

SUBLIMATION OF YOUTH CHARACTER EDUCATION THROUGH RELIGIOUS CONTENT IN PAMATANG SIDAMANIK NAGORI, SIMALUNGUN DISTRICT

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Abstract: This study aims to explore sublimation of adolescent character education through religious content. This research is descriptive research with a qualitative approach that utilises interviews, observation, and documentation. The subjects in this research are teenagers in Nagori Pamatang Sidamanik who sublimate character education and follow religious content. The data analysis technique refers to the concept of the Miles and Huberman model, namely the interactive model. The results of this study are This study found that there was a sublimation of adolescent character education through religious content through three stages, namely: primitive id encouragement, da'wah content as a *super ego shaper* and desire diversion into positive things. And this study found that there are three benefits of sublimation of adolescent character education through religious content including preventing or relieving anxiety, producing creative activities and full self-acceptance.

Keywords: Character; Education; Religious Content; Sublimation; Social Media.

INTRODUCTION

Adolescence spans the ages of 13 to 20 years and is a very important stage of development. During this period, individuals undergo a change from childhood to adulthood. Adolescence is

crucial because there are many significant changes, physically, emotionally, and socially, that prepare a person to take on the roles and responsibilities of an adult. In this phase, adolescents' attitudes change from being dependent on their parents to becoming more independent. During adolescence, a person's body and reproductive system have reached maturity, allowing them to reproduce. Alongside these physical changes, adolescents also face emotional and psychological challenges, such as pressure and stress, frustrations and difficulties, as well as conflicts and adjustment crises. They also tend to dream and fantasise about love, often feeling alienated from adult social and cultural life. (Syahnaz et al., 2023). Lately there have been many cases of juvenile delinquency cases of rape by students, pregnancy outside of marriage, drugs, brawls, disrespect, disrespect for each other and many more. (Nengah & Jati, n.d.) .

The results of preliminary findings in the Nagori Pamatang Sidamanik Community are still many teenagers who have bad religious characters such as characters of disrespect for others, intolerance and dishonesty. It can be seen that teenagers often do not respect other people's attitudes such as mocking, excessive joking, insulting and even bullying physically, besides that many

researchers also found teenagers who have intolerant characters, it can be seen that there are still many teenagers who mock other religions and it seems that it is rare to meet teenagers who are friends with different religions, then researchers found that many teenagers behave dishonestly in terms of doing school assignments and so on.

Adolescents who behave deviantly tend to have a lack of religious attitudes and self-control. therefore, a good self-defence mechanism is very important for adolescents to improve adolescents' religious character. (Syahnaz et al., 2023).. Self-defence mechanisms according to Sigmund Freud are divided into six, one of which is sublimation. Sublimation is a socially useful process or action in which uncomfortable feelings or energy that may be unwanted are diverted or replaced with activities or expressions that are more productive or socially acceptable. In simple terms, sublimation is the process of diverting negative feelings into more positive activities. The sublimation work system replaces negative urges or energy with activities or expressions that are more positive and in accordance with applicable social norms. (Kiemas Widatama et al., n.d.).

The development of information technology has a huge impact on everyday life, whether it is enjoyed by children, teenagers or adults. These advancements have changed the way people view their daily lives. One aspect of technology that is most popular with everyone is social media. (Syahnaz et al., 2023)Where the largest users of social media are teenagers, it was recorded in 2016 that teenagers were the largest users of social media, with a percentage of 75.50%. (Aprilia et al.,

n.d.)With such a high percentage, it is hoped that it can become a medium for sublimation of religious character for adolescents.

One type of positive content that can be used as a sublimation medium for youth character education is religious content such as da'wah content. Da'wah on social media has been done by many famous ustadz and ustadzah including ustadz Hanan Attaki, ustadz Adi Hidayat, ustadz Abdul Somat, Ustadza Oki Setiana Dewi, Ustadza Halimah Alaydrus and many more ustadz and ustadzah who preach through content on social media, this da'wah content is a form of religious content that has the aim of increasing faith so that the rules of religion can be held firmly.

