is an activity carried out during the month of Ramadan or the month of fasting which contains various forms of religious activities such as breaking the fast together, tadarus Al-Quran, religious lectures, tarawih prayers and so on. Obviously, this activity has a certain period of time. This activity is modeled after the Islamic boarding schools.

The purpose of this activity is to provide a comprehensive understanding of the importance of living the days of the month of Ramadan as a positive activity, to increase the acts of worship of students and teachers as well as others, and to increase Islamic symbols. (Noer, 2017).

The objectives of spiritual or religious activities according to Handani are as follows:

- 1) Helping individuals to realize themselves into fully human beings in order to achieve happiness in the world and the hereafter
- 2) Help each individual to be physically and spiritually healthy
- 3) Improving the quality of faith, Islam, authenticity and monotheism in everyday and real life
- 4) Bringing individuals to know, love and meet the essence of self and self-image and the most holy essence, namely Allah SWT.
- 5) Helping individuals to avoid problems
- 6) Helping individuals maintain and develop situations and conditions that are good or that have been good to stay good or become better, so that they will not be a source of problems for themselves and others. (Noer, 2017).

However, the purpose of guidance in the field of religion is to guide a person in order to maintain and improve the quality of his religion, both mahdhah worship or ghairu mahdhah. From this point of view, it can be said that the purpose of the religious activity program is to deepen and expand the knowledge of students, recognize the relationship between various subjects, channel talents and interests, and complete efforts to develop a complete human being.

On the other hand, full human development in religious activities carried out at school and outside school is expected to be able to encourage the development of attitudes and values in the context of applying the knowledge and abilities that have been learned from various subjects in the curriculum as well as fostering positive character formation for students.

Based on the description above, it can be concluded that the purpose of religious activities is to enrich and broaden knowledge, foster attitudes and values and personality which ultimately leads to the application of noble character.

### **Religious Behavior**

#### **a) Definition of Behavior**

Behavior (behavior) is the birth of physical activity according to the decisions outlined by the attitude. With the order, the behavior displayed is not always in accordance with the

contents of the soul's attitude. What is expressed by the body and soul is an action that is open to other people. (Tumanggor, 2014).

#### b) Behavior Overview

Several steps in the formation of behavior: First, the formation of behavior with conditioning or habits, namely by getting used to behave as expected and eventually the behavior will be formed. Second, namely the formation of behavior with understanding or insight. This method is based on cognitive learning theory, namely learning with understanding. Third, the formation of behavior with models or examples. (Walgito, 2002).

#### c) Understanding Religion

The epistemological understanding of religion is a divine rule that encourages the soul of a person who has reason to hold God's rules with his own will, to achieve happiness in the world and the hereafter. (Aminuddin, 2006).

According to Prof. Dr. Harun Nasution religion is derived from the word "din" in narrow language means law or law. In Arabic, this word contains the meaning of mastering, subjugating, obeying, debt, recompense and habit. Religion does bring rules which are laws that people must obey. Those who carry out their obligations and obey will get a good reward from God and those who do not carry out their obligations and do not obey will get bad replies. (Tumanggor, 2014).

#### d) Understanding Religious Behavior

According to Jalaluddin, religious behavior is human behavior in relation to the influence of belief on the religion he adheres to. (Jalaluddin, 2004). According to Imam Sukardi, religious behavior is a pattern of belief shown by a person in one's abilities, actions and habits both physically, spiritually, emotionally and socially. (Sukardi, 2003).

According to Sholikin, religious behavior is the understanding of religious adherents to beliefs or teachings of God which of course becomes relative and of course the truth is also of relative value. (Sholikin, Jakarta). Meanwhile, according to Djamaluddin Ancok, religious behavior is the extent to which people carry out ritual obligations in their religion such as prayer, fasting, Koran, and morals. (Djamaluddin Ancok, 1994).

In the Qur'an, Allah says in Surah Al-Hajj verse 41 which means: "(Namely) those who, if We gave them a position on earth, they prayed, paid zakat, and ordered to do what is right and forbid what is wrong; and to Allah all matters return." (RI KA, 2016).

The Hadith also explains what it means: "From Abu Sa'id Al-Khudry ra, he said: I heard the Messenger of Allah say: "Whoever among you sees an evil, then change it with his hand, if he can't, then change it with his tongue, if he can't change his heart, and it is the weakest in faith." (HR Muslim)." (Nawawi, 1996).

From the verse and hadith above, it can be concluded that we as Muslims are encouraged to always do good, because with good deeds the religion of Islam will remain strong, and prevent evil and evil deeds, because it can divide Muslims. Good deeds are prayer, zakat, fasting, helping others in need. From the example of the ma'ruf act, there will be a balance in the relationship with Allah SWT and fellow human beings. Meanwhile, according to Abdul Aziz Ahyadi what is meant by religious behavior is a statement or experience of human psychological life that can be measured, calculated and studied which is manifested in the form of words, deeds or physical actions related to the experience of Islamic teachings. (Ahyadi, 1998).

Religious behavior can also be interpreted as the extent of knowledge, how strong the belief is, how often the implementation of worship and rules and how deep is the appreciation of the religion they adhere to. This religious behavior is shown in the form of real implementation or application of the teachings of Islam in everyday life, the behavior includes the application of religious teachings such as: prayer, dhikr and prayer, as well as the level of resignation in the face of tests or calamities. (Hafidhuddin, 2003).

According to the above understanding, it means that a person's religious beliefs affect his religion or belief and encourage that person to behave in accordance with the religion he believes in in obeying orders and staying away from religious prohibitions with sincerity of heart and with all body and soul. The level of a person's religion is indeed shown from his

behavior or attitude, but not all of the attitudes and behaviors he describes reflect or show the inner condition of each in its entirety.

## CONCLUSION

There are many influences obtained from the religious field whose main goal is to instill the value of religious character in students of the Karawang Proclamation Vocational School, including: First, through routine activities, the development of religious culture on a regular basis in ordinary study days in educational institutions. This routine activity is integrated with the activities that have been programmed so that it does not require special time. Religious education is not only limited to aspects of knowledge, but also includes aspects of the formation of attitudes, behavior and religious experiences. Thus, in seeking the formation of these aspects, it is not only carried out by religious teachers, but also needs to be supported by teachers in other fields of study and students in them. Second, creating an educational institution environment that supports and can become a laboratory for the delivery of religious education. The atmosphere of the environment with this kind of life process can provide education about how to learn religion to students. Third, religious education is not only delivered formally in the delivery of religious subject matter, but can also be done outside the learning process. Fourth, create a religious situation or condition. The aim is to introduce students to the understanding and procedures for implementing religion in everyday life. In addition, it is also to show the development of religious life in educational institutions which is reflected in the daily behavior of various activities carried out by teachers and students. Fifth, provide opportunities for students to express themselves, cultivate talents, interests, and creativity in religious education in skills and arts, for example, such as reading the Qur'an, tahfidzul Qur'an, adhan, calligraphy and others. That way, it encourages students to learn to love the holy book of the Qur'an, then increases students' interest in reading, writing and studying the contents of the Qur'an. Sixth, organizing various competitions such as quizzes to train and familiarize courage, speed and accuracy in conveying knowledge and practicing Islamic religious education materials obtained. Seventh, art activities are held, such as sound art, music art, dance or craft art. Art determines the sensitivity of students in providing expressions and responses in life. Art provides opportunities for students to know and assess their academic, social, emotional, cultural, moral, and other personal abilities for spiritual development. It is hoped that the points mentioned above can be one of the ways in forming the character of students at the Proclamation Vocational High School in Karawang that is better and upholds religious values.

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