

## Religious Characters-Based Physical Education Learning in Elementary School

**Tatang Muhtar\***

Universitas Pendidikan Indonesia  
Bandung, Indonesia

**Tedi Supriyadi and Anggi Setia Lengkana**

Universitas Pendidikan Indonesia  
Bandung, Indonesia

**Siti Hanifah**

Physical Education Elementary School Teacher Education, Universitas Pendidikan Indonesia

**Abstract.** Making faithful and pious human as the manifestation of religious characters has become one of the demands in the 2013 Curriculum (K13) that is currently implemented in Indonesia. It implies that instilling religious character is not only the duty of religious teachers but also physical education (PE) teachers. The dichotomy of religious and non-religious sciences has an impact on the lack of understanding and ability of PE teachers in developing learning methods based on religious character development. Therefore, this research aims at improving the competence of PE teachers in developing learning based on religious values. This research employs action research design done in three stages namely the pre-action stage, implementation and action stage and the post-action stage by involving 30 PE teachers in Sumedang Regency. This research found that: 1) There was an increase in the understanding of PE teachers regarding aspects of religious character in learning (21%); 2) This increased understanding was shown by the success of teachers in growing students' behavior reflecting religiosity including behavior of faith and piety (88.67%), clean living behavior (88.89%), environment love behavior (88.89%) and behavior that reflects tolerance (87.78%); and 3) The success of PE teachers in developing religious character was based on the nine learning steps summarized as TADZKIROH acronym. These findings reveal that developing students' religious character in PE learning requires the teachers to understand and apply the TADZKIROH method.

**Keywords:** Physical Education; Religious Values; Character Education.

---

\* Corresponding Author, Email: [tatangmuhtar@upi.edu](mailto:tatangmuhtar@upi.edu)

## 1. Introduction

Indonesia is currently implementing the 2013 Curriculum at primary and secondary education (Ahmad, 2014; Gunawan, 2016; Kusumaningsih, 2013; Shafa, 2014). The 2013 Curriculum (K13) is a manifestation of hope for character growth in young people through education, which emphasizes on character building. The lesson presentation is integrated so that all types of lessons contain religious moral values (Qoriah, 2013). This also implies that K13 is an alternative offered to education which currently tends to be secular, separating religious affairs from the world (Jamaluddin, 2013).

In addition to secularism, one of the causes of the loss of character in education is the current educational paradigm that tends to emphasize more on 'head start' (IQ intelligence) than 'heart start' (emotional intelligence). According to Megawangi (2009), the head start paradigm emphasizes that children 'must be able to...', so that there is a tendency for children to learn too early (early childhood training). Cases such as antisocial personality disorder, learning disability, etc. are results of the head start education paradigm (Megawangi, 2004; Ratna, 2009). In meaning that the heart of character education should rely on emotional intelligence, which would prevent antisocial personality disorder or learning disability of the students.

Therefore, the integration of religious values that is based on the heart start education paradigm must be present in every subject. This also applies to Physical Education (PE) as a subject presented in K13. This indicates the need for improvement in the competency of PE teachers because teacher quality is believed to be an essential factor in PE learning (Maksum, 2010). In K13, PE teachers are not only required to master the physical education, but also to integrate it with religious values in shaping religious students. It is stipulated in Indonesia's education system law that the goal of national education is to develop the students' potentials, to be faithful, pious, and have noble character. Therefore, the true role of the teacher is not only to transfer knowledge, but also to transfer values (Julia & Supriyadi, 2017; Suherman, 2018; Supriyadi, 2016).

One of the problems in religious character development through PE learning is that currently it has not been well explored or elaborated in the learning process as a manifestation of K13 demands. Meanwhile, the curriculum in Indonesia was changed into K13 due to the demands to develop students' competence and character (Johar, 2014). Teachers manifest religious activities in a minimalist way of praying even though they are more than just rituals. Religiosity, as the core competence in K13, is a commitment to the teachings of religion that is manifested in good behavior to God or to others and even the environment (Kemendikbud, 2017; Kemendiknas, 2010).

Moreover, the PE learning process that is often identified with sports does not currently reflect the motto of 'sport builds character', which has become a historical belief of coaches, educators, politicians, and clergies since the ancient Greek era. The use of doping and illegal drugs in sports, falsification of player's age, incidents of beatings against referees, brawls between supporters or fights between players occur almost in all sports. This is a portrait of the world of sports that is paradoxical with the motto of 'sport builds character' and even with any religion. Hence, the motto is merely a claim (Maksum, 2005).

By considering the aforementioned issues, this research is aimed at increasing teachers' understanding and skills in growing religious character values in elementary school students through PE. Religious values are very important in the learning process as a form of appreciation of every educational institution in realizing one of the goals of national education, namely the development of students' potential to become people who have faith and fear of God Almighty (Law No. 20 of 2003). Teachers implement K13 and the character education strengthening (PPK, *Program Penguatan Karakter*) program, which was set by the government to strengthen five core characters for students at every level of education. One of them is a religious character (Kemendikbud, 2017).

There has not been any study that specifically examines the development of religious values in PE. However, there are several relevant studies to this research. For example, Abduljabar (2014) revealed that physical activity and sports are the appropriate mediation choices for character education. Character education through physical activities becomes an alternative to educating students' character by focusing on five levels of participation, namely (1) respecting the rights and feelings of other students; (2) effort; (3) self-direction; (4) helping other students; and (5) reflecting on activities outside of physical education.

Furthermore, Susanto (2013) argued that the principle characters that must be present in PE learning are discipline, diligence, responsibility, carefulness, cooperation, tolerance, confidence, and bravery. Destani, Hannon, Podlog, & Brusseau (2014) in an article entitled "Promoting Character Development through Teaching Wrestling in Physical Education" revealed that wrestling provides an opportunity for educators to teach character development. They elaborated on the unique moral development experience inherent in this sport and recommended a model from Hellison in the learning process.

Previous studies on PE focusing on character education have been recorded. Abduljabar (2014) found that physical activities and sport are alternatives in character education. Meanwhile, Susanto's (2013) focused PE learning seen from affective factors. In specific, Destani et al. (2014) discovered that wrestling is recommended to teach character development. However, these previous studies have not considered the religious character as one of the important aspects in 2013 Curriculum in Indonesia. Therefore, this research seeks to fill the gap by inserting religious character as one of the underlying aspect in PE by developing religious characters into specific indicators.

## **2. Theoretical Framework**

Sport is defined as any systematic activity to encourage, foster, and develop physical, spiritual, and social potential. Based on the purpose, sports can be divided into three types, namely educational sports, recreational sports, and achievement sports. All three types of sports have the same function, namely to develop physical, spiritual, and social potential and to shape the character and personality of a dignified nation (Law Number 3 of 2005 of the Republic of Indonesia). In the context of education, PE is an educational asset whose implementation is inseparable from the functions and objectives of national

education. It develops students' ability and character so that they can develop into people who are devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible (Law Number 20 of 2003 of the Republic of Indonesia).

The two stipulated laws can mean that character development in PE is a necessity. Through PE, the values of faith and piety and noble character can grow in students. Therefore, as a form of commitment to character building in educational institutions, the government issued the Presidential Regulation No. 87 of 2017 concerning the Strengthening of Character Education program, which was followed up with the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning Strengthening of Character Education in formal education units to strengthen five core national characters and one of which is religious value.

The term religious is identical to religion. The word 'religion' that comes from the Latin *religio* is the root word of *religare* which means binding. Religion generally contains rules and obligations that people must follow that function to bind and to complete a person or group of people in their relationship with God, fellow humans, and the natural surroundings (Jalaluddin, 2002).

Religion becomes the main characteristic of human life. Albright and Ashbrook (2001) stated that humans can be called *Homo religiosity* because religion is present throughout their existence as *Homo sapiens*. James as quoted by Lewis and Cruise (2006) believed that religion has a very important role in the daily life of human. Religion has become an important social force and has a strong influence on the social environment (Emmons & Paloutzian, 2003). Thus, religion becomes one of the most powerful forces in influencing someone's actions (Fridayanti, 2015).

Koenig & Larson (2001) conducted a research on the concept of religiosity. They found that in 80% of the research results there was the fact that religious beliefs and practices (religiosity) were associated with greater life satisfaction, happiness, positive effects, and increased morale.

Religious is described as obedience to the teachings of a religion, tolerance for other religious worship, and harmony with followers of other religions (Kemendiknas, 2010). In the concept of character strengthening, religion is described as an attitude that reflects the faith in God Almighty that is shown by having faith and pious behavior, cleanliness, tolerance, and love for the environment (Kemendikbud, 2017).

In growing character, Lickona (2009) stressed the importance of three components of good character namely moral knowing, moral feelings, and moral actions. These three components are important and needed so that students understand, feel, and implement the values of virtue.

This means that the inculcation of a religious character in PE cannot be separated from the learning model because it is closely related to the learning and teaching styles (Suherman, Supriyadi, & Cukarso, 2019). The learning model can also be interpreted as an approach to deal with changes in the students' behavior in an adaptive or generative manner (Hanafiah & Suhana, 2009). Furthermore, the

learning model can also help students in achieving learning goals (Joyce, Weils & Calhoun, 1996).

