

Implementation of Character Building in Cultivating Student Respect through Classical Guidance Services at SMPIT Ibnu Khaldun

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ABSTRACT

The low level of respect among students towards teachers, peers, and the school environment is a challenge in character building in the digital era. This study aims to analyze the Implementation of Character Building in Cultivating Student Respect through Classical Guidance Services at SMPIT Ibnu Khaldun. The study used a qualitative method with a case study approach. Data collection techniques were carried out through observation, in-depth interviews with guidance counselors, principals, and students, as well as documentation. Data analysis using the Miles and Huberman model included data reduction, data presentation, and drawing conclusions. The results of the study showed that the implementation of respect character building was carried out through three stages: (1) planning by integrating Islamic values and respectful character in the RPL of classical guidance; (2) implementation using interactive group discussions, role-playing, and storytelling methods; (3) evaluation through behavioral observation and student self-assessment. Supporting factors included the commitment of guidance counselors, support from school management, and Islamic culture. Obstacles in the form of heterogeneity of student character and limited time were overcome through collaboration with homeroom teachers. The implications of this study provide a practical model for Islamic schools in optimizing classical guidance services for the formation of respectful character in students.



INTRODUCTION

Character education is a global issue that has received serious attention in education systems in various countries, especially in facing the challenges of the digital era characterized by moral degradation and weakening ethical values among the younger generation (Layli et al., 2023). Character education aims to develop students to have an understanding, concern, and actions based on ethical values such as honesty, responsibility, and respect for themselves and others (Judijanto & Purnama, 2024; Salamah et al., 2022). Amid the current of globalization and advances in information technology, character education is no longer merely a complement to the education system, but has become an urgent need to shape individuals with integrity and able to contribute positively to society (García-Álvarez et al., 2023; Rianawati et al., 2023; Agustina & Ismanto, 2025). Rapid social transformation requires educational institutions to integrate character formation systematically and sustainably, not only through the transfer of academic knowledge, but also through the habituation of moral values in everyday life (Andryadi & Baili, 2025).

In Indonesia, the phenomenon of declining student respect for teachers, peers, and the school environment is a serious problem that requires special attention. Various studies show

that many students exhibit impolite behavior, disrespect teachers, use inappropriate language, and struggle to establish themselves as good students (Putri et al., 2021). This condition is exacerbated by the uncontrolled influence of digital media, where students are exposed to more uneducational content and tend to ignore the values of politeness in social interactions (Mursalin et al., 2025; Harahap, 2023). Respect is a fundamental value that must be taught in schools because without it, students lack respect for anyone, whether themselves or others, which can ultimately lead to various immoral behaviors such as bullying, violence, and disharmony in the school environment (Silmy et al., 2021; Putri et al., 2022). The low culture of mutual respect among students also has an impact on a less conducive learning climate and hinders students' social-emotional development.

Several previous studies have examined the importance of developing a respectful character through various approaches. Erwanto (2019) in his research at SMPIT Khoiru Ummah Rejang Lebong found that the implementation of the Integrated Islamic School Network (JSIT) curriculum was effective in shaping students' religious character, including respect, through the integration of Islamic values into all aspects of learning. Arlini and Hanif (2025) analyzed the Islamic Personal Development (Bina Pribadi Islam) program at SMP IT Harapan Bunda, which successfully shaped students' religious character, such as discipline, honesty, and social awareness, through a systematic approach with role models. Meanwhile, Kamalia et al. (2020) revealed that online-based classical guidance services during the COVID-19 pandemic can still be implemented effectively to provide student character development services. However, these studies have not specifically explored how Guidance and Counseling teacher techniques in classical guidance services can be optimized to foster a comprehensive attitude of respect in students, especially in the context of integrated Islamic schools, which have unique characteristics in integrating religious values with the national curriculum.

