

THE INFLUENCE OF CHARACTER EDUCATION MANAGEMENT MODEL BASED ON ISLAMIC VALUES AND POSITIVE PSYCHOLOGY ON STRENGTHENING STUDENTS' RELIGIOSITY IN THE ERA OF DISRUPTION

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis pengaruh Model Manajemen Pendidikan Karakter Berbasis Nilai-Nilai Islam dan Psikologi Positif terhadap penguatan religiusitas siswa di era disrupsi. Era disrupsi, yang ditandai dengan perkembangan teknologi dan perubahan sosial yang pesat, menuntut manajemen pendidikan adaptif berbasis nilai-nilai spiritual. Penelitian ini menggunakan pendekatan kuantitatif dengan metode *ex-post facto*. Sampel penelitian terdiri dari 95 siswa kelas sebelas di MA Darul Huda Mayak, yang dipilih melalui pengambilan sampel acak. Pengumpulan data dilakukan menggunakan kuesioner skala Likert, sedangkan analisis data menggunakan Partial Least Squares–Structural Equation Modeling (PLS-SEM) melalui perangkat lunak SmartPLS. Hasil penelitian menunjukkan bahwa Model Manajemen Pendidikan Karakter Berbasis Nilai-Nilai Islam memiliki pengaruh positif dan signifikan terhadap penguatan religiusitas siswa. Selain itu, Psikologi Positif juga terbukti memiliki pengaruh positif dan signifikan terhadap penguatan religiusitas siswa di era disrupsi, dengan kontribusi yang lebih dominan. Temuan ini menegaskan bahwa integrasi nilai-nilai Islam dan pendekatan psikologi positif dalam pengelolaan pendidikan karakter dapat memperkuat dimensi iman, ibadah, dan praktik nilai-nilai keagamaan siswa secara holistik. Penelitian ini memberikan kontribusi teoritis dan praktis bagi pengembangan pengelolaan pendidikan Islam yang relevan dengan tantangan zaman.

Kata kunci : Manajemen Pendidikan Karakter Islami; Psikologi Positif; Religiusitas Siswa; Era Disrupsi

ABSTRACT

*This study aims to analyze the influence of the Islamic Values-Based Character Education Management Model and Positive Psychology on strengthening students' religiosity in the era of disruption. The era of disruption, characterized by rapid technological developments and social change, demands adaptive educational management based on spiritual values. This study uses a quantitative approach with an *ex-post facto* method. The research sample consisted of 95 eleventh-grade students at MA Darul Huda Mayak, selected through random sampling. Data collection was conducted using a Likert-scale questionnaire,*

while data analysis used Partial Least Squares–Structural Equation Modeling (PLS-SEM) through SmartPLS software. The results show that the Islamic Values-Based Character Education Management Model has a positive and significant influence on strengthening students' religiosity. In addition, Positive Psychology is also proven to have a positive and significant influence on strengthening students' religiosity in the era of disruption, with a more dominant contribution. These findings confirm that the integration of Islamic values and a positive psychology approach in managing character education can strengthen the dimensions of faith, worship, and practice of students' religious values holistically. This research provides theoretical and practical contributions to the development of Islamic education management that is relevant to the challenges of the times.

Keywords: *Islamic Character Education Management; Positive Psychology; Student Religiosity; Era of Disruption*

INTRODUCTION

The era of disruption, characterized by advances in digital technology, information globalization, and rapid social change, has brought new challenges to education, particularly in strengthening students' religiosity. The development of social media and information technology often shifts the moral and spiritual values of the younger generation, resulting in a decline in discipline, empathy, and responsibility in religious life (Zain & Mustain, 2024). In the context of Islamic education, student religiosity is understood not only as an understanding of religious teachings but also as the internalization of faith and moral values in daily behavior (Widiandari, Khoiri, & Syahnaz, 2023). Therefore, strengthening religiosity in the era of disruption is an urgent issue that needs to be addressed systematically through a planned, measurable, and Islamic-based educational management model.

Previous research has shown that various strategies have been implemented to increase student religiosity, including religious familiarization, values-based learning, and Islamic character development in schools. For example, research conducted by (Islam et al., 2023) found that a program to familiarize students with religious practices in schools had a positive influence on the formation of students' religious attitudes. Meanwhile, a study by (Faizah, 2025) showed that a character-based management approach can increase students' spiritual and social awareness in madrasahs. However, most of this research still focuses on formal religious activities; few integrate positive psychology approaches into the management

framework of Islamic character education to address the challenges of this turbulent era.

