

Establishing Student's Social Piety through Religious Activities

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Abstract—Social piety refers to the behavior of people who are concerned with Islamic values in society. The values include being polite to others, helpful, concerned with other people's problems, paying attention to and respecting the rights of others; being able to think based on other people's perspectives, being able to empathize or being able to feel what is felt by others. These values may enable people to feel comfortable, peaceful, and willing to interact, cooperate, and associate with each other. This descriptive study investigates the establishment of students' social piety through religious activities either included in the curricular or extracurricular activities at one of an Islamic Elementary School in Bandung Regency, West Java. The study was done by conducting interview to the principal, vice principal, and teachers at the school, doing observation, and documentation. The results show that the students' social piety is the ultimate goal of all religious activities implemented in the investigated school. It is the real implementation of the vision, mission and goal of the school. The religious activities at the research site which is done by habituating the students to perform routine worship have function to foster the students' good morals and attitude either toward God, humans, or toward other creatures which is the reflection of one's social piety.

Keywords—*establishment; social piety; religious activities; mabit, tahfidz graduation*

I. INTRODUCTION

To generate human beings who has individual and social piety, learning process should not only concern with cognitive and psychomotor aspects, but also should focus on affective aspect. According to Helmiati and also Wahab, social piety is an indicator of one's religious devotion. It is because ritual worship, besides serving as a form of devotion to God, aims to form an Islamic personality which has a positive impact on social life or human relations [1,2]. Therefore, the learning process should not only measure what the students can do or what the students know/understand, but it also should measure whether the students get the values of what is learnt, known,

and done. According to Muhibbin Syah, the features of effective learning are reflected on the learners' various behaviors, such as their attention to the subjects of Islamic religious education, discipline in joining religious subjects in school, high motivation to know more about Islamic lessons received, and their appreciation or respect for their religious teachers and others [3].

The occurring phenomenon today shows that there are a number of educational institutions that have taught their students to be able to worship properly, making the study be able to practice it properly. For example, the students are taught how to do prayer properly and correctly. In practice, the students can perform the prayer in accordance with the established rules (fiqh) of prayer. However, as the students were not taught the true values contained in the prayer, some of them still committed munkar (bad thing). Whereas, in Islam the purpose of doing prayer is to prevent human from being vile and evil (Surat al-Ankabut: 45). In www.tribunnews.com, it was reported that a high school student in Sampang Madura, East Java, had the heart to persecute his teacher to death solely because the student was reprimanded by his teacher [4]. In general, all high school students have been given the lesson about the practice of prayer. Yet, if we observe what happens with the students, we can conclude that the learning of prayer is not successful. Muhaimin argues that there are some shortcomings of Islamic education in schools including understanding the Islamic education material and its implementation. In detail, (1) in the field of law (fiqh), the materials learnt are the rules that will not change over time, and the students have lack of understanding toward the dynamics and soul of Islamic law; (2) Islam tends to be taught as dogma and the students are not taught about the rationality and love of the advancement of science; (3) the orientation of studying the Qur'an still focuses on the ability to read the text. It does not yet focus on understanding of the meaning of extracting meaning [5].

Because of these shortcomings, there must be a solution so that the main purpose of Islamic learning namely to perfect the morals of Muslims (an embodiment of why Prophet Muhammad's sent to the earth) can be achieved. One solution that can be done in order to achieve the success of Islamic education is to engage students with a variety of religious activities in extracurricular activities.

Religious extracurricular activities are additional activities in schools that are carried out outside of curricular activities. The activities were carried out in order to achieve the success of Islamic religious education. Although they are optional, they can successfully develop the students' talents. Sopiatin states that extracurricular activities have a significant effect with P value 0.385, a determinant of 14.8%. This result indicates that extracurricular activities are important elements that can influence the quality of the teaching [6].

This study focuses on religious activities in shaping students' social piety at SDI Al-Amanah Cinunuk, Bandung. This study is based on the notion that the implementation of religious activities can help the establishment of students' social piety at SDI Al-Amanah which is in accordance with the vision of the school itself. The vision is to create SDI Al-Amanah as the leading school whose educational process directs and describes the mindset, attitude and behaviour of Islam which is as an embodiment of the practice of the Qur'an and Sunnah. It supports the purposes of National education and Islamic education. National education purposes stated in article 3 of the National Education System number 20/2003 are to develop students' potential to become faithful and virtuous people who follow God the Almighty, who are noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens. Meanwhile, the Islamic education essentially focuses on three objectives, namely: 1) the formation of insan kamil who has qur'anic behaviour, 2) the creation of insan kaffah who has religious, cultural and scientific dimensions, and 3) the awareness of mankind functions as servant, khalifah of Allah, warosatul Anbiya and providing adequate mental for implementing these functions [7].