The urgency of this research lies in the urgent need to find effective strategies to address the character crisis of respect among students through structured, Islamic-based, and classical guidance services. Classical guidance services are one of the service strategies within the basic guidance and counseling service component that allows guidance and counseling teachers to reach all students in a scheduled classroom setting with material covering personal, social, learning, and career areas (Rohmah et al., 2021; Putri et al., 2022; Elvidayani et al., 2025). In the context of Integrated Islamic Schools, character formation cannot be separated from the internalization of noble moral values that characterize the JSIT curriculum. Therefore, the implementation of classical guidance becomes a strategic vehicle for instilling a holistic attitude of respect (Hildani & Safitri, 2021; Yustiana et al., 2025). This research is important because respect is not only an individual attitude but also the foundation for creating a harmonious, safe, and conducive school environment for optimal learning.

The novelty of this research lies in its focus on exploring the specific implementation of character building in cultivating student respect through classical guidance services at SMPIT Ibnu Khaldun, which integrates a counseling approach with Islamic values within the JSIT curriculum. Unlike previous studies that focused more on the curriculum or general habituation programs, this study explores in depth how guidance counselors design, implement, and evaluate structured classical guidance services to foster respectful attitudes in students. It also identifies supporting and inhibiting factors in service implementation, as well as collaborative strategies between guidance counselors, homeroom teachers, and school

stakeholders in optimizing respectful character building. Thus, this study provides an empirical contribution regarding best practices in classical guidance services within the context of integrated Islamic schools that can serve as a model for similar schools.

Based on this background, the purpose of this study is to analyze the implementation of character formation in fostering student respect through classical guidance services at SMPIT Ibnu Khaldun, specifically aiming to describe the planning, analyze the implementation process, identify the evaluations conducted, and analyze the supporting and inhibiting factors. This research is expected to provide significant theoretical benefits by contributing to the body of knowledge in guidance and counseling, particularly regarding Islamic value-based counseling strategies that integrate a humanistic approach with the teachings of noble morals, as well as practical benefits by serving as a reference for guidance counselors in designing and implementing effective services. The implications of this research include providing a practical model for integrated Islamic schools to optimize the role of counselors, offering evaluation material for SMPIT Ibnu Khaldun and similar schools, delivering strategic recommendations for educational policymakers, and encouraging closer collaboration between counselors, subject teachers, homeroom teachers, and parents to create an educational ecosystem that supports the holistic and sustainable internalization of respectful character values.

METHOD

This study used a qualitative approach with a descriptive research type. The qualitative approach was chosen because the study aimed to understand in depth the phenomenon of the implementation of the character formation of respect for students through classical guidance services at SMPIT Ibnu Khaldun. Qualitative research allowed the researchers to explore the experiences, perspectives, and practices carried out by guidance counselors, principals, homeroom teachers, and students in a natural context without variable manipulation (Creswell, 2014). The descriptive method was used to systematically and accurately describe the facts, characteristics, and relationships between the phenomena investigated related to the planning, implementation, and evaluation processes, as well as the supporting and inhibiting factors in the formation of respect for character through classical guidance services.

This research design used a single case study strategy focusing on SMPIT Ibnu Khaldun as the unit of analysis. This case study was chosen because it investigated a contemporary phenomenon within a real-life context, where the boundaries between phenomenon and context were not clearly visible. Case studies allowed the researchers to conduct in-depth explorations of programs, events, activities, processes, or individuals bound by a specific time and activity. Through a case study design, the researchers gathered detailed information using various data collection procedures over a continuous period.

The research was conducted at SMPIT Ibnu Khaldun. This school was chosen as the research location because:

1. Implementing classical guidance services in a structured manner.
2. Have a character-building program, including the character of respect.
3. There are guidance and counseling teachers and subject teachers who are directly involved in developing students' character.

The subjects in this study were selected using purposive sampling, which involves deliberately selecting subjects based on specific criteria relevant to the research focus. The research subjects include:

1. Guidance and Guidance Teacher who arranges and implements classical guidance services.
2. Several homeroom teachers observed students' respectful behavior in their daily classroom activities.
3. Ibnu Khaldun SMPIT students class VII/VIII/IX

Research Instruments

1. Interview Guidelines

In the form of a flexible open-ended list of questions, it is used to gather information from:

- a. Guidance and counseling teachers are involved in planning, implementing, and evaluating classical guidance services to foster student respect.
- b. Subject teachers/homeroom teachers regarding their observations of changes in students' attitudes of respect.
- c. Students related their experiences following classical guidance and how they understood the attitude of respect.