Positive psychology offers a new paradigm in education by emphasizing the development of strengths (a strengths-based approach), positive emotions, and the meaning of life as part of student character formation (Ida Warsah, ruly Morganna, Berliani Aslam Alkiromah warsah, 2024). This approach focuses on optimizing students' positive potential, such as gratitude, optimism, empathy, and resilience, which align with Islamic spiritual values. In the context of Islamic education, positive psychology can be a relevant instrument for strengthening religiosity because both emphasize the balance between worldly happiness and the meaning of the afterlife. The integration of Islamic values and positive psychology is expected to shape a religious character that is not only ritualistic but also internal and applicable in social life (Masduki, 2024).

Several previous studies linking positive psychology and Islamic education have shown significant results. For example, research by (Addini & Eva, 2025) revealed that implementing positive psychology interventions based on spiritual values can improve the well-being and prosocial behavior of madrasah students. Meanwhile, a study by (Setiawati & Achadi, 2024) confirmed that integrating the concepts of gratitude and self-efficacy into Islamic character education has a positive impact on the development of students' religiosity. These results demonstrate the significant potential for collaboration between positive psychology and Islamic values to improve the religious qualities of the younger generation, particularly in formal educational settings.

Therefore, it is crucial to develop a character education management model that not only focuses on instilling Islamic values but also adopts a positive psychology approach in its implementation. This model is expected to create an educational management system that fosters a positive climate, builds religious self-awareness, and strengthens students' overall spiritual character.

Based on the background and literature review above, this study aims to analyze the influence of the character education management model based on Islamic values and positive psychology on strengthening students' religiosity in the era of disruption, with the hope of providing theoretical and practical contributions

to the development of Islamic education management that is relevant to the demands of the times.

METHOD

This type of research is quantitative research with an ex-post facto approach to determine the Influence of the Character Education Management Model Based on Islamic Values and Positive Psychology on Strengthening Student Religiosity in the Era of Disruption. Sampling used a random sampling technique and obtained a sample of 95 students in 4 Class XI C MA Darul Huda Mayak. The list of classes and the number of respondents are XI C1 (23), XI C2 (21), XI C3 (23), XI C4 (28). The data collection technique used a questionnaire consisting of 3 variables. The measurement scale used is a Likert scale in the form of a checklist with 5 answer choices (R W Daryono, A P Yolando, 2020); (Rosantono, Wijanarka, Daryono, & Nurtanto, 2021); (Widayanto, Sudira, Daryono, & Nurtanto, 2021) namely strongly agree, agree, agree, not sure, disagree, and strongly disagree. The research variables and measurement constructs are shown in **Table 1**.

Table 1. Research Variable Construct

No	Variable	Indicators	Construct	References
1	Character Education Management Model Based on Islamic Values (X1)	The importance of the value of honesty in Islam	CEMMBI1	(Marzuki, 2015) dan (Thomas Lickona, 2004)
2		The meaning of trust and responsibility	CEMMBI2	
3		Guilty of cheating	CEMMBI3	
4		Enjoy helping others	CEMMBI4	
5		Cultivating Islamic behavior	CEMMBI5	
6		Responsible attitude	CEMMBI6	
7		Establishing Islamic values as a guideline for behavior	CEMMBI7	
8		Get used to religious activities	CEMMBI8	
9		Be a role model in character	CEMMBI9	

No	Variable	Indicators	Construct	References
10		Assessing students' spiritual and social attitudes	CEMMBI10	
11	Positive Psychology (X2)	Feelings of gratitude, happiness, and life satisfaction.	PP1	(Seligman, M. E. P., & Csikszentmihalyi, 2000); (Seligman, 2011)
12		Focus and enthusiasm in learning and social activities	PP2	
13		Good relationships with teachers, friends and parents	PP3	
14		The belief that life has a religious purpose and meaning	PP4	
15		Satisfaction and enthusiasm in achieving life goals	PP5	
16		The ability to bounce back after failure	PP6	
17		The ability to appreciate and be grateful for God's blessings	PP7	
18		Have a meaningful goal	PP8	
19		There is wisdom	PP9	
20		learning activities as worship of Allah	PP10	
19	Strengthening Student Religiosity in the Era of Disruption (Y)	Belief in the power of God	SSREDD1	(Glock, C. Y., & Stark, 1965); (Christensen, 1997)
20		Belief in fate and wisdom	SSREDD2	
21		Belief in prayer and effort	SSREDD3	
22		Compliance with religious commandments	SSREDD4	
23		Performing obligatory worship	SSREDD5	
24		Implementation of sunnah worship	SSREDD6	