### **3. Methods**

This section elaborates the research design, collaborative aspect, research procedure, research participant and location, data collection and analysis, data collection analysis, and the development of religious indicators.

#### **3.1. Research Design**

This research employs an action research design. Action research design has been widely used by researchers in solving problems in the education field. Edwards-Groves & Kemmis (2016) have developed an updated understanding of new forms of intersubjectivity through action research and practice theory. Meanwhile, Julia and Isrokatun's (2019) study focuses on Technology literacy and student practice using action research. Interestingly, Niemi (2018) proposes five approaches to pedagogical action research. Then, Supriyadi, Julia and Iswara (2019) studied a critical reflection on the learning of Al-Qur'an phonology through action research. Lastly, Zuber-Skerritt (2015) developed Participatory Action Learning and Action Research (PALAR) for community engagement. Hence, it can be inferred that action research explores problems to find solutions while providing opportunities for researchers to find new change efforts in accordance with conditions and needs (Creswell, 2002; Darwis, 2016). The problems explored in this research were related to strengthening religious values in students which had not been fully elaborated in the PE learning process.

#### **3.2. Collaborative Aspect**

The collaborative is a special characteristic and an important aspect of action research (Bruce, Flynn, & Stagg-Peterson, 2011; Creswell, 2002; Ferguson-Patrick, 2007; Jaipal & Figg, 2011; Leeman, van Koeven, & Schaafsma, 2018; Somekh, 2010). The collaboration in this research was made with several elements. First, the lecturers of Islamic education because this research focuses on developing religious character. The consideration was that the majority of Indonesians are Muslims, thus the developed religious characters were placed in the perspective of universal values of Islamic teachings sourced from Al-Qur'an and Hadith of the Prophet. Second, the elementary school principals as the supervisors who were responsible for the curriculum implementation. Third, the PE teachers as the spearhead in transforming religious character values in students. Fourth, the students who helped technically and were involved in a series of actions in the research. Thus, this research is in accordance with studies employing collaborative action research processes in education that involved collaboration between teachers, or between teachers and researchers (Messiou, 2019; Zech et al., 2000).

#### **3.3. Research Procedure**

The steps are broadly divided into three activities adopted from Creswell (2002) namely pre-action analysis activities, implementation of actions, and post-action analysis. In each activity, there are several stages.

The pre-action activity was to analyze the learning needs of PE based on religious values. Surveys and observations were conducted to view PE learning conditions in developing religious values in elementary school students.

The second activity was a critical reflection to find necessary steps based on the findings in the first activity. This activity included planning, implementation, and evaluation. This research produced nine stages of critical reflection to strengthen religious values in PE learning activities. Each stage undertaken was accompanied by reflection activities.

The third activity was an evaluation of all the steps to see whether there was a change by comparing pre-action and post-action.

### **3.4. Research Participant and Location**

The research participants were 30 PE teachers in elementary schools. They consisted of 20 (66.67%) males and 10 (33.33%) females. The participants were from three different areas in Sumedang Regency, West Java, Indonesia, namely urban, transitional, and rural areas. Each area was represented by 10 PE teachers.

The samples were selected using purposive sampling in which the researcher determined the sample with certain considerations and criteria in accordance with the objectives of the research. The consideration was that every teacher in Indonesia was required to implement K13 integrating religious values in learning. The sample criteria were PE teachers who work in elementary schools.

The research location was in elementary schools in the Sumedang Regency, West Java, Indonesia. Sumedang was selected because this research was in line with the motto of Sumedang, which was rich in character values that are *Sejahtera* (prosperous), *Agamis* (religious), *Maju* (advanced), *Profesional* (professional), and *Kreatif* (Creative), which is abbreviated as SIMPATI.

### **3.5. Data Collection and Analysis**

The data were collected using surveys, observations, focus group discussions (FGDs), and semi-structured interviews. The survey was conducted using Google Docs using a Likert scale and Gutman scale. Google Docs has become a useful and easy-to-use survey tool (Allen & Seaman, 2007; Brigham, 2014; Chiu, Cheng, & Wu, 2016; Lin, Chang, Hou, & Wu, 2016; Travis, 2010; Widhiarso, 2011). Thus, the research instruments consisted of observation guidelines, interview guidelines, and questionnaires.

Data analysis was performed using qualitative and quantitative data analysis techniques. Qualitative data analysis was performed on data obtained from interviews, observations, and FGDs, while quantitative data analysis was carried out on observation and questionnaire data.

### **3.6. Development of Religious Indicators**

In identifying the teachers' success in strengthening religious character, several behavioral indicators observed in students in the PE learning process were developed. The behavioral indicators were four aspects of religious character taken from the character strengthening concept which includes behaviors that

reflect faith and devotion, cleanliness, care for the environment, and tolerance (Kemendikbud, 2017).

Each behavioral indicator of the four aspects was developed from the perspective of Islamic teachings that originate from Al-Qur'an and the Prophetic Hadith. For example, behavioral indicators that reflect faith and devotion were presented by praying before and after learning. This is based on Al-Qur'an surah al-Baqoroh verse 186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ

Meaning: "And when My servants ask you about Me, then (answer), that I am close. I answer the call of the prayer when he calls upon Me. Then they should also answer My calls (all my commandments) and they should believe in Me, so that they may follow the right path." (Surah Al Baqarah: 186)

Besides that, the command to pray is based on the hadith of the Prophet narrated by Tirmizi.

أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ

Meaning: "Call upon to Allah while being certain of being answered, and Allah does not answer prayers from a negligent heart." (H.R. Tirmizi, 2008 No. 3479)

Behavior that reflects faith and piety is not only about believing existence of God or doctrines, and it is not always about rituals that involve the relationship between human and God. It also involves the social dimension in a joint effort to carry out God's commands and avoid God's prohibitions (Team Dosen PAI, 2015). Therefore, faith in the perspective of Islam can be manifested in 79 behaviors that have ritual and social dimensions (Supriyadi, 2016; Team Dosen PAI, 2015). Respect for teachers, following rules, being fair and not discriminating, willing to admit mistakes were the behaviors that reflected faith and devotion.

For behavioral aspect that reflects cleanliness, the indicators were such as consuming halal, healthy, and nutritious food as stated in Al-Qur'an surah Al-Baqarah verses 172 and 173, An-Nahl verses 114 and 115, Al-Mu'minun verse 51, Al-Araaf verse 31, Al-Anám verses 121 and 145, and Al-Maidah verse 3. Keeping the nails clean and trimming them are acts of Sunnah, as in the Prophet's hadith narrated by Bukhari and Muslim:

الْفِطْرَةُ خَمْسٌ الْحِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْأَبَاطِ

Meaning: "There are five types of *fitrah*, namely: circumcision, shaving pubic hair, cutting mustache, trimming nails, and pulling underarm hair" (Bukhori, 1992 No. 5891).

The following indicators of religious character were developed based on the perspective of Islamic teachings that originate from Al-Qur'an and the Prophetic Hadith presented in the abovementioned verses, as follows:

**Table 1. Indicators of Behavior Grown in the Learning**

<b>Developed Religious Character</b>	<b>Indicators of student behavior grown in the learning</b>
Faith and piety	<ol style="list-style-type: none"> <li>1. Begin and end learning activities by praying</li> <li>2. Have initiation to invite and lead prayer</li> <li>3. Greet the teachers</li> <li>4. Show respect for the teacher</li> <li>5. Follow the rules well</li> <li>6. Admit mistakes</li> <li>7. Indiscriminative</li> <li>8. Try to give the best performance</li> <li>9. Share with others</li> <li>10. Motivate teammates</li> </ol>
Cleanliness	<ol style="list-style-type: none"> <li>1. Understand the concept of halal, healthy, and clean food</li> <li>2. Maintain cleanliness of the body after doing physical activities</li> <li>3. Maintain cleanliness of nails</li> </ol>
Care for the environment	<ol style="list-style-type: none"> <li>1. Tidy up the learning equipment back in its place</li> <li>2. No littering</li> <li>3. Participate in creating a healthy, beautiful, and neat environment</li> </ol>
Tolerance	<ol style="list-style-type: none"> <li>1. Respect for victory and defeat</li> <li>2. Respect for the opponents</li> <li>3. Respect for the referee's decision in a match</li> </ol>

Indicators in Table 1 were used as the rubric in observing the behavior growth in students in PE learning process. 1 point was given for a behavioral indicator that appeared in students and 0 was given for a behavioral indicator that did not appear. The assessment techniques in filling out the rubric refers to Suherman et al. (2019), as follows:

**Scoring:**  $\frac{\text{Gained score}}{\text{Maximum Score}} \times 100$ .

**Maximum Score**

Description:

- 81% -100% : Very good
- 61% - 80% : Good
- 41% - 60% : Fair
- 21 - 40% : Poor
- 0 - 20 % : Very poor



## 4. Results

This section elaborates the detailed activities in the pre-action analysis, pre-action evaluation result, implementation action, analysis and evaluation of post-action.