The second basic assumption is related to the formation of social piety through religious activities. Religious activities are the activities related to religious. Religious activities are the activities related to religious field that exists in people's lives. They also can be in forms of religious teachings in daily life [8]. Meanwhile, piety is rooted from the word pious. According to Kamus Bahasa Indonesia, piety means obedience and hardworking in carrying out worship. In the dictionary of al-Mu'jam al-Wasith, the word of shaluha which is rooted from shalih means useful. By combining these two meanings, a pious person means a person whose behaviour and personality are protected from destructive things and brings benefits to their environment. With these qualities, the person is expected to be an example for those around him [9]. Social piety refers to the behaviour of individual who is very concerned with social values. It means that he will care about social problems such as actively supporting the poor, behaving politely, not doing corruption, being helpful, being attentive to the problems faced by the community, and being able to empathize.

It was once stated that Allah SWT through the prophet Khidir AS asked the prophet Musa AS about worship that is accepted by Allah SWT. The Prophet Musa answered that the possible answer would be the same as the assumption of Muslims in general, namely doing worship such as prayer, fasting and Hajj. The prophet Khidir responded that it is not a worship that reaches directly to Allah because the worship is more of a consequence of being human as the servants of Allah. Thus, Muslims must implement it because it basically is an obligation. The prophet Khidir stated that worship that may be approved by God includes helping persecuted people, feeding hungry people, and giving clothes to people who cannot afford clothing [10]

This study aims to examine religious activities in establishing social piety at SDI Al-Amanah Cinunuk, Bandung, West Java. The main point of this research is to investigate the application of religious activities in realizing social piety for students at SDI Al-Amanah.

II. RESEARCH METHOD

This research can be categorized as descriptive study. This study which utilized case study design focused on religious activities in shaping the social piety of students in SDI Al-Amanah Cinunuk, Bandung regency. In this study, the data collection techniques were participatory observation, interviews, documentation and triangulation. Participatory observation was used by the researchers to observe the technical aspects of religious activities such as the schedule of activities, types of activities and implementation of activities. Meanwhile, the format of interview used was an unstructured interview in which open questions were given to the person in charge with the religious activities, namely the Principal, Vice Principal for Student Affairs. Documentation techniques were required in this study to obtain data related to the vision, mission and goals of the school. Moreover, the technique was also used to collect documents related to religious activities in the school. The last technique used in data collection is triangulation. The researcher collected the data as well as tested the credibility of the data that have been obtained through several data collection techniques. The triangulation technique used in this study is by utilizing participatory observation, in-depth interviews and documentation for the same data source.

The stages of data analysis in this study are (1) data reduction in which the researchers summarize the data by selecting the main things and analyzing those important things; (2) data display in which in this stage the researchers presented the data clearly and concisely; and (3) conclusions drawing and verification which aims to find meanings of the data so that accurate conclusions can be drawn [11].

III. FINDINGS AND DISCUSSION

Al-Amanah Islamic Elementary School has vision, that is, "to make the school as a superior school in its environment whose educational process implements and describes the mindset, the attitude, and the behaviour of Islam as an embodiment of the practice of the Qur'an and Sunnah". Meanwhile, the mission of the school is "to carry out Islamic education with advance vision and ready to face the challenges

of the times. It is expected to bear a generation of Robbi Rodiya which has characteristics such as (1) having Islamic commitment, (2) showing and sharing (preaching) their Islamic knowledge, (3) having good, outstanding, and creative personality, (4) having competitive sense, (5) obeying the rules, (6) having good behavior, and (7) having wide knowledge. In attempt to achieve the vision and mission of SDI Al Amanah, the foundation managers and schools try to put those visions and missions into the curriculum implemented in schools. The curriculum implemented in SDI Al Amanah is the National Education Curriculum, that is, the 2013 Curriculum, with its local contents: English and Sundanese. Meanwhile, the typical curriculum of SDI Al Amanah includes Arabic, Fiqh (Islamic Jurisprudence), Read and Write Al-Qur'an, Tahfiz both Qur'an and Hadith, and Computers. Learning activities are carried out indoors and outdoors, depending on the learning materials.