No	Variable	Indicators	Construct	References
25		Involvement in religious activities	SSREDD7	
26		Practicing prayer in learning activities	SSREDD8	
27		Feeling close to God	SSREDD9	

Measurement model evaluation will test the validity and estimate the reliability of the data for each latent variable using Smart-PLS software. Practical criteria for evaluating measurement models are based on convergent validity, discriminant validity, and consistency reliability (Eleyan, 2022). Structural model evaluation is an analysis that describes and predicts causal relationships between latent variables. Causal relationships are seen through bootstrapping and parameter testing. The structural model analysis stage examines the effect size (f^2) and the squared predictive relevance (Kurup, Li, Powell, & Brown, 2019). In the T-statistic stage, a significance test of the relationship between constructs is used as the basis for hypothesis testing. The T-statistic value is for the influence on each or simultaneous latent variable, namely internship experience, work readiness, and work motivation (Nghah et al., 2022).

In this study, the hypothesis formulated is the relationship between the influence of the character education management model based on Islamic Values and positive psychology on strengthening student religiosity in the era of disruption. The research framework and path analysis are shown in **Figure 1**. The hypotheses formulated in this study are: H1: The Character Education Management Model Based on Islamic Values has a positive and significant influence on Strengthening Student Religiosity in the Era of Disruption. H2: Positive Psychology has a positive and significant influence on strengthening student religiosity in the era of disruption.