### 4.1. Pre-Action Analysis

In the pre-action stage, observations were made on the PE learning carried out by the 30 participants in 30 elementary schools. The observation was to obtain an overview of the implementation of the religious character strengthening embodied in PE learning. In this observation activity, the principals were involved. The extent of the success of the PE teacher in growing behavioral indicators in every aspect of a religious character in learning is indicated in Table 1. This was done in an effort to maintain the objectivity of the observations as well as the authority inherent in the principal as a teacher supervisor. In the observation activity, each school principal was assisted by five PE teacher candidates in terms of technicalities and administration. The results of the principals' assessment are described in Table 2.

**Table 2. Assessment Results by the Principals on PE Teachers in Growing Religious Character**

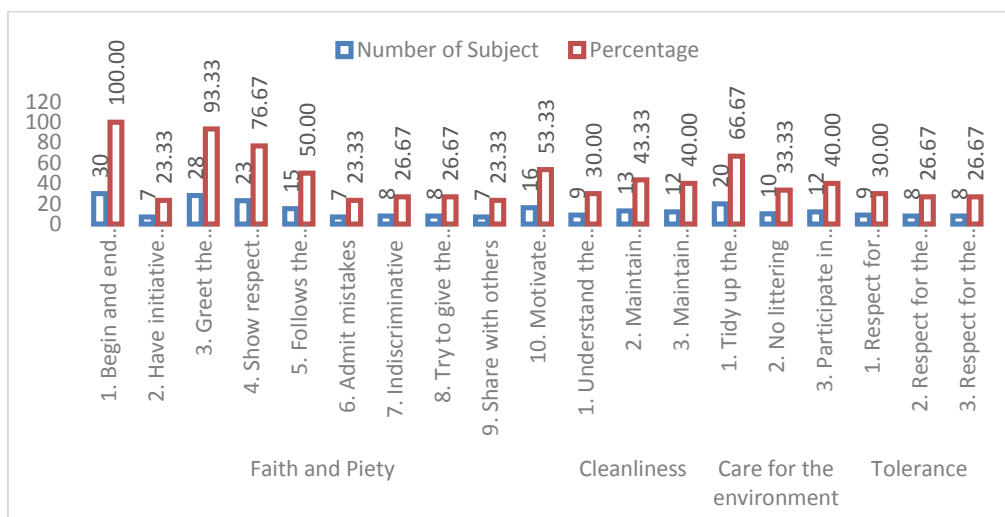
Assessment	Number of teachers	Percentage
Very good		
Good	2	6.6 %
Fair	9	30 %
Poor	19	63.4%
Very poor		
<b>Total</b>	<b>30</b>	<b>100 %</b>

Table 2 shows that the PE teachers did not develop religious character in learning. There were 19 teachers (63.4%) with poor assessment (63.4%), only two teachers with 'good' assessment, and nine teachers (30%) with 'fair' assessment. Judging by this data, it can be inferred that the identification of behavioral indicators that were successfully and unsuccessfully instilled by the teachers. In the identification, the success criteria were determined as in the following table.

**Table 3. Success Criteria in Instilling Each Religious Indicator**

Criteria	Percentage	Description
Very good	81%-100%	Successful
Good	61% - 80%	Successful
Fair	41% - 60%	Unsuccessful
Poor	21% - 40%	Unsuccessful
Very poor	0% - 20%	Unsuccessful

The results of identification on each indicator of religious behavior that has been grown by the participants are presented in the following figure:



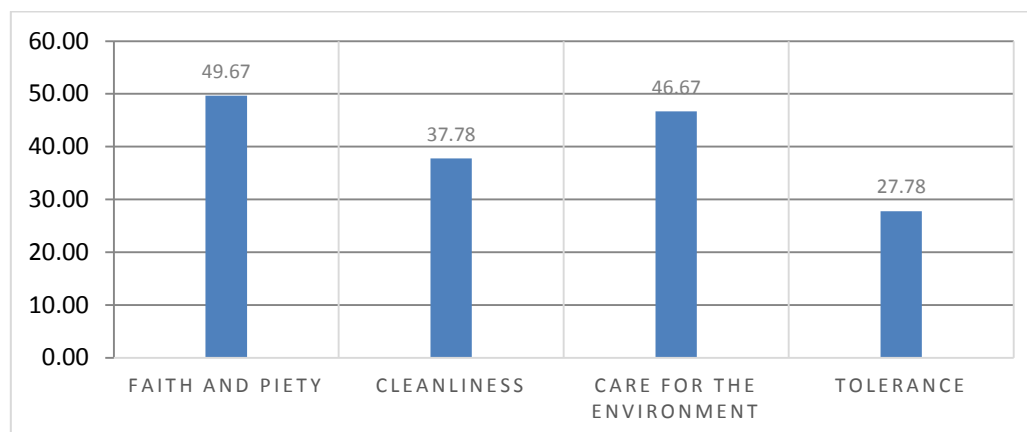
**Figure 1. Number of Teachers Able to Grow Behavioral Indicators in Each Aspect of Religious Character**

From Figure 1, it can be inferred that in the aspect of faith and piety, there are three indicators that were successfully grown on students by the participants namely the first, third, and fourth indicators. Other indicators were not successfully grown. This can mean that the behavior grown by the teacher in the aspects of faith and piety were still rituals. Judging from the level of success, the indicator that scored 'very good' is the first indicator (the students start and end learning with prayer) and the third indicator (the students greeting the teacher). Saying greetings to teachers are rites because greeting means praying for one another. Thus the aspect of faith and piety in the religious character is interpreted as merely prayer activities. Whereas faith and piety not only have ritual a dimension, but also the social dimensions (Nata, 2000).

In the aspect of cleanliness, the participants had not succeeded in growing students' behaviors that reflect cleanliness. This can be seen from the percentage of each indicator that was less than 61%. As for the aspects of care for the environment, only the first indicator was successfully grown in the students by the teacher. Likewise, the aspect of tolerance was not successfully grown in students by the teachers because the percentage of each indicator in the tolerance aspect was less than 61%.

The aspects of cleanliness and care for the environment are very important to grow. In the perspective of Islam, cleanliness is a part of faith (Bukhori, 1992). The concept of cleanliness, not only includes the body but also food and the environment. This is based on Al-Qur'an, as the main source of Islamic teachings, in surah Al-Baqoroh verse 222 and Al-Mudatsir verses 4-5. Likewise, tolerance is very important to grow in students because any religion teaches to spread love, and Islam is a user-friendly and very tolerant religion (Fadzil, 2011;; Misrawi, 2010; Naim, 2016; Suryan, 2017; Yasir, 2014).

Furthermore, the analysis results of the success rate of instilling religious character, by calculating the average percentage of each aspect, is presented as follows:



**Figure 2. The Success Rate of the Participants in Growing the Aspects of Religious Characters in PE**

From Figure 2, by referring to the criteria as in Table 3, the PE learning process carried out by the participants was not sufficiently successful in instilling religious character. This can be inferred from the average percentage obtained in each aspect of the religious character that was less than 61%. The results of this analysis strengthened the results of the principals' assessment on the practice of PE carried out by the participants as presented in Table 2.

The observations results revealed that more information was needed from the participants related to the growing religious characters in lesson-plan documents. The information was collected using surveys. The survey results are presented in the following table:

**Table 4. Implementation of Instilling Religious Character**

Question	Yes	No
Do you always plan to develop Religious Character at every step in the learning process?	6	24
Does the development of the religious character you have compiled refer to aspects of the religious character in strengthening character education?	3	27
Are there instruments used to evaluate the level of success in instilling religious character through Physical Education learning?	2	28

Table 4 shows that six participants (20%) stated that they always planned to develop religious character at each step of learning, and 24 participants (80%) stated that they did not make such plans. Based on this information, further inquiry was done to find out in which step did the participants provide strengthening of the religious character in the learning process. Semi-structured interviews were done with participants stating that they did not plan for character development at every step in the learning process. They were asked, "Do you always try to develop religious character in students?", there were 24 participants (80%) answered "always". The next question was "In which step do you develop or strengthen the religious character of students?", there were 15

(50%) participants responded in the preliminary activities and 9 (30%) responded in the initial and closing activities. Another question was “What kind of character development do you do?”, there were 24 (80%) participants answered “by praying”. Thus the development of religious character was not described and planned in the core activities of the PE learning process but in the initial and closing activities and only in the form of prayer activities.

Furthermore, Table 4 above reveals that the development of religious character was not based on the character strengthening guidelines from the Ministry of Education and Culture of the Republic of Indonesia, which include four aspects of faith and piety, cleanliness, care for the environment, and tolerance (Kemendikbud, 2017). There were 27 (90%) participants stated that they did not refer to the aspects mentioned by the Ministry of Education and Culture of the Republic of Indonesia and only three participants (10%) expressed that they referred to the guidelines.

As a follow-up, semi-structured interviews with several participants were conducted regarding the reasons for not referring to the guidelines. They were asked, “Do you know the aspects of religious character stated by the Ministry of Education and Culture of the Republic of Indonesia?”, there were three participants answered that they did not know and one participant answered that he knew but the guidelines were still being studied to compile the indicators for each aspect. The participants who did not know about the guidelines were asked, “Why haven't you received this information?” They answered that they have not yet read the guidelines. Based on this information, the reason why they did not refer to aspects in the Ministry’s guideline was due to their ignorance. However, the reason for their ignorance is believed to be individual problems, that is the participants’ proactivity in updating information.