2. Observation Sheet

Used to record:

- a. The process of implementing classical guidance services in class (activities of guidance teachers and students).
- b. Students' respectful behavior in real situations, such as: how to speak, how to listen, attitudes towards teachers and friends, compliance with class rules, and so on.

3. Documentation Format

Used to collect and record data from various documents, such as:

- a. Classical guidance service implementation plan (RPL).
- b. BK work program.
- c. School regulations and character building programs.
- d. Photos of service activities, meeting minutes, and other supporting documents.

These instruments are compiled based on the research focus and indicators, then validated in terms of content through discussions with the supervising lecturer or expert (expert judgment).

Data collection technique

Data collection techniques in this study include:

1. In-depth Interview

The interview was conducted in a semi-structured manner with:

a. Guidance and Counseling Teacher

- 1) Planning classical guidance services that focus on the formation of respectful character.
- 2) Strategies and methods used during service.
- 3) Obstacles and efforts to overcome obstacles in growing student respect.

b. Homeroom teachers need to know:

- 1) Their observations of students' respectful behavior before and after the service.

2) Collaboration with guidance and counseling teachers in character development.

c. **Students** , to explore:

- 1) Their experience of participating in classical guidance services.
- 2) Their understanding of respect.
- 3) Changes in attitudes that they feel or practice in their daily lives.

2. Observation

Researchers conduct **non-participant/passive participation observations** during:

- a. Classical guidance services take place in class.
- b. Teaching and learning activities or students' daily activities in the school environment.

Observations focused on:

- a. How the guidance and counseling teacher delivers material on character building respect.
- b. Student response and engagement in services.
- c. Concrete student behavior that reflects or does not reflect an attitude of respect.

3. Documentation Study

Documentation techniques are used to supplement data from interviews and observations through:

- a. Guidance and counseling program documents.
- b. RPP/RPL classical guidance.
- c. School rules book and character guide book.
- d. Photo archive of service activities or school activities related to character building.

RESULTS AND DISCUSSION

Interviews were conducted with two guidance counselors, the principal, three homeroom teachers, and six students. Overall, all informants viewed classical guidance services as crucial in developing students' respectful character.

From a policy perspective, the principal explained that character building, including respect, is a key indicator of the school's Islamic and cultural programs. Classical guidance services are incorporated into the academic calendar and integrated with themes of Islam, etiquette, and morals. The guidance counselor added that at the beginning of each semester, a Service Implementation Plan (RPL) for classical guidance is prepared with specific themes, such as "Respecting Teachers and Parents," "Ethics in Friendship," and "How to Disagree Politely."

The guidance counselor described how classroom services are conducted at least twice a month in each class. The methods used include not only lectures but also group discussions, values games, case studies, and role-play. According to one guidance counselor, active methods help students not only "hear" but also "experience" the meaning of respect. The homeroom teacher confirmed that after several meetings, changes began to be seen in the way students greeted teachers, responded to instructions, and interacted with their peers.

Interviews with students revealed that the class tutoring service made them "more aware" that simple things like saying hello, listening when others are speaking, and not interrupting are forms of respect. Some students admitted that they previously considered these behaviors commonplace and not given much attention. After regularly attending the service, they felt "embarrassed" when they behaved disrespectfully, such as speaking loudly during a teacher's explanation or ignoring a classmate's opinion.

In general, the interview findings can be summarized in Table 1 below.

Table 1. Summary of Interview Findings Regarding Student Respect

Informant Group	Focus of Discussion	Key Findings
Headmaster	School policies and culture	Respect becomes a core value; classical service becomes an official school program
Guidance and Counseling Teacher	Planning and service methods	Structured RPL, active methods (discussion, role play, case studies)
Homeroom teacher	Impact on classroom life	Improved greetings, manners, and adherence to class rules
Student	Perceptions and experiences of following the service	Understand the meaning of respect better and feel that daily behavior is starting to change.