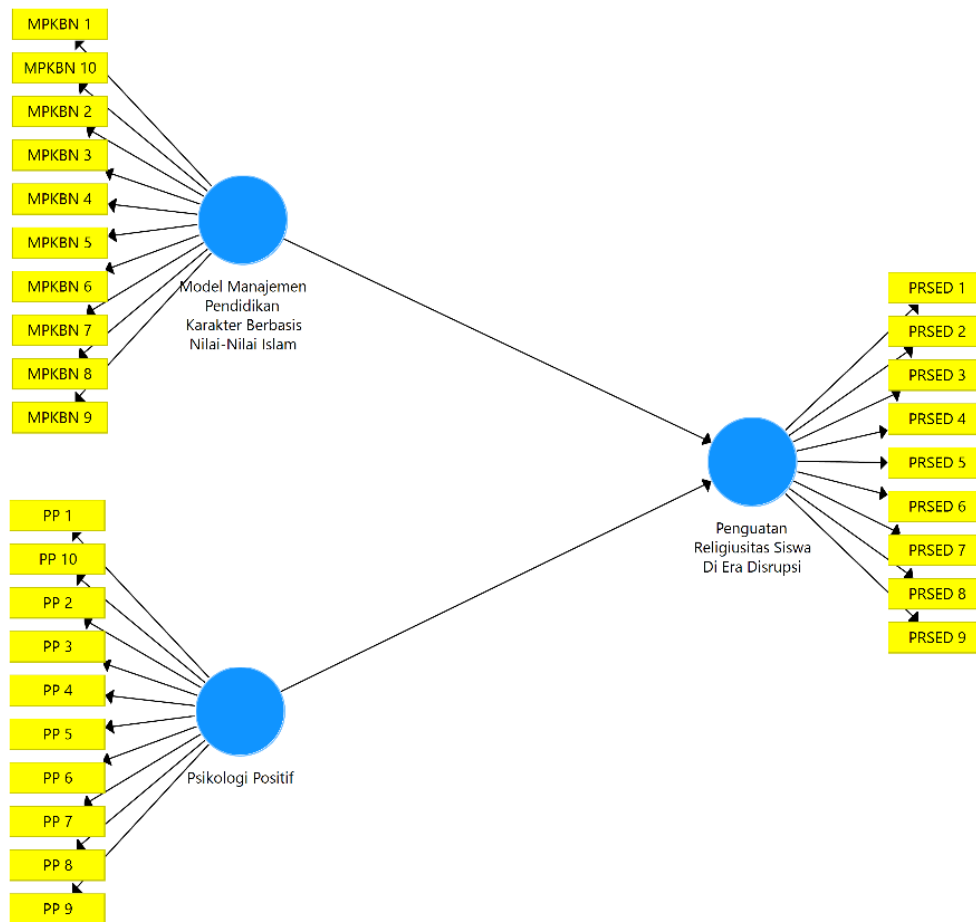


Figure 1. Research Framework

DISCUSSION

The character education management model based on Islamic values, positive psychology, and strengthening student religiosity in the era of disruption are some of the latent variables in this study. Structural equation modeling analysis with PLS-SEM was used to determine the relationship between variables and construct indicators. The testing phase consisted of an outer model and an inner model. An outer loading value ≥ 0.70 indicates that the indicators have a strong reflective relationship with the latent variables. The hypotheses in this study will be answered through model analysis using the bootstrapping tool available in SmartPLS.

Evaluation of Measurement Models

Measurement model evaluation was conducted to test the validity and estimate the data reliability for each variable, namely the Islamic values-based

character education management model, positive psychology, and strengthening student religiosity in the era of disruption, using SmartPLS. In the measurement model evaluation, convergent validity was first evaluated, which included measuring the loading factors and AVE values. A construct can have good validity if the loading factor value is ≥ 0.70 and the AVE value is ≥ 0.50 (Hariyanto, Daryono, Hidayat, Prayitno, & Nurtanto, 2022); (Saifurrahman, Sudira, & Daryono, 2021). The PLS-SEM results for the measurement model path coefficients are shown in **Figure 2**. The results of the convergent validity and internal consistency reliability tests are shown in **Table 2**.

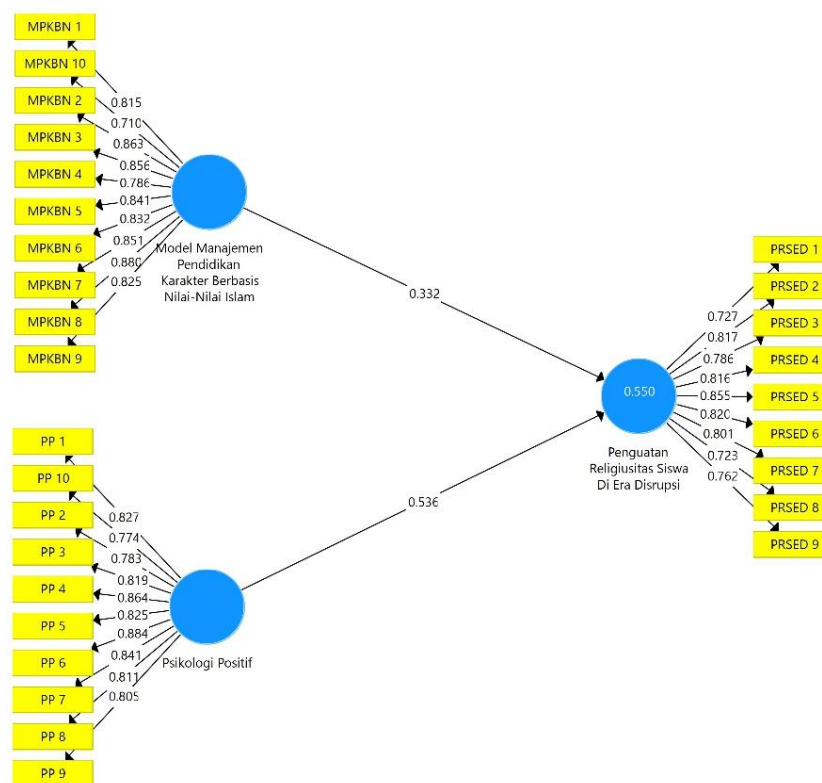


Figure 1. Testing the Measurement Model (Outer Model)

Table 2. Measurement Model Evaluation Results

Variable	Construct	OL (>0.70)	CA (>0.70)	Rho A (>0.70)	CR (>0.70)	AVE (>0.50)	VIF
Character	CEMMBI1	0,815	0,948	0,951	0,956	0,684	3,935
Education	CEMMBI 2	0,863					4,213
Management	CEMMBI 3	0,856					4,632
Model Based	CEMMBI 4	0,786					2,949
on Islamic	CEMMBI 5	0,841					3,767
Values (X1)	CEMMBI 6	0,832					3,372
	CEMMBI 7	0,851					3,675
	CEMMBI 8	0,880					5,817