Subsequently, since they did not refer to the guidelines of the Ministry of Education and Culture of the Republic of Indonesia on aspects of developing religious character, interviews were done to 15 participants representing three areas about their interpretation of religious characters in learning activities. They were asked, “Which student behavior in your view that reflects religious behavior in physical education learning?”, there were six (20%) participants answered praying before and after learning, and nine (30%) answered praying and greeting. From this information, they interpreted religious character limited to an only routine ritual activity that is praying.

Next, based on Table 4, there were 28 participants stated that there was no instrument used to evaluate the success in instilling religious character. This means that the instillation of religious character had no measurable level of success. To explore this matter further, interviews with three participants were conducted. To the question, “How do you measure the achievement of religious characters that grow in students?”, Participant 1 answered that it was done only by seeing whether the students follow the prayer activities or not. Participant 2 answered that it was done only by seeing that no students were joking around while praying. Participant 3 answered that the students start and end activities by praying and reminding their friends to pray before doing the activity. Based on this information, it can be concluded that the participants had an evaluation

instrument but it was not well documented and it needed development so that it evaluates more than just prayer activities.

Based on this finding, there was a need to measure the participants' level of understanding of the concept of religious character strengthening. The participants were given a number of tests to measure insight and understanding of the concept of religious character strengthening. The criteria to assess teacher comprehension refer to Table 3. If the achievement percentage is less than 61%, then it is not yet understood,

**Table 5. Participants' Level of Understanding of Religious Character in the Character Strengthening Program**

<b>Comprehension Aspect</b>	<b>% Achieved</b>	<b>Criteria</b>
Understand the meaning of religious	68	Fair
Understand the relationship between religion and sports	54.67	Fair
Understand the urgency of religion in sports	54.67	Fair
Understand the impact of religion on mental and physical health	51.33	Fair
Understand the relationship between religious doctrine and moral formation	57.33	Fair
Understand the religious aspects in the character strengthening program	54.67	Fair
Understand examples of behavior that reflects faith and piety in learning activities and their relationship to religious doctrine	56.67	Fair
Understand examples of behaviors that reflect clean and healthy living behaviors in learning activities and their relation to religious doctrine	51.33	Fair
Understand examples of behavior that reflects care for the environment and its relation to religious doctrine	51.33	Fair
Understand the examples of behavior that reflect tolerance and its relation to religious doctrine	49.33	Fair
<b>Total</b>	<b>549.33</b>	
<b>Average</b>	<b>54.93</b>	<b>Fair</b>

It can be concluded from the above table that the participants' level of understanding of religious concepts in the character strengthening program was in the fair criteria based on Table 3. However, the average percentage obtained was below 61% so that it can be said that the participants did not sufficiently understand the religious concept in the character strengthening program.

From the information above, a survey was conducted to explore the extent of the participants' motivation in growing religious character in PE learning. The survey results are given in Table 6.

**Table 6. Participants' Motivation in Instilling Religious Character**

Statement	Strongly Disagree	Disagree	Rather Disagree	Agree	Strongly Disagree
Physical Education learning can cultivate religious character				21	3
Religious is an important character that must be instilled in students in learning				28	2
Every Physical Education teacher must be able to cultivate religious character in students				25	5
Only religion teachers can instill religious character	6	23		1	

The table shows that their motivation and beliefs were very high to instill religious character in students through PE. They believed that PE was able to foster religious character which was an important character and it challenged the teachers' ability to implement. Almost all participants stated that it was not only religion teachers who can inculcate religious character and they were able to do it.

#### **4.2. Pre-Action Evaluation Results**

From the description above it can be concluded that the inculcation of a religious character in the PE learning process by the participants was not successful. Several causing factors include:

1. The participants' level of understanding of the concept of a religious character in the character strengthening program was not sufficient.
2. The lesson-plan documents did not describe the contents of religious characters. Hence, the religious character content in the PE learning was unclear.
3. There was a disparity of understanding of the religious character because the reference is not clear and tends to be participative based on one's understanding and religious experience, thus religious tends to mean prayer activities.
4. The participants had not understood the attitudes competency assessment (spiritual and social) comprehensively, especially in measuring attitudes that reflect students' religious behavior. It was indicated by the absence of instruments used in evaluating religious characters as the core competencies in K13.

However, strong motivation and beliefs had formed in the participant to foster and develop religious character in students through PE. Therefore, efforts are needed to improve the understanding and skills of the participants in instilling and developing religious character as demanded in K13 that integrate religious values in each subject, especially in this case, the physical education subject.

### 4.3. Implementation Action

From the results of this pre-action analysis, reflective actions consisting stages of activities have been composed. The stages in question can be described below.

#### Step 1. Develop PE material based on religious values

In an effort to solve the participants' problems in developing a religious character in students, the first step taken was to develop religious values. The materials were developed into two modules. The first module was a material that is intended as a guide for teachers in implementing PE learning based on religious character development while at the same time providing reinforcement of the participant's understanding of concepts and aspects of religious character. The second module was PE teaching material based on the development of religious characters for students.

The materials in the first module consisted of several topics namely the meaning of religious characters, the relationship between religion and sports, the urgency of religion in physical activities, the influence of religion on mental and physical health, the relationship between religious doctrine in moral formation and aspects of a religious character in the character strengthening program. The characters should be accompanied by examples of behaviors as a reflection of religious humans.

The instructional materials for the students were arranged by referring to K13. Books in PE teaching material were emphasized more on activity-based and not as reading material. Besides that, it contains learning models and projects that will be done by students. However, the substance of PE teaching material could not be separated from the thematic syllabus for elementary schools that the role of PE is to teach basic competencies as determined by the Ministry of Education and Culture of the Republic of Indonesia:

1. How to maintain personal hygiene, which includes cleaning the body, nails, skin, teeth, hair, and clothing,
2. How to find and choose healthy snacks or foods,
3. Appreciation of the body as an invaluable gift of God,
4. Healthy behavior,
5. Understanding and practice of maintaining classroom hygiene, such as having a schedule to clean the classroom and school environment,
6. Sportsmanship behavior in play,
7. Understanding the importance of physical activity in the body,
8. Maintenance of cleanliness of reproductive organs,
9. Self-preservation from various indecent actions or behavior, and
10. Understanding the dangers of smoking. (Kemendikbud, 2012)

The basic competencies above were then linked to religious doctrines. It was hoped that religion became a foundation for thinking and grounding for students in various life activities and they become accustomed to it as they grow up. For example, maintaining personal hygiene in the Islamic perspective is associated with the concept of *thaharah* (cleaning and become holy or pure) as an important teaching and a condition for worshipping, especially ritualistic

worship such as prayer, fasting, and pilgrimage. One of the goals of humans in the Islamic perspective is inner purity, which is contained in Al-Qur'an surah Al-Baqoroh verse 222 which means that Allah SWT truly loves those who repent and those who purify themselves (Departemen Agama Republik Indonesia, 2005).

On how to know and choose healthy food, it was associated with the concept of *halal* (allowed) and *haram* (prohibited). This material emphasized that halal food is given by Allah and it is more abundant than haram food. Therefore, Al-Qur'an specifies certain types of haram food such as blood, carcasses, and pigs, and the type of food not mentioned as haram may be consumed. However, even though the food may not be mentioned as haram, nutritional aspect also needs to be considered because Allah says in Al-Qur'an "O people, eat the halal and good (*halal thayyiban*) from what is on earth ..." (Al-Baqarah: 168).

Appreciation for the body is closely related to gratitude for Allah's blessings in the form of a perfect body. "Indeed, We created man, in the best form" (At-Tin 95: 4). Maintaining reproductive organ hygiene is related to sex education. In Islam, the guideline is clear that the reproductive organs need not only cleaning but also protected from adultery (Qoriah, 2013) and one of the characteristics of a *mukmin* (believer) is that he preserves his reproductive organs as said in Al-Qur'an surah Al-Mu'minun verses 1-5.

## Step 2. Develop Learning Steps

To instill religious character through PE materials, learning steps were developed to be used with the PE materials. Basically, character education must involve methods, techniques, and materials. The development of learning steps referred to the character education model from Wardan and Andayani (2011) called the TADZKIROH model. This learning model is derived from an Islamic education theory and is one of the learning models that has a contextual approach (Ridwan, 2017; Supriyadi, 2016). TADZKIROH is an acronym from *tunjukkan teladan* (show an example), *arahan* (direction), *dorongan* (encouragement), *zakiah* (chastity, personal and environment cleanliness), *kontinuitas* (continuity, habituation with improvement), *ingatkan* (remember), *repetisi* (repetition), *organisasikan* (organize), and *hati* (heart).

The development of the steps in the TADZKIROH model is explained in the following table.