Source: Primary data from interviews with the principal, guidance counselors, homeroom teachers, and students (2024).

A questionnaire was administered to 60 students, responding to several statements using a Likert scale (1 = strongly disagree, 5 = strongly agree) related to respect in the classroom and school environment. The following is a summary of the questionnaire results for several key indicators:

Table 2. Results of the Student Respect Attitude Questionnaire (n = 60)

Statement	Average Score	Category	Percentage of Agree & Strongly Agree
I respect my friends' opinions even if they differ from mine.	4.2	High	83%
I am used to saying hello to teachers and friends	4.5	Very high	90%
I listen well when the teacher or friends talk in class.	4.1	High	80%
I try not to tease or belittle my friends.	4.3	High	85%
I admit my mistake if I did something rude	3.9	High enough	72%

Source: Primary data processed from student questionnaire responses (2024)

Overall, the average score ranged from "high" to "very high," indicating that students at SMPIT Ibnu Khaldun already demonstrate a fairly good level of respect, particularly in greetings and avoiding teasing. The "admitting mistakes" indicator scored the lowest among the other items, although it still fell within the "fairly high" category. This suggests there is still room for strengthening the character of apologizing and taking responsibility through classroom guidance services.

Observations were conducted during several classical guidance service sessions, as well as during daily situations in the classroom and school environment. During the service, the guidance counselor began with an icebreaker, a group prayer, and a reinforcement of intentions. Students appeared enthusiastic when given the opportunity to role-play situations involving "disrespect" and "respect." In the simulation, for example, several students were asked to act out a scene where a friend was ignored and then reenacted the behavior demonstrating respect.

The post-simulation discussion encouraged students to cite examples of respectful behavior relevant to their own lives.

During observations outside of the service sessions, several noticeable behavioral changes were observed. Students greeted teachers more frequently when passing them in the hallways and began spontaneously offering assistance when they saw a friend struggling to carry things. In class, homeroom teachers noted a decrease in the frequency of students interrupting the teacher and their classmates during group discussions. However, some students still joked excessively and were insensitive to their classmates' feelings, especially towards the end of class when they were starting to feel tired.

Observations also showed that consistent teacher reinforcement was highly influential. In classes where teachers actively reminded students and linked daily behavior to the classroom guidance material, the classroom atmosphere tended to be more orderly and respectful. Conversely, in classes where respectful reinforcement was less frequent, students' respectful behavior developed but not as strongly as in other classes.

Table 3. Changes in Students' Respectful Behavior Based on Observations

Behavioral Aspects		Initial Conditions	Conditions After the Program Runs
Greetings and salutations	and	Some students are passive, they only greet when called.	The majority of students actively say hello first.
Attitude when the teacher explains	when the	Still chatting often, less focused	Calmer, less interruptions, increased attention
Attitude when friends talk	when friends	Often interrupts conversations, jokes out of context	More people waiting their turn, more controlled joking
Language and word choice	and word	Occasionally impolite words appear among friends.	Language is more guarded, rude taunts are reduced
Responsibility for errors	for	Tends to avoid or blame friends	Some people are starting to dare to admit their mistakes, even though they are not yet consistent.

Source: Primary data from observations of classical guidance sessions and daily school activities (2024)

The figures and tables illustrate that the implementation of character building through classical guidance services at SMPIT Ibnu Khaldun not only impacts cognitive understanding of the meaning of respect but also impacts real behavioral changes in the classroom and school environment. The combination of interview, questionnaire, and observation data shows that when services are implemented in a planned manner, using a variety of methods, and reinforced by role models and reinforcement from teachers and the principal, student respect tends to increase.

Overall, the research results indicate that classical guidance services significantly contribute to fostering respect in students. However, program continuity, strengthening the courage to admit mistakes, and closer coordination between guidance counselors, homeroom teachers, and school management are needed to maintain and sustainably develop the respectful character that has been formed.