Variable	Construct	OL (>0.70)	CA (>0.70)	Rho A (>0.70)	CR (>0.70)	AVE (>0.50)	VIF
Positive Psychology (X2)	CEMMBI 9	0,825					3,585
	CEMMBI10	0,710					2,325
	PP1	0,827	0,947	0,949	0,955	0,679	2,907
	PP2	0,783					2,856
	PP3	0,819					3,343
	PP4	0,864					3,847
	PP5	0,825					4,327
	PP6	0,884					6,081
	PP7	0,841					3,700
	PP8	0,811					3,232
Strengthening Student Religiosity in the Era of Disruption (Y)	PP9	0,805					2,902
	PP10	0,774					3,050
	SSREDD1	0,727	0,925	0,926	0,937	0,625	2,383
	SSREDD2	0,817					2,657
	SSREDD3	0,786					2,705
	SSREDD4	0,816					2,803
	SSREDD5	0,855					3,757
	SSREDD6	0,820					2,922
	SSREDD7	0,801					2,714
	SSREDD8	0,723					2,660
SSREDD9	0,762					2,171	

External loading is a table containing loading factors to show the correlation between indicators and latent variables. The loading factor value must be greater than 0.7 to be valid. Based on **Table 2**, the loading factor (FL) value for all constructs is ≥ 0.70 . The average variance extracted (AVE) is the average value that explains how much a latent variable or construct can explain the variance of its indicator. The higher the AVE, the better the latent variable or construct is at explaining the variance of its indicator. $AVE > 0.5$ means the latent variable or construct has absorbed more than 50% of the information from its indicator. The AVE value for all aspects has a value > 0.50 .

Composite reliability (CR), Rho_A, and CA are more appropriate measures of reliability for calculating the extent to which latent variables explain a block of indicators. All three composite values obtained were > 0.70 . Meanwhile, the CR, Rho_A, and CA values for all aspects were greater than 0.70. Thus, all indicators in measuring aspects and constructs were declared to meet the requirements of convergent validity. Another approach to testing discriminant validity is through Fornell-Larcker and the Heterotrait-Monotrait ratio (HTMT). Fornell-Larcker compares the square root of the AVE value of a latent variable with the correlation value between that latent variable and other latent variables. In this approach, the

square root of a latent variable must be greater than the correlation value between that latent variable and other latent variables. Based on **Table 3**, the correlation values of all latent variables obtained were higher than the other variables. Based on **Table 4**, the correlation matrix value for all variables in the HTMT output was < 0.90 . So, it can be explained that Fornell-Larcker in this study has met the criteria for discriminatory validity.

Tabel 3. Fornell Larcker Results

Variables	X1	Y	X2
X1. Character Education Management Model Based on Islamic Values	0,827		
Y. Strengthening Student Religiosity in the Era of Disruption	0,562	0,791	
X2. Positive Psychology	0,430	0,678	0,824

Tabel 4. Heterotrait-Monotrait Ratio (HTMT) Results

Variables	X1	Y	X2
X1. Character Education Management Model Based on Islamic Values			
Y. Strengthening Student Religiosity in the Era of Disruption	0,589		
X2. Positive Psychology	0,446	0,722	

Structural Model Evaluation

Structural model evaluation is an analysis that describes and predicts causal relationships between latent variables. These causal relationships can be seen through bootstrapping. The initial stage of structural model analysis is to examine the *f*-squared, R-squared, and Q-squared values. The magnitude of the influence between variables is measured by *f*-squared. The recommended q-squared value is > 0.30 . The assessment criteria for structural models are shown in **Table 5**.

Tabel 5. Effect Size (f^2), Coefficient of Determination (R^2), Predictive Relevance (Q^2)

Variables	R-square	f-square	Q ²
Y. Strengthening Student Religiosity in the Era of Disruption	0,550	-	0,603
X1. Character Education Management Model Based on Islamic Values	-	0,200	0,534
X2. Positive Psychology	-	0,520	0,604

In calculating the effect size of all variables, the effect size value (*f*-square) was obtained, namely the relationship between the Islamic Values-Based Character

Education Management Model → Strengthening Student Religiosity in the Disruption Era, which is 0.200 and Positive Psychology → Strengthening Student Religiosity in the Disruption Era, which is 0.520, which means the influence of the two variables is moderate. It is known that the $R_{\text{-square}}$ value of 0.550 means that the Islamic Values-Based Character Education Management Model and Positive Psychology variables are able to explain the variance of the Positive Psychology variable by 55.00%. The next test is to see the predictive relevance of $Q_{\text{-square}}$ (Q^2), which aims to validate the predictive ability of the variable's influence. The results of the Q^2 relevance prediction calculation for all variables obtained values of 0.604, 0.534, and 0.603. These results indicate that the observed values generated by the research model are categorized as highly predictive.