**Table 7. The development of steps in TADZKIROH model**

Phase	Indicator	Teacher Behavior
<i>Teladan</i> (Example)	Providing examples of attitudes and behavior	<ul style="list-style-type: none"> <li>The teacher provides an example for students in all behavior whether in learning or life</li> <li>The teacher presents a character in the learning process, either directly or through a story that can be emulated; for</li> </ul>



		example, an accomplished or successful character.
<i>Arahan</i> (Direction)	Providing continuous and systematic assistance to achieve independence, self-understanding, self-realization in achieving optimal levels of development and adaptation to the environment	<ul style="list-style-type: none"> <li>• Provides guidance and teaching that can develop the potential of students' mind, mentality, faith, and beliefs, and can overcome problems both with peers and with the surrounding environment through the material provided</li> </ul>
<i>Dorongan</i> (Encouragement)	Providing motivation or reinforcement both in teaching and learning activities, and in activities outside of learning; encouragement by providing motivation to children so that they want to work on activities or present behaviors expected by parents or teachers	<ul style="list-style-type: none"> <li>• Provides activities with age-specific difficulty levels so that the lessons are not boring, based on the principle of fun learning because the world of children is a world of play, and an educational and fun game will motivate children to learn to explore themselves</li> <li>• Provides information using various methods such as playing, singing, and storytelling so that students feel motivated to do creative things</li> <li>• Provides opportunities for students to choose activities to create and be creative so that children feel they have self-control.</li> </ul>
<i>Zakiah</i> (Chasity)	Instilling the values of cleanliness, purity and sincere intention in behaving and doing good in the school and in the family	<ul style="list-style-type: none"> <li>• Provides stimulus to students in the form of reward or punishment that is able to create a neat, clean, beautiful and orderly learning environment</li> </ul>
<i>Kontinuitas</i> (Continuity)	Habituation to behave and act in accordance with the values of the character being taught	<ul style="list-style-type: none"> <li>• Teaches good habits, provide an example, and control of behavior resulting from knowledge of an attitude.</li> </ul>

<i>Ingatkan</i> (Remember)	Reminding lessons and also habituation in attitude and behavior	<ul style="list-style-type: none"> <li>• Reminds what students have learned</li> <li>• Reminds what students should do in certain situations</li> <li>• Reminds what students should avoid in certain situations</li> </ul>
<i>Repetisi</i> (Repetition)	Repeating various behavioral attitudes and role models for students	<ul style="list-style-type: none"> <li>• Ensures that students have known, understood, felt, and showed a behavior expected to grow on them repeatedly before growing other behaviors through the material provided.</li> </ul>
<i>Organisasi</i> (Organize)	Organizing through learning models that are applied in teaching and learning activities.	<ul style="list-style-type: none"> <li>• Organizes the knowledge and experience that students have gained outside of school with the learning experience that it provides</li> </ul>
<i>Hati</i> (Heart)	Can educate students by including spiritual values so his heart will remain clear, easy to accept the truth, and consistent in carrying out the teachings of Religion	Provides the spiritual nuances in the learning process, such as when starting and ending an activity with prayer, pray for each other, and share with each other

### Step 3. Focus Group Discussion (FGD)

After compiling the material development and the learning steps, FGDs were conducted to get feedback or suggestions from various stakeholders. The FGDs involved academics, practitioners, and official service elements. The academics were one physical education lecturer and one religious education lecturer. The practitioners were two PE teachers who received good assessments from the school principal as in the data in Table 2. Finally, the official element was one principal and the school supervisor.

The stakeholders were asked to provide a judgment regarding the prepared materials and steps. Suherman et al.'s (2019) instrument and assessment techniques were developed to provide a reliable judgement. Using a scale of 1-5 for each aspect assessed, the results of the stakeholder assessment is in the following tables.

**Table 8. Stakeholder Assessment Results of Module 1**

Rated aspect	Academics		Practitioners		Officials	
	PE	Rel	PE1	PE2	Pr	Su
1. Relevance between title and content	4	3	4	4	4	4
2. Clearly defined goals	4	4	4	3	4	4
3. Good systematics of Writing	4	4	4	3	4	4
4. Straightforward language and not wordy	4	3	4	3	4	3
5. Adequate substance of materials	4	3	4	4	4	4
6. Contains novelty	3	4	4	4	4	4
7. Adequate literature review	3	3	4	4	3	4
8. Adequate references	3	4	4	4	4	4
Score	29	28	32	29	31	31
Average Score	3.6	3.5	4	3.6	3.8	3.8
Percentage of Achievement	72.5	70	80	72.5	77.5	77.5

PE=Physical Education Lecturer; Rel=Religious Education Lecturer; PE1, PE2=PE teachers; Pr=Principal; Su=Supervisor

**Table 9. Stakeholder Assessment Results of Module 2**

Rated aspect	Academics		Practitioners		Officials	
	PE	Rel	PE1	PE2	PE	Rel
1. Compliance with the curriculum	4	4	5	4	4	4
2. Compliance with basic competencies	4	4	4	4	3	4
3. Clarity of Learning Instructions	3	4	3	4	4	4
4. Suitability of learning media used	4	3	4	4	4	4
5. Suitability of the material with the age of the student	4	4	4	3	4	4
6. Feasible learning by students	4	4	4	4	4	4
7. Safe learning for students	4	4	4	4	4	4
Score	27	27	28	27	29	28
Average Score	3.85	3.85	4	3.85	4.1	4
Percentage of Achievement	77.1	77.1	80	77.1	82.8	80

**Table 10. Stakeholder Assessment Results of Module 2**

Rated aspect	Academics		Practitioners		Officials	
	PE	Rel	PE1	PE	Rel	PE 1
1. The learning steps can encourage student character development	4	4	4	4	4	4
2. Encourages character development that reflects faith and piety	4	4	4	3	4	4
3. Encourages character development that reflects cleanliness	3	4	4	3	4	4
4. Encourage character development that reflects care for the environment	3	3	4	4	3	4
5. Encourages character development that reflects tolerance	4	4	4	4	4	3
Score	18	19	20	18	19	19
Average Score	3.6	3.8	4	3.6	3.8	3.8
Percentage of Achievement	72	76	80	72	76	76

The results of the assessment in the tables above show that the blueprint of materials and the steps gained good scores. This can be seen from the total percentage of achievements of each appraiser was in the range of 70%-82% which is categorized as good. As for some of the feedback notes generated from the FGDs, they were more to technical rather than substantial as presented in the following matrix.

**Table 11. Feedback from Focus Group Discussion**

Element	Feedback
Academics	<ol style="list-style-type: none"> <li>1. Modules 1 and 2 should soon be developed into ISBN standard books</li> <li>2. Specific religion terms should be explained</li> </ol>
Practitioners	<ol style="list-style-type: none"> <li>1. Physical Education materials (Module 2) should be developed in the virtual form or e-learning</li> <li>2. Many religious terms are not yet understood so an explanation must be given for the terms used.</li> </ol>

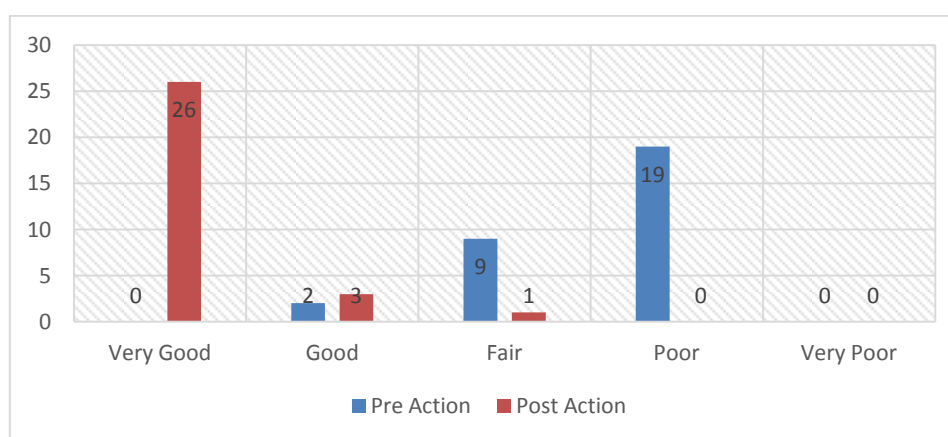
Officials	<ol style="list-style-type: none"> <li>1. It is recommended to use illustrations in the Physical teaching materials (Module 2).</li> <li>2. It is recommended that the characters' stories or inspirational stories be included in the beginning of the material as for reflecting.</li> </ol>
-----------	--

#### Step 4. Providing Coaching Clinic in Preparing of Lesson-Plans

After refining the materials and steps based on the results of feedback, the products were socialized to the participants in the form of seminars and workshops. The seminars were efforts to build the same perception about the development of religious character through PE learning and workshops were efforts to hone the participants' skills in making PE planning based on religious values. Training and mentoring were provided for the participants in preparing lesson plans. The participants were instructed to prepare lesson-plan documents and they succeeded in compiling a religious character-based education planning document.