To realize the curriculum, the learning process is enriched with various supporting programs including: 1) conducting internship program, 2) fostering noon prayer, afternoon prayer, and Friday prayers in congregation, 3) Nissa'iyah coaching, 4) establishing Lunch program, 5) establishing Entrepreneurship Day, 6) additional course for Grade 6 students, 7) My Project, 8) lectures, 9) Ramadhan Program, 10) health services, 11) flag ceremony, 12) Student Creativity Week, 13) introducing to aquatic sport, 14) Reading Day, 15) MABIT (night with faith), 16) My Best (Exemplary Student Executive Board), 17) Study tour, 18) Happy Day, 19) Duha Prayer, 20) Adiwiyata, 21) Scouts, 22) Exercise together, 23) Club, 24) Extracurricular, and 25) Tahfidz graduation.

The supporting programs included in the category of religious activities in SDI Al Amanah are guidance to noon prayers, afternoon prayers and Friday prayers, Nissa'iyah coaching, lecturing, Ramadan Islamic studies (SIR), night with faith and taqwa (MABIT), dhuha prayer and tahfidz graduation. This is in accordance with the regulation of the Ministry of Religion of the Republic of Indonesia in 2010, the second part about extracurricular learning process article 10 in which it states that 1) extracurricular for religious education is deepening, strengthening, habituating, and expanding. The development of intracurricular activities are carried out in face to face interaction or any other types of interaction. On Article 11, verse 1, it is stated that the school can develop and add religious education as extracurricular activities based on their respective abilities and needs. On verse 2, it is stated that the development of religious education as an extracurricular activity should be in line with the objectives of national education, and should strengthen the unity of the nation [12].

Religious activities which were carried out in the form of extracurricular activities are not only the responsibility of the teachers of subject matter, but also the responsibility of the school leaders and parents. This is in line with the opinion of Zeycan Acar and Nevin Gunduz in their article entitled "Participation Motivation for Extracurricular Activities: Study on Primary School Students, which says that:" in which they state that not only the teachers should be regarded as responsible for the preparation, organization and implementation of extracurricular activities but also the coordination among the school managers, teachers, parents and environment should be properly ensured [13].

Religious activities are carried out both individually and collaboratively. Individual activities are activities that can enhance students' knowledge, talent, and interest. Meanwhile, group activities can direct students to live in a community. According to Singh Annu and Mishra Sunita in their article entitled "Extracurricular Activities and Student's Performance in Secondary School of Government and Private Schools", extracurricular activities are a part of student's everyday life. They play important roles in the student's lives. "They have positive effects on improving behavior, school performance, school completion, and positive aspects to make successful adults, and social aspects [14].

The religious activities are done continuously every year. This was done in order to achieve the goal of the school, that is, providing integrated services to students in order to: (1) optimize all the students' potentials, (2) provide practical supplies and a solid foundation in the field of Islam, and (3) produce students who are ready to continue their education to a higher level.

Al Amanah Elementary School students have carried out more than six-religious activities. This study focuses on four-religious activities because the four religious activities are the typical activities of SDI Al Amanah, Cinunuk, Bandung regency.

A. Congregational Prayers

The result of the interview with the vice principal of student and public relation affairs indicates that Al Amanah Elementary School students from grade 1 to grade 6 are required to perform Noon prayer in congregation. For students from grade 1 to 3, the prayer is conducted in their respective classes and supervised by their teacher. Meanwhile, for grade 4 until 6, the prayer is held together with the Imam (a student) which has been appointed earlier. Congregational afternoon prayer is also carried out by grade 5 and 6. The purpose of these activities is to make the students be accustomed to praying five times a day. While for male students, the activities will make the students get used to being an Imam of prayer for other friends. The prayer activities at SDI Al Amanah is an application of the words of the Prophet which says:

عن عبد الله بن عمر : ان رسول الله ص.م قال: صلاة الجماعة تفضل صلاة الفرد بسبع و عشرين درجة (متفق عليه)

From Abdillah Ibn Umar, he said that the Prophet ever said: Prayer in congregation is twenty-seven degrees better than that of alone. (Narrated by Bukhari Muslim)

The habit of praying performed by SDI Al Amanah students is expected to nurture the students' good behaviour which is in accordance with the words of God in surah Al-Ankabut verse 45 which means:

"Recite the Book (the Quran) that has been revealed to you and establish prayer. Surely prayer forbids indecency and evil. And Allah's remembrance is of even greater (merits than other kinds of worship), and Allah knows all what you do".

Habituation is one of the ways that can be taken for moral development. Habituation should be done since childhood and be carried out continuously. Imam Ghazali said that human

personality can basically be formed through habituation [15]. The same claim was also conveyed by Djailan in his article entitled: "Strategy Character Building of Students at the Excellent School in the City of Banda Aceh", in which he states that to develop character/morality, students should be introduced to and teacher should be familiarize with the implementation of good behavior in life. Principals and teachers should create school conditions (external settings) that encourage students to get familiarized Islamic habits [16].