Hypothesis Testing

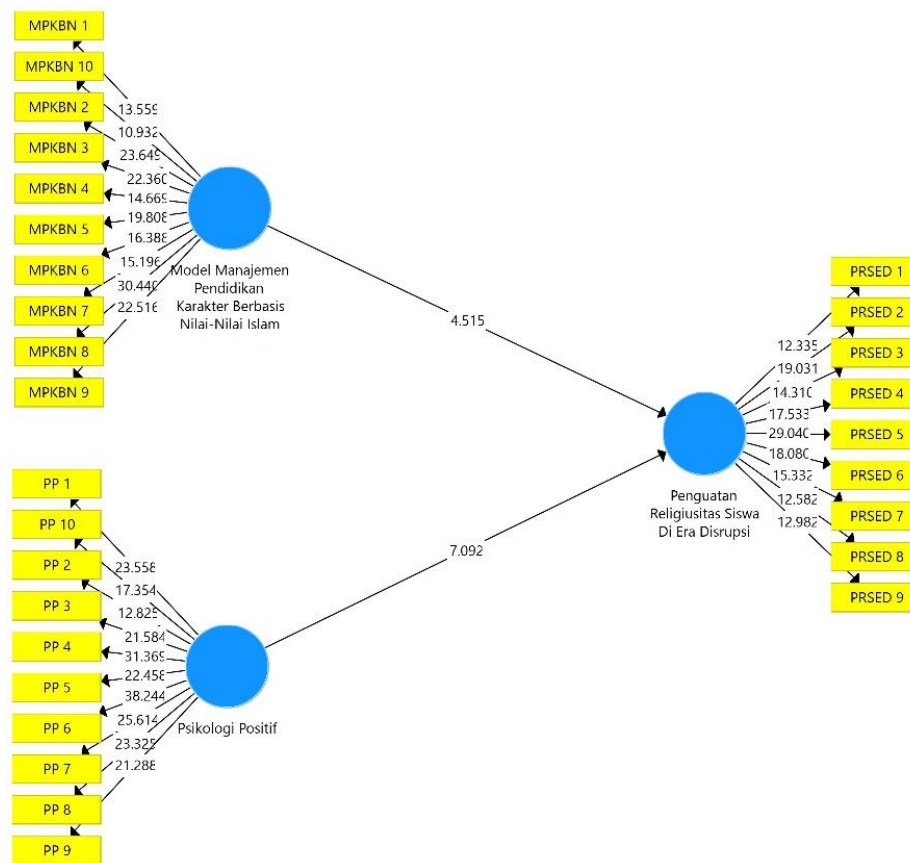


Figure 3. Structural Model Evaluation (Inner Model)

Hypothesis testing in this study is indicated by a significance value ($T_{\text{-statistic}}$) that is above the $T_{\text{-table}}$ value ($\alpha = 0.05$; $t_{\text{-table}}$ 1.96). The results of the significance

value can be seen in **Table 6**.

Tabel 6. Results of the direct influence hypothesis test

Variables		β - coefficient	Sample Mean	SDV	T- statistic	ρ - value	Decision
Character Education Management Model Based on Islamic Values → Strengthening Student Religiosity in the Era of Disruption		0,332	0,337	0,074	4,515	0,000	H1 Accepted
Positive Psychology → Strengthening Student Religiosity in the Era of Disruption		0,536	0,533	0,076	7,092	0,000	H2 Accepted

Based on **Table 6**, the T-statistic value explains that the hypothesis can be accepted if the value is above 1.96 and rejected if the value is below 1.96, while the coefficient value (β -coefficient) indicates the direction of the positive or negative hypothesis. Hypothesis 1 shows that the Islamic Value-Based Character Education Management Model has a significant and positive influence on the variable Strengthening Student Religiosity in the Disruption Era. Hypothesis 2 shows that positive psychology has a significant positive influence on strengthening student religiosity in the disruption era. This shows that the Islamic Value-Based Character Education Management Model and Positive Psychology have an important role in strengthening student religiosity in the disruption era. The higher the Islamic Value-Based Character Education Management Model and Positive Psychology, the higher the Strengthening of Student Religiosity in the Disruption Era.