#### Step 5. Evaluation of Physical Character-Based Physical Education Learning Practices

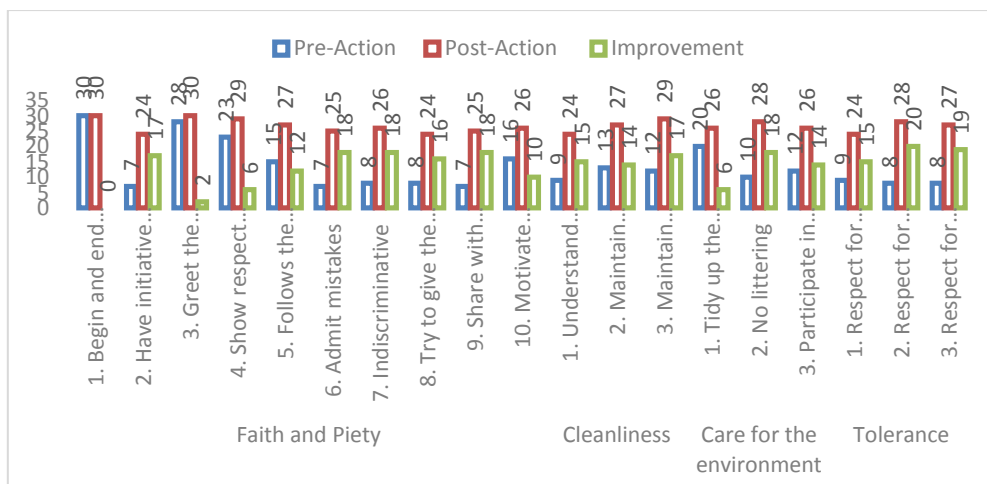
After the lesson-plan document was compiled, the participants implemented it in teaching practice. In this implementation, the researchers collaborated with the principals to provide assessments and reviews of the extent of the participants' success in developing religious character in PE learning by referring to the indicators in Table 1 and Table 3. The results of the principals' assessment of the learning practices carried out by the participants by comparing the pre-action and post-action is in the following figure:



**Figure 3: Assessment Results from the Principals of the Post-Action Teaching Practice**

Figure 3 presents information on the improvement of the teacher's ability to develop religious character on assessment from the school principals. Most of the teaching practices were in the very good criteria. In the pre-action, the teachers did not reach the assessment criteria. This can be proven from the

increasing teacher skills in developing each indicator that reflects religious behavior in Physical Education learning as shown below



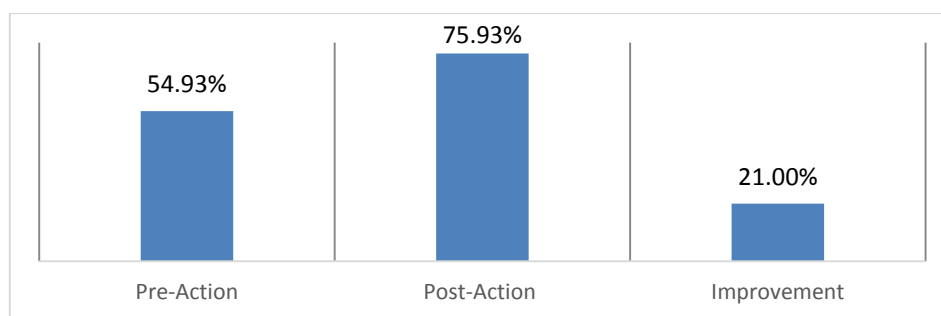
**Figure 4. Comparison between Pre-Action and Post-Action on Behavioral Indicators Grown in Physical Education Learning**

Figure 4 provides information that after giving an action, there was an increase in the teachers’ skill in growing every behavioral indicator in every aspect of religious character.

**4.4. Analysis and Evaluation of Post-Action**

The series of actions taken in this research succeeded in showing changes in several things including in teacher understanding of to the concept of religious character and teacher skills in developing aspects of religious character in students through PE learning.

Related to the teachers’ understanding of religious character, the change can be seen by comparing the results of pre-action and post-action as shown in the following figure:

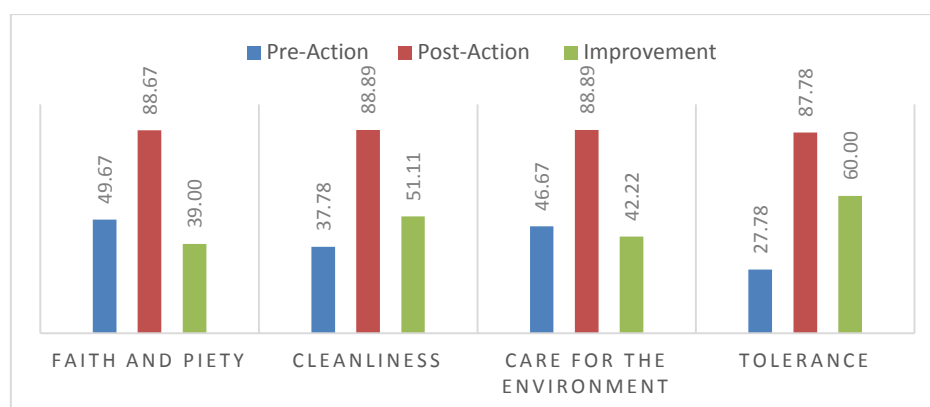


**Figure 5. Comparison between Pre-Action and Post-Action on Religious Concepts in the Character Strengthening Program**

The above figure shows that there was an increase in teacher understanding of religious concepts by 21%. In the pre-action, the teacher understanding was only

54.93% which means that the participants did not fully understand the concept of religious characters in the character strengthening program.

In the post-action, the teacher understanding rose to 75.93%, which shows that after the action, the participants had a good understanding of religious character. The increased understanding was evidenced by the increasing success rate of the participants in growing religious character in students and is presented in the following figure.



**Figure 6: The Success Rate of Developing Religious Characters in Pre-Action and Post-Action**

Figure 6 shows the increase in the participants' success rate in growing the aspects of the religious character. In the aspect of faith and piety, there was an increase of 39%, from 49.67% in pre-action to 88.67% in the post-action. In the pre-action, the participants were not successful in developing behaviors that reflect faith and piety as the percentage was below 61%. While in the post-action the participants gained above 61%. This means that the participants were successful in fostering behaviors that reflect faith and piety. Likewise, for other aspects such as for cleanliness, there was an increase of 51%; care for the environment increased by 42.22%; and tolerance increased by 60%. Since all of the percentages in post-action reached above 61%, it can be concluded that the participants succeeded in developing religious character through PE.

## 5. Discussion

The research results provide new evidence that PE can develop religious character because religion and sports are basically related. From a historical perspective, sports contests in ancient Greece, as the foundations of the Olympics, are part of religious festivals. Greek culture combined competitions with civil and religious life. Sports contests were not only aimed at pursuing athletic excellence, but they were also believed to attract the attention of the gods (Cashmore, 2002; Murray, 2014; Papantoniou, 2007).

From sports psychology point of view, the belief that God is The Helpful affects athletes. First, the belief in God fosters confidence in winning expectations. Second, religion helps athletes control emotions and anxiety which can interfere

with performance. Third, since religion helps athletes control themselves, it plays a role in helping athletes to focus and maintain a high level of motivation (Cashmore, 2002).

Kretschmann and Benz (2012) believe that religious athletes will use the values and morals to deal with immoral situations and make decisions whether to behave in a conflicting or conforming manner with their colleagues who lack moral concern on the field. This means that athletes' religiosity is important to be explored to improve performance and develop the athletes' life skills (Watson & Nesti, 2005). In addition, Storch et al. (2003) suggested that intrinsic religiosity is negatively related to the use of alcohol, marijuana, and other drugs in athletes.

This shows that the scientific dichotomy of religion and non-religion is now an irrelevant discourse. The impact of the dichotomy of science with the division of religious knowledge (*'ilmudiniyah*) with world science (*'ilmudunya*) has perpetuated the supremacy of religious sciences that runs monotonically. In the perspective of Islamic education, the dichotomy between revelation and nature has caused the lack of empirical research in Islamic education and the dichotomy between revelation and reason has distanced philosophy from Islamic education (Mas'ud, 2003).

Juridically, in the introduction of the 1945 Constitution, Article 28 paragraph 1 of the 1945 Constitution, Article 31 of the 1945 Constitution, and Article 3 of the Law on the National Education System No. 20 of 2003, it is clearly stated that the implementation of education is oriented to forming whole Indonesian human beings. In other words, education builds people to have faith and devotion to God Almighty and to have good morality; to be healthy, knowledgeable, capable, creative, and independent; and to become democratic and responsible citizens.

In this context, the curriculum as the 'soul' of education must carry the values and messages of religion as the spirit in every learning activity. This is intended so that curriculum design integrates religious values in each participant. The opportunity of integration actually has room in K13. Referring to K13, the curriculum structure of the elementary level education is streamlined into eight aspects, namely Religious and Character Education, Pancasila and Civics Education, Indonesian Language, Mathematics, Natural Sciences, Social Sciences, Cultural Arts and Crafts, and Physical, Sports, and Health Education. ([www.kemdikbud.go.id](http://www.kemdikbud.go.id))

Judging from the aspects of religious epistemology, the structure and classification of the curriculum, there is still a dichotomy between general participants and religious participants. In an integrated education system, there is no compartmentalization of knowledge into general and religious domains. Nevertheless, whatever the curriculum design, the key is in the teachers. Teacher quality is believed to be an important factor in learning. The teachers' ability to develop learning implies that teachers must also have literacy skills by exploring studies that can enhance their abilities. An example is by exploring how teacher learning is studied and by proposing or discussing models of teacher professional learning (Castle, 2006; James & McCormick, 2009; Nisbet &



Shucksmith, 2017; Olson & Craig, 2001). All this is an effort by the teachers to learn and change by developing a theory or applying theory to the discussion of teacher change (Clarke & Hollingsworth, 2002; Korthagen, 2010; Korthagen, 2007; Penlington, 2008). Therefore, as a result of this research, a teacher needs to practice action research to improve the quality of learning, especially in integrating religious education through PE because these two are two sides of a coin and both are related to the human dimensions namely physical dimension and spiritual dimension.