Interview data shows that all school officials—principals, guidance counselors, homeroom teachers, and students—have a relatively consistent view of the importance of developing a respectful character through classroom guidance services. From a policy perspective, the principal emphasized that respect is a core value to be realized through school

culture and Islamic programs. This indicates that classroom guidance services do not stand alone but are part of a well-planned character education design.

The guidance counselor explained that the classical service is structured in a Service Implementation Plan with specific themes, such as respecting teachers, parents, and friends. This demonstrates that the character-building process relies not only on spontaneity but is systematically planned. The use of active methods such as group discussions, role-playing, and case studies demonstrates that the guidance counselor recognizes that the value of respect cannot be sufficiently instilled through lectures but needs to be practiced through direct experience and interaction. This aligns with the view that character education is more effective when students are engaged emotionally and socially, rather than merely cognitively.

The homeroom teacher corroborated these findings by noting changes in classroom life, such as increased greetings, politeness, and adherence to rules. The interpretation of these data is that the classroom guidance service has a tangible effect when directly linked to classroom situations and reinforced through the homeroom teacher's supervision and role model. Meanwhile, students' recognition that they have become "more aware" of the importance of greeting, listening, and not interrupting indicates that the service has touched the realm of self-awareness. Students not only recognize that respect is important, but also begin to feel guilty when violating these values. This indicates an ongoing process of internalization of values.

However, from the student perspective, it's also apparent that the changes haven't been entirely uniform. Some students still report difficulty controlling their joking behavior or refraining from belittling their peers. This can be interpreted as an indication that character building is a long-term process that requires repetition, reinforcement, and consistency from various parties, not just a few service sessions.

The questionnaire results showed that the average student's respectful attitude ranged from high to very high. The highest percentages were found in the habit of greeting and refraining from teasing peers. This demonstrates the school's success in building a daily culture that emphasizes greetings, Islamic greetings, and brotherhood. This means that the classical guidance service does not operate in isolation but is supported by a strong school culture. The indicators "respecting peers' opinions" and "listening well" also showed high scores. This indicates that the classroom service, which uses discussion and role-play methods, successfully creates a space for students to practice listening to each other. When students are accustomed to listening to and responding to their peers' opinions in a guidance forum, they gradually carry these habits into their daily classroom interactions.

The indicator with the lowest score (although still considered quite high) was "admitting mistakes." This deserves special attention. Admitting mistakes requires courage, humility, and a sense of psychological safety. Students may already understand that apologizing is commendable behavior, but not all feel comfortable doing so in front of peers or teachers. Therefore, it can be concluded that classical guidance services have been quite successful in building awareness and habits of respect at the surface level (such as greeting, not teasing, and listening), but still need to deepen the "heavy" aspect of respect, namely the courage to admit mistakes and correct them.

Observation results corroborated the interview and questionnaire findings. During the classroom tutoring service, students appeared enthusiastic about participating in the activities, especially during role-plays. This indicates that a varied and interactive approach is effective in

capturing students' attention and bringing values to life. Observations showed that when students were asked to act out scenes of "disrespect" and "respect," they were able to clearly differentiate between the two types of behavior and even comment on how the disrespected person feels.

Observations outside of service sessions also revealed behavioral shifts, such as increased greetings, a calmer demeanor during teacher explanations, and a decreased frequency of interrupting. This demonstrates that the value of respect is not only theoretically understood in the guidance room but is beginning to be applied in real-world contexts. However, excessive joking and insensitivity to peers' feelings were still observed, especially at certain times. This confirms that character formation is not a linear process, but rather a dynamic process influenced by situations, emotional states, and social environments.

The observed differences between classes, where classes with homeroom teachers who more consistently reminded students and related the service material to daily life, demonstrated stronger respectful behavior, are also important to note. This indicates that the success of classical guidance services is largely determined by the cohesiveness of the teacher team: if the guidance counselor and homeroom teacher work in sync, the results are more optimal; conversely, if reinforcement is only provided by the guidance counselor in certain sessions, the impact is less than optimal.