Based on the results of the first hypothesis test, it shows that the Islamic Values-Based Character Education Management Model has a significant and positive influence on the variable Strengthening Student Religiosity in the Era of Disruption. With a significance value of $0.000 < 0.05$. This indicates that the implementation of the Islamic Values-Based Character Education Management Model has an important role in increasing the strengthening of student religiosity in the era of disruption. The higher the influence of the Islamic Values-Based Character Education Management Model, the higher the value of student religiosity in the era of disruption.

These findings align with research conducted by (Hasbiatun & Syafe, 2024);

(Rizki, Ritonga, & Addin, 2025), which showed that Islamic religious education, or education with Islamic values, significantly strengthens religious values, with varying influences reflecting the complexity of contextual factors such as the school environment and teacher involvement. These findings not only emphasize the importance of integrating Islamic values into the learning process but also provide a quantitative basis for developing more effective and contextual Islamic Values-Based Character Education Management. Further evidence can also be seen from research by (Fahrudin, 2025) that religious character education in Islam is based on noble moral values such as patience, gratitude, honesty, and trust. Through the integration of knowledge, feelings, and moral actions, this education is not only theoretical but also forms habits in daily life. Thus, the habit of congregational prayer, religious study, and social activities strengthens the spiritual and intellectual dimensions. Therefore, to increase student religiosity, an appropriate Islamic Values-Based Character Education Management Model is needed that is appropriate and meets students' needs in facing today's rapidly advancing world.

The results of the second hypothesis test indicate that positive psychology has a significant and positive influence on the variable of strengthening student religiosity in the era of disruption, with a significance value of $0.000 < 0.05$. This indicates that the application of positive psychology plays a crucial role in strengthening student religiosity in the era of disruption. The greater the influence of positive psychology, the higher the student religiosity in the era of disruption.

The results of this study are consistent with those of (Wang, Mcminn, Wood, & Lee, 2023), discussed in this review article, which states that the findings of positive psychology and religious psychology complement each other and have a positive and significant influence, as several primary studies cited demonstrate the positive effects of positive psychology interventions on students' religiosity and spiritual engagement. This serves as a theoretical basis for linking PPI with strengthening religiosity in schools. Furthermore, in accordance with the research findings of (Anli, 2025), collected in this review, evidence suggests that positive psychology practices and interventions in Muslim communities or students are associated with increased well-being and strengthened religiosity. Therefore, the second hypothesis has been proven to provide information that positive psychology

acquired by students, if continuously improved, will have a significant influence on Student Religiosity in the Era of Disruption. Improving positive psychology for students, in addition to the students themselves, is no less important than the Islamic Values-Based Character Education Management Model provided by various parties, including families, schools, and the industry itself.

These findings extend previous studies by demonstrating that the integration of Islamic values and positive psychology within an educational management framework provides a more holistic approach to strengthening religiosity. Unlike prior research that tends to focus on religious activities or instructional strategies, this study highlights the importance of systemic management in shaping students' religious character. In the context of the disruption era, characterized by rapid technological advancement and moral challenges, this integrative approach becomes increasingly relevant. Educational institutions are required not only to transmit religious knowledge but also to create supportive environments that foster both spiritual and psychological growth. Therefore, the combination of Islamic values-based management and positive psychology can serve as an effective strategy for developing resilient, morally grounded, and spiritually aware students.

CONCLUSION

Based on the results of the analysis and hypothesis testing, it can be concluded that the Islamic Values-Based Character Education Management Model has a positive and significant influence in strengthening student religiosity in the era of disruption. The systematic application of Islamic values through educational management can shape students' religious attitudes, which are reflected in beliefs, worship practices, and socio-religious behavior. Furthermore, Positive Psychology has also been shown to have a positive and significant influence in strengthening student religiosity, especially in building positive emotions, meaning in life, gratitude, and spiritual resilience. Together, these two variables are able to explain variations in strengthening student religiosity substantially, so that the integration of Islamic values-based character education management and positive psychology is an effective approach in facing educational challenges in the era of disruption.

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