## 6. Conclusion

This research aims at improving the understanding and ability of PE teachers in developing Physical Education learning methods based on religious character development, so with a series of steps taken, this research activities have generally succeeded in increasing the understanding of PE teachers related to the concept of religious character. This increase is in line with the increase in understanding and ability of teachers to implement learning steps based on the development of religious character in Physical Education learning that is collected in an acronym TADZKIROH (T = *Teladan* (role model), A = *Arahkan* (direction), D = *Dorongan* (encouragement), Z = *Zakiah* (purity), K = *Kontinuitas*, R = *Repetisi*, O = *Organisasikan* (Organize) and H = *Hati* (heart), which means learning that touches student affection).

Mutual respect and accepting decisions in a match, rooted by religiosity, are inevitable attitudes and behaviors that must grow in students, as it would result in sportsmanship and fair play behavior. Furthermore, tolerance is important to be maintained to prepare students for a life in a pluralistic society in the future. Thus the steps of TADZKIROH learning can be an alternative solution to foster students' character in religious character-based learning. Furthermore, the limitation of this research is on its focus on religious character. Therefore, future studies are directed on involving other related characters in PE learning.

## 7. Acknowledgement

This work was translated and proofread by language editor team of Semesta Learning Evolution (<https://sle.co.id/>), a company providing translation and proofreading service, based in Bandung, Indonesia and the researchers extend their utmost gratitude to the Institute for Research and Community Service (LPPM, *Lembaga Penelitian dan Pengabdian kepada Masyarakat*) of the Universitas Pendidikan Indonesia for facilitating this research and to the resource persons who were willing to take the time to provide information and views.

## References

- Abduljabar, B. (2014). Memperkokoh Pendidikan Karakter melalui Mediasi Aktivitas Jasmani Berbasis Nilai [Strengthening Character Education through the Mediation of Value-based Physical Activities]. *Jurnal Pendidikan Karakter*, 4(1), 97-107
- Ahmad, S. (2014). Problematika kurikulum 2013 dan kepemimpinan instruksional kepala sekolah [The 2013 curriculum problems and the instructional leadership of the principal]. *Jurnal Pencerahan*, 8(2), 98-108
- Albright, C. R., & Ashbrook, J. B. (2001). *Where God lives in the human brain*. Sourcebooks.

- Allen, I. E., & Seaman, C. A. (2007). Likert scales and data analyses. *Quality Progress*, 40(7), 64–65.
- Al-Tirmizi, A. I. (2008). Sunan al-Tirmizi. Collection of Authentic Hadiths by Imam Al-Tirmizi]. Beirut: Dar al-Kutub al-'Ilmiyah.
- Brigham, T. J. (2014). Taking advantage of Google's Web-based applications and services. *Medical Reference Services Quarterly*, 33(2), 202–210. doi:10.1080/02763869.2014.897521
- Bruce, C. D., Flynn, T., & Stagg-Peterson, S. (2011). Examining what we mean by collaboration in collaborative action research: A cross-case analysis. *Educational Action Research*, 19(4), 433–452. doi:10.1080/09650792.2011.625667
- Bukhori, Muhammad. (1992). *Shahih Al Bukhari*. [Collection of Authentic Hadiths by Imam Bukhori] Beirut Libanon: Darul Qurub.
- Castle, K. (2006). Autonomy through pedagogical research. *Teaching and Teacher Education*, 22(8), 1094–1103. doi:10.1016/j.tate.2006.07.001
- Chiu, C.-H., Cheng, H.-W., & Wu, C.-Y. (2016). Applying questioning or reading strategy to review technology enhanced coedited notes of elementary school students. *The Journal of Educational Research*, 109(2), 111–121. doi:10.1080/00220671.2014.924471
- Clarke, D., & Hollingsworth, H. (2002). Elaborating a model of teacher professional growth. *Teaching and Teacher Education*, 18(8), 947–967. doi:10.1016/s0742-051x(02)00053-7
- Creswell, J. W. (2002). *Educational research: Planning, conducting, and evaluating quantitative*. Prentice Hall Upper Saddle River, NJ.
- Darwis, R. S. (2016). Membangun Desain dan Model Action Research dalam Studi dan Aksi Pemberdayaan Masyarakat [Creating Action Research Design and Model in Studies and Actions of Society Empowerment]. *KOMUNIKA*, 10(1), 142–153. doi:10.24090/komunika.v10i1.869
- Departemen Agama, R. I. [Department of Religious Affairs of the Republic of Indonesia] (2005). *Al-Quran dan Terjemahannya" Al-Jumanatul'Ali* [Al-Quran and Its Translation, Al-Jumanatul' Ali]. Bandung: CV Penerbit J-Art.
- Destani, F., Hannon, J. C., Podlog, L., & Brusseau, T. A. (2014). Promoting Character Development through Teaching Wrestling in Physical Education. *Journal of Physical Education, Recreation & Dance*, 85(5), 23–29. <https://doi.org/10.1080/07303084.2014.897570>
- Edwards-Groves, C., & Kemmis, S. (2016). Pedagogy, Education and Praxis: understanding new forms of intersubjectivity through action research and practice theory. *Educational Action Research*, 24(1), 77–96. doi:10.1080/09650792.2015.1076730
- Emmons, R. A., & Paloutzian, R. F. (2003). The psychology of religion. *Annual Review of Psychology*, 54(1), 377–402. doi:10.1146/annurev.psych.54.101601.145024
- Fadzil, A. (2011). Religious tolerance in Islam: theories, practices and Malaysia's experiences as a Multi Racial Society. *Journal of Islam in Asia (E-ISSN: 2289-8077)*, 8, 354–360. doi:10.31436/jia.v8i0.265
- Ferguson-Patrick, K. (2007). Writers develop skills through collaboration: an action research approach. *Educational Action Research*, 15(2), 159–180. doi:10.1080/09650790701314585
- Fridayanti, F. (2015). Religiusitas, Spiritualitas Dalam Kajian Psikologi dan Urgensi Perumusan Religiusitas Islam [Religiosity, Sprituality in Psychology Studies and the Urgenct of Islamic Religiosity Formation]. *Psymphatic: Jurnal Ilmiah Psikologi*, 2(2), 199–208. doi:10.15575/psy.v2i2.460
- G. Koenig, H., & Larson, D. B. (2001). Religion and mental health: Evidence for an association. *International Review of Psychiatry*, 13(2), 67–78. doi:10.1080/09540260124661
- Gunawan, I. (2016). Model of Educational Leadership in the Implementation of Curriculum 2013. In *Proceedings The 4th International Conference Language, Society,*

- and Culture in Asian Contexts (LSCAC 2016) on Cultivating and Casting Asian Diversities: Empowering the Asians (Vol. 24, pp. 1109–1118).*
- Hanafiah, N., & Suhana, C. (2009). *Konsep strategi pembelajaran* [Concepts of learning strategy]. Bandung: Refika Aditama.
- Indonesia, R. (2003). Undang-undang Republik Indonesia nomor 20 tahun 2003 tentang sistem pendidikan nasional [Law of the Republic of Indonesia No. 20 of 2003 on national education system]. *Jakarta: Pemerintah Republik Indonesia.*
- Indonesia, R. (2005). Undang-undang No. 3 Tahun 2005 tentang Sistem Keolahragaan Nasional [Law of the Republic of Indonesia No. 3 of 2005 on National Sport System]. *Lembaran Negara RI Tahun, (3).*
- Julia, J., & Tedi S. (2017). The Implementation of Character Education at Senior High School. In *Global Conference on Teaching, Assessment, and Learning in Education (GC-TALE 2017)* (pp. 1–6). Bali. doi:10.1051/shsconf/20184200085
- Jaipal, K., & Figg, C. (2011). Collaborative action research approaches promoting professional development for elementary school teachers. *Educational Action Research, 19*(1), 59–72. doi:10.1080/09650792.2011.547688
- Jalaluddin, R. (2002). *Psikologi Islam* [Islamic Psychology]. Jakarta: PT Raja Grafindo Persada.
- Jamaluddin, J. (2013). Sekularisme: Ajaran Dan Pengaruhnya Dalam Dunia Pendidikan [Secularism: Studies and Its Influence in Education World]. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam, 3*(2), 309–327.
- James, M., & McCormick, R. (2009). Teachers learning how to learn. *Teaching and Teacher Education, 25*(7), 973–982. doi:10.1016/j.tate.2009.02.023
- Johar, R. (2014). Model-Model Pembelajaran Berdasarkan Kurikulum 2013 untuk Mengembangkan Kompetensi Matematis dan Karakter Siswa [Learning Models Based on the 2013 Curriculum to Develop Students' Mathematical and Character Competencies]. In *Prosiding Seminar Nasional Pendidikan Matematika.*
- Joyce, B., Weils, M., & Calhoun, E. (1996). *Models of Teaching*. USA: Alyn and Bacon.
- Julia, J., & Isrokatun, I. (2019). Technology Literacy and Student Practice: Lecturing Critical Evaluation Skills. *International Journal of Learning, Teaching and Educational Research, 18*(9), 114–130. doi:10.26803/ijlter.18.9.6
- Kemendikbud, R. I. (2017). Konsep dan Pedoman Penguatan Pendidikan Karakter [Concept and Guidance of Strengthening Character Education]. *Jakarta: Peraturan Presiden (Perpres) Nomor, 87.*
- Kemendiknas. (2010). Desain induk pendidikan karakter [Main design of character education]. *Jakarta: Kemendiknas.*
- Korthagen, F. A. J. (2010). Situated learning theory and the pedagogy of teacher education: Towards an integrative view of teacher behavior and teacher learning. *Teaching and Teacher Education, 26*(1), 98–106. doi:10.1016/j.tate.2009.05.001
- Korthagen, F. A. J. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education, 20*(1), 77–97. doi:10.1016/j.tate.2003.10.002.
- Kusumaningsih, D. (2013). Indonesian Text Role as Draft Science in Curriculum 2013: Assessment Introduction Text Structure Strategies in an Indonesian Book. *Asian Journal of Social Science and Humanities, 2*(4), 288–291.
- Leeman, Y., van Koeven, E., & Schaafsma, F. (2018). Inter-professional collaboration in action research. *Educational Action Research, 26*(1), 9–24. doi:10.1080/09650792.2017.1301827
- Lewis, C. A., & Cruise, S. M. (2006). Religion and happiness: Consensus, contradictions, comments and concerns. *Mental Health, Religion and Culture, 9*(3), 213–225. doi:10.1080/13694670600615276
- Lickona, T. (2009). *Educating for character: How our schools can teach respect and responsibility*. New York Bantamboks.