The implementation of congregational prayers conducted by the students of SDI Al Amanah is one of the efforts carried out by SDI Al Amanah in shaping the social piety of their students. According to Helmiati in his article entitled "individual and social piety", prayer begins with Takbir "Allahu Akbar". This shows that the life of a Muslim is based on the devotion to God the Almighty. After having a dialogue with God through prayer and asking for the right directions, prayer is closed with saying Salam to the right and left side. This last part of prayer symbolizes that a Muslim is expected to have a high social effect, spreading peace and safety (Salam) to all parties, either on the left and right (everywhere). This is because the function of prayer is "tanha anil fakhsai wal munkar". Worship will not have any value if it is not reflected in man's role and association in society. It is because association is a form of worship. Individual perfection can only take place through practical experience in the community.

B. Islamic Studies of Ramadhan (SIR)

The Islamic activities in Ramadhan were held in the month of Ramadhan and attended by all academics of SDI Al Amanah Cinunuk. In these activities, beside performing congregational prayer and reading the Qur'an, the students are also guided to do social activities. One of them is social service activity. In this activity, the students are taught to make EID parcels containing basic foods that will be distributed to the poor people around SDI Al Amanah. The food on packages are as the result of the donations from students. The packages were given during the social service event by inviting the residents around SDI Al Amanah to attend the event. This social service program was attended by students, teachers and parents. This Ramadhan activity then will end with a break-fasting together and praying together in the school. The purposes of this activity are to familiarize students with fasting in the month of Ramadan, and to educate students to have a sense of empathy for those around them which basically is the main point of fasting. It is in line with the words of God in Surah Al-Baqarah verse 183, which states:

"O you who believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous"

In Zakaria's article entitled "Fasting", fasting is a worship that radiates wisdom which is not only good for the formation of individual piety, but also for the enhancement of social piety. Righteous or devotion which is the main goal of the fourth pillar of Islam has a comprehensive coaching dimension, either for the formation of life quality of the individual or the creation of a social climate [17].

SIR activity is one of the efforts made by SDI Al Amanah in shaping the students' social piety which is manifested in an attitude of empathy for others. This is in line with the opinion of Kathleen Cotton in her article entitled: "Developing Empathy in Children and Youth" in which she states that "the implementation of school-control factors related to the development of empathy can help to the groundwork for the growth of other positive traits, including skills in reasoning and communication [18]

The Ramadhan activities carried out by SDI Al Amanah are one of the efforts conducted by the school in order to shape the social piety of their students. Social piety refers to the behaviour of individuals who are very concerned with social values. People who have social piety are those who care about social problems. Thus, they are usually active in supporting the poor, behave politely, do not do corruption, helpful, very attentive to the problems faced by the community, and able to empathize. This is in line with the opinion of Haris Riyadi in his article entitled "Social piety as a parameter of piety in Islam", in which he states that fasting, beside becoming a process of presenting God in oneself, is a way for human to be able to control their ego which often demand and urge hedonistic life (inna al-nafsa laammarah bi al suu). The Qur'an itself states clearly that fasting in Ramadan is obliged to those who believe in God, as a condition to form and bear people who are righteous (QS Al Baqarah 183). A person who is righteous is a person who always keeps himself from hurting others and deprives other people's rights at one side, and those who love and respect the rights of others at the other side [19].

C. Night of Faith and Moral Coaching (MABIT)

MABIT activity is an activity carried out by SDI Al Amanah and only attended by sixth grade students; those who will take the final exam. MABIT activity is carried out with the purpose to provide motivation for students who will complete the elementary school level at SDI Al Amanah, preserve the students' ruhiyah through worship and dhikr, and to familiarize students with self-reflection. Huda et al in their article entitled "Traditional Wisdom on Sustainable Learning: An Insightful View From Al-Zarnuji's Ta'lim al-Muta'allim", state that "developing students with such abilities and qualities will lead to the genuine education that promotes self-criticism, self-discipline, self-motivation, and a willingness to be responsible for one's own decisions. Students should be encouraged to increase their own abilities in terms of thought, feeling, and willingness to acquire perfect personalities (*Insan kamil*)."