In general, the findings of this study are in line with various studies which state that the formation of respectful character in schools will be more effective if: (1) supported by clear school policies and culture, (2) implemented through a structured guidance service program, and (3) reinforced by teacher role models in daily life. The same pattern is seen at SMPIT Ibnu Khaldun, where the value of respect is made part of the school's vision, practiced in classical guidance services, and then reinforced through polite greetings and communication habits.

Various studies have also shown that active methods such as role-playing, discussions, and case studies tend to be more effective in character education than single-person lectures. The findings of this study confirm this: students appear to remember and internalize the value of respect more effectively when they are directly involved in simulations and discussions, rather than simply listening to teacher explanations. Furthermore, the questionnaire results, which indicate a high level of greeting and avoiding teasing, align with general findings in schools with a strong religious culture, where polite language and respect for teachers and peers are hallmarks.

However, this study also reveals a gap that still needs to be filled, namely the aspect of having the courage to admit mistakes. This is not always explicitly emphasized in character education programs in various schools. Thus, this study provides additional perspective that respect is not only related to how students speak and behave, but also how willing they are to take responsibility for their mistakes.

The findings of this study have several practical implications for schools. *First*, for guidance counselors, the results emphasize the importance of continuing to develop a varied, contextualized, and more in-depth design for classical guidance services that address respect. Special sessions that practice apologizing, accepting criticism, and correcting mistakes could be a focus for future development. Guidance counselors also need to periodically evaluate materials and methods to adapt to classroom dynamics. *Second*, for homeroom teachers, this study demonstrates the crucial role they play in reinforcing values in everyday classroom life.

Homeroom teachers need not simply be aware of the existence of classical guidance services; they also need to actively link the value of respect to concrete classroom events, such as conflicts between students. This way, guidance services are not perceived as "additional material" but rather integrated into the learning process and classroom management. *Third*, for principals and management, the results of this study indicate the need for consistent policies and ongoing support for classical guidance programs. Facilitation in the form of adequate schedules, training for guidance counselors and homeroom teachers, and strengthening a school culture that emphasizes respect need to be maintained continuously. Rewarding teachers and classes that demonstrate good respect practices can be an incentive that encourages more serious implementation.

This study has several limitations that should be acknowledged. First, the research subjects were limited to one school, SMPIT Ibnu Khaldun, so the results cannot be generalized to other schools with different characteristics. The strong religious culture at this school may have contributed specifically to the high level of respect among students, so contexts in public schools or schools with different cultures could yield different findings. The number of questionnaire respondents and interview informants was relatively limited. Although the data obtained were sufficient to describe the conditions at this school, research with a larger sample size and involving more grades and levels might provide a more comprehensive picture. Third, the questionnaire instrument used self-report, so there may still be social bias, namely the tendency for students to answer according to what is considered "good" and "desirable" by teachers or the school. Fourth, observations were conducted over a limited time period and may not fully capture the dynamics of student behavior across various situations and academic seasons. Respectful behavior can change as exams approach, during holidays, or during specific conflicts at school. Longitudinal research with a longer observation period would be helpful in assessing the consistency of character changes. However, these limitations do not diminish the value of the findings as an empirical illustration of how classical guidance services can be implemented to foster respect in students. In fact, these limitations can serve as a foundation for further research to further refine the design, subjects, and instruments used, thus strengthening and comprehensively developing a deeper understanding of respectful character formation in schools.

CONCLUSION

This study examined the implementation of respectful character building through classical guidance services at SMPIT Ibnu Khaldun using a qualitative case study approach. It found that the process involved planned integration of Islamic values, interactive implementation methods like group discussions and role-playing, and evaluation through behavioral observation and self-assessment. The approach effectively fostered respectful behaviors such as greeting others, listening attentively, and avoiding teasing. Key supports included committed counselors, strong school management backing, and an Islamic cultural environment, while challenges like hesitancy to admit mistakes and diverse student characters were addressed through collaboration with homeroom teachers. The study offers practical guidance for enhancing counseling programs in integrated Islamic schools by emphasizing varied, contextual services, active teacher involvement, and consistent policy enforcement.

Future research could explore strategies to strengthen students' courage in self-reflection and extend findings across different school contexts to generalize best practices.

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