- Lin, Y.-T., Chang, C.-H., Hou, H.-T., & Wu, K.-C. (2016). Exploring the effects of employing Google Docs in collaborative concept mapping on achievement, concept representation, and attitudes. *Interactive Learning Environments*, 24(7), 1552–1573. doi:10.1080/10494820.2015.1041398
- Majid, A., Wardan, A. S., & Andayani, D. (2011). *Pendidikan karakter perspektif Islam* [Character education in Islamic perspective]. PT Remaja Rosdakarya.
- Maksum, A. (2005). Olahraga membentuk karakter: Fakta atau mitos [Sport forms character: Fact or myth]. *Jurnal Ordik*, 3(1), 23–30.
- Maksum, A. (2010). Kualitas guru Pendidikan Jasmani di sekolah: Antara harapan dan kenyataan [The quality of PE teacher at school: Between expectation and reality]. In *Makalah dipresentasikan dalam forum penelitian Balitbang Depdiknas*.
- Mas'ud, A. (2003). *Menggagas Format Pendidikan Nondikotomik* [Initiating Non-dichotomoc Education Format]. Yogyakarta: Gama Media.
- Megawangi, R. (2004). Pendidikan karakter solusi yang tepat untuk membangun bangsa. [Character education as an appropriate solution to develop natiob] *Jakarta: Indonesia Heritage Foundation*.
- Messiou, K. (2019). Collaborative action research: facilitating inclusion in schools. *Educational Action Research*, 27(2), 1–13. doi:10.1080/09650792.2018.1436081
- Misrawi, Z. (2010). *Al-quran kitab toleransi* [Al-qur'an as book of tolerance]. Grasindo.
- Naim, N. (2016). Abdurrahman Wahid: Universalisme Islam dan Toleransi [Abdurrahman Wahid: Universalism of Islam and Tolerance]. *KALAM*, 10(2), 423–444. doi:10.24042/klm.v10i2.8
- Nata, A. (2000). *Metodologi Studi Islam* [Methodology of Islamic Studies]. Jakarta: Rajagrafindo Persada (Rajawali Pers).
- Niemi, R. (2018a). Five approaches to pedagogical action research. *Educational Action Research*, Nov, 1–16. doi:10.1080/09650792.2018.1528876
- Nisbet, J., & Shucksmith, J. (2017). *Learning strategies*. Routledge.
- Olson, M. R., & Craig, C. J. (2001). Opportunities and challenges in the development of teachers' knowledge: The development of narrative authority through knowledge communities. *Teaching and Teacher Education*, 17(6), 667–684. doi:10.1016/s0742-051x(01)00023-3
- Penlington, C. (2008). Dialogue as a catalyst for teacher change: A conceptual analysis. *Teaching and Teacher Education*, 24(5), 1304–1316. doi:10.1016/j.tate.2007.06.004
- Qoriah, A. (2013). Guru Penjasorkes Perlu Mengerti Agama: Integrasi Pendidikan Agama Islam dalam Pendidikan Jasmani, Olahraga, dan Kesehatan [Teacher of Physical Education. Sport, and Health Needs to Understand Religion: Integratiob of Islam Education in Physical Education, Sport, and Health]. In *Seminar Nasional Olahraga Penjasorkes dalam Kurikulum 2013* (pp. 144–157). Yogyakarta: Universitas Negeri Yogyakarta.
- Ratna, M. (2009). Pendidikan Karakter [Character Education]. *Jakarta: Indonesia Heritage Foundation*.
- Ridwan, R. (2017). Model Tadzkirah dalam Menumbuhkan dan Mengembangkan Nilai Nilai Karakter Anak Usia Dini [Tadzkirah Model in Growing and Developing the Values of Children Character]. *Efektor*, 4(1), 44–53.
- Shafa, S. (2014). Karakteristik Proses Pembelajaran Kurikulum 2013 [Characteristics of 2013 Curriculum Learning Process]. *Dinamika Ilmu*, 14(1), 81–96.
- Somekh, B. (2010). The Collaborative Action Research Network: 30 years of agency in developing educational action research. *Educational Action Research*, 18(1), 103–121. doi:10.1080/09650790903484566
- Suherman, A. (2018). The Implementation of Character Education Values In Integrated Physical Education Subject In Elementary School. In *SHS Web of Confernces* (Vol. 42, p. 45).
- Suherman, A., Supriyadi, T., & Cukarso, S. H. I. (2019). Strengthening National

- Character Education through Physical Education: An Action Research in Indonesia. *International Journal of Learning, Teaching and Educational Research*, 18(11), 125-153. doi:10.26803/ijlter.18.11.8
- Supriyadi, T. (2016a). Model Pembelajaran Internalisasi Iman Dan Taqwa Dalam Pembelajaran PAI Untuk Usia Sekolah Dasar [Learning Model of Faith and Piety Internalization in Islamic Education Learning in Elementary School]. *Mimbar Sekolah Dasar*, 3(2), 191-208.
- Supriyadi, T. (2016b). Pendidikan Karakter di Perguruan Tinggi Sebagai Solusi Membangun Manusia Yang Siap Menghadapi Era Masyarakat Ekonomi Asean (MEA). In *Revitalizing Human Resource Development And Observing The Position Of Language Culture And Tourism In Asean Economic Society Era* (pp. 146-159). Sumedang: STBA Sebelas April.
- Supriyadi, T., Julia, J., & Iswara, P. D. (2019). Phonological Interference in Reciting Al-Qur'an: A Critical Reflection on the Learning of Al-Qur'an Phonology through Action Research. *International Journal of Learning, Teaching and Educational Research*, 18(9), 46-77. doi:10.26803/ijlter.18.9.3
- Suryan, S. (2017). Toleransi Antarumat Beragama: Perspektif Islam [Religious Interfaith Tolerance: Islamic Perspective]. *Jurnal Ushuluddin*, 23(2), 185-200. doi:10.24014/jush.v23i2.1201
- Susanto, E. (2013). Pembelajaran Pendidikan Jasmani Berbasis Karakter Untuk Meningkatkan Nilai-nilai Afektif Di Sekolah Dasar [Character-Based Physical Education Learning To Enhance Affective Values In Primary Schools]. *Jurnal Pendidikan Karakter*, 3.(3).288-301.
- Team Dosen PAI. (2015). *Pendidikan Agama Islam* [Islamic Education]. Bandung: Value Press.
- Travis, L. (2010). One of many free survey tools: Google docs. *Journal of Electronic Resources in Medical Libraries*, 7(2), 105-114. doi:10.1080/15424065.2010.482902
- Widhiarso, W. (2011). Skala program analisis skala Guttman [Program scale of Guttmand scale analysis]. *Yogyakarta, Indonesia: Universitas Gajah Mada*.
- Yasir, M. (2014). Makna Toleransi dalam Al-Qur'an [Tolerance meaning in Al-Qur'an]. *Jurnal Ushuluddin*, 22(2), 170-180.
- Zech, L. K., Gause-Vega, C. L., Bray, M. H., Secules, T., & Goldman, S. R. (2000). Content-Based Collaborative Inquiry: A Professional Development Model for Sustaining Educational Reform. *Educational Psychologist*, 35(3), 207-217. doi: 10.1207/S15326985EP3503\_6
- Zuber-Skerritt, O. (2015). Participatory action learning and action research (PALAR) for community engagement: A theoretical framework. *Educational Research for Social Change*, 4(1), 5-25.