This activity which is lasted for all day is carried out in collaboration between SDI Al Amanah and the Centre for Justice and Care for Society (PKPU). The activities are filled with congregational prayer, motivational session, prayer together, and games. During the activities, students also raise funds which will be submitted to PKPU to be then later distributed to those in need. This MABIT activity is one of the efforts made by SDI Al Amanah in creating graduates who have high social sensitivity and are ready to compete with other graduates from other schools. The expected behaviours of students after joining MABIT activities which justify and adhere to religious instructions include keeping the promise,

being patience in facing heavy moments, being tough in facing the enemy, as well as being honest in speech and action. MABIT which has purpose to shape the faith and devotion of students is one of the efforts to realize the individual piety of students [21]. This is in line with the opinion of Riza Zahriyal Falah in his article entitled "Establishing Individual and Social Piety through Multicultural Counseling" in which he states that worship in Islam is not only related to rites relating to God (*hablum minallah*), but also related to human (*hablum min annas*). In addition, humans also get the mandate as the leader / khalifah of Allah on earth to empower and care for the earth properly. Therefore, worship not only contributes to itself as a servant of God, but also contributes to people and the environment. People who diligently do worship in Islam are called pious people. Piety in Islam can be reflected in actions or activities that are useful for themselves and others, and is also carried out based on the teachings of God. Righteous deeds are faith. They are statements or products of one's faith that are done consciously based on the teachings of God [22].

Mabit activity promoted by SDI Al-Amanah is one of the efforts in shaping students who have social piety. In Helmiati's article entitled "individual piety and social piety", social piety refers to the behaviour of people who are very concerned with Islamic values that have social meaning such as being polite to others, being helpful and very concerned with the problems of the people, paying attention to and respecting the rights of others, being able to think based on other people's perspectives, being able to empathize which means being able to feel what other people feel, and so on. Social piety is characterized by how much a person has social sensitivity and do good deeds for the people around him so that people may feel comfortable and peaceful in interacting, cooperating, and associating with him

D. Tahfidz Graduation

Tahfidz graduation begins with the activity of selecting students for the Tahfidz program which is done through two stages of selection. The students who pass the selection stage will be quarantined. The purpose of quarantine is to encourage the students to focus on memorization. The implementation of Tahfidz is usually held on even semester with the guidance of the Recite and Write Quran teachers and Tahfidz teachers. At the end of the Tahfidz activity, the students will be selected with each has different amount of memorization. The main target of this activity is to make the students complete the memorization or Tahfidz for 30 Juz'. The result exceeds the expectation in which many students can memorize 30 Juz'. After the students complete the memorization, the students then will graduate and get a certificate of Tahfidz. At the graduation event, the students will demonstrate the memorization in front of the teachers and parents. The Tahfidz activities can successfully be done due to the support from the parents. This is in line with the opinion of Zulfritria in her article entitled "The Role of Tahfidz Al-Qur'an Learning in Character Education in Elementary Schools" in which she argues that the main purpose of Tahfidz is to form students' good personality which is expected to reflect in their behaviour and mindset in everyday life. Therefore, Tahfidz activity is not only the responsibility of Tahfidz teacher, but also it requires

the support of the school, the community, and more importantly the parents. Schools must be able to socialize and communicate the learning pattern of Tahfidz to the aforementioned parties so that they can support each other to maintain the formation of students' noble characters [23].

The purpose of the Tahfidz graduation ceremony is to familiarize students with reading and memorizing the Qur'an, and familiarize students with the Qur'an so that they can behave decently. The graduation ceremony is also one of the efforts carried out by the school to shape the students' piety. In Santoso's article entitled "Individual piety and social piety like two sides of a coin" states that people who are pious or focus in worship and understand the purpose of their ritual worship certainly have noble character. The pious people are also those who have good and established relationships with God, fellow humans, and other God's creatures. It is impossible for a good person who always maintains their prayer to be cruel and sinful. Such a person will try to realize his promises in prayer into good behaviours in their daily life. A person who is pious in his/her worship will certainly be pious in his/her social behavior [24]. This is in line with Helmiati's opinion in which she says that religion is moral; it is behaviour; and it is attitude. All religions certainly teach the followers about compassion and love like what has been taught by Islam. If we do fasting, praying, reciting the Qur'an, and many dhikr, yet in our daily lives we like to slander, spread hatred, untrustworthy, and not responsible for the task, it is not worthy of that person to be called religious.

The results of the discussion above can be concluded that religious activities such as congregational prayers, Ramadan Islamic Activities, Night of Faith and Moral Coaching, and Tahfidz graduations held at SDI Al Amanah can form students' social piety which is the implementation of students' individual piety.

IV. CONCLUSIONS

Extracurricular activities that become the hallmark of SDI Al Amanah are religious activities carried out in the form of habituation to conduct routine worship in order to foster the morals of students including morals to God, morals to humans and morals to other beings. The ultimate goal of the religious activities is to achieve one of the visions, mission and goals of SDI Al Amanah that is to shape the students' social piety. The formation of social piety of students through religious activities can be applied in daily life which is a reflection of the individual piety of students

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