Sublimation in this study means actions that have social benefits to replace uncomfortable feelings. In other words, sublimation is the process of diverting negative feelings into more positive activities. (Cohen et al., 2014). The Sublimation process is by directing it to something that is acceptable, both socially and in accordance with applicable norms. (Syahnaz et al., 2023). Sublimation is a self-protection strategy that works by modifying and adapting the primitive *id* drive that is the source of anxiety in the form of behaviour that is acceptable, and appreciated by society (Helaluddin, 2018). The benefits of sublimation include preventing or relieving anxiety, generating creative activity, and full self-acceptance.(Birkbeck, 2009).

Every human being has character as the basic thing they have. (Wahyu Suryanti & Dwi Widayanti, 2018)F.W. Foerster revealed that character is a stable attribute in a person that helps them respond and overcome challenges that continue to

change throughout life. (Sari & Afgani, n.d.) In the Islamic view, character is often equated or considered the same as morals. This means that a person's moral and ethical qualities, called morals, are an integral part of their character from an Islamic perspective. (Rahmawati et al., 2021). Meanwhile, religion means activities in organising daily life based on religious values that he believes in to prevent riots. (Fikria Najtama, 2017).

Religious character includes obedience to teachings, peace and tranquility in interactions with individuals of different religions, and tolerance of worship practices from other religions. Marzuki argues that the markers of religious character are obedience to Allah, sincerity, self-confidence, responsibility, love of knowledge, honesty, order, obedience to rules, tolerance, and respect for others. (Izzulhaq, 2023) Based on the field phenomenon in the initial research, the researcher limited 3 religious characters that contradicted the indicators above, including disrespect for others, intolerance and dishonesty.

The meaning of the word da'wah is to invite, call, summon, and urge. Social media is considered an effective tool for da'wah. However, the principles and norms in social media must be maintained when doing da'wah, in order to provide real benefits and avoid problems. Previously, da'wah was generally carried out through tabligh akbar, Friday prayers, recitation, and other methods. With the existence of social media, da'wah messages can be disseminated more widely to the public. The main target of da'wah on social media platforms is the young generation of Indonesia, because they actively use the internet. The young generation of

Indonesia, in general, the Millennial Generation and Generation Z have a very strong attachment to social media, especially Instagram. They not only react to modern life trends, but also utilise social media as a source of information to increase their knowledge, including accessing dakwah content. (Putri Arini & Hasanah Sudradjat, 2023).

There are several previous studies that are relevant to this research, one of which is research conducted by Assya Syahnaz, Nur Hidayat, and Muqowim in 2023 entitled "Religious Character: A Need for Teenagers in the Digital Age". The results of this study show that religious character plays an important role for adolescents in the digital era, namely as a barrier to protect them from being overly influenced and trapped in the negative impact of digital technology. (Kiemas Widatama et al., n.d.).

Furthermore, research conducted by Dody Hartanto & Mufied Fauziah in 2021 entitled "The impact of globalisation on family quality in terms of the character of independence, integrity, and adolescent religiosity" discusses the impact of globalisation, especially internet addiction, on adolescents. The results showed that globalisation and internet addiction have two sides, both positive and negative. If not managed wisely, internet addiction can cause various problems, including those related to family quality and adolescent characters such as independence, integrity, and religiosity. (Kiemas Widatama et al., n.d.).

Furthermore, research conducted by M. Ridwan, Nurdin, Fitriingsih in 2020 entitled "The Effect of Da'wah on Instagram on Student Religious Behaviour", where the results of his

research are that the da'wah variable on Instagram (X) has a significant influence on religious behaviour (Y) in the context of Islamic Communication and Broadcasting (KPI) students. The magnitude of the influence of variable X on variable Y is 0.526 or 52.6%. This indicates that da'wah on Instagram has succeeded in significantly influencing the religious behaviour of KPI students. (Latifah, 2019).

Based on the three research results above, it can be seen the *novelty* between this research and previous research that this research examines the sublimation of adolescent religious character through social media da'wah content in Nagori Pamatang Sidamanik which contains the process, as well as the benefits of sublimation of adolescent religious character through social media da'wah content in Nagori Pamatang Sidamanik. The results of initial observations found that some of the teenagers in Nagori Pamatang Sidamanik followed the da'wah content on their social media.

For this reason, the purpose of this study is to determine the process of sublimation of adolescent character education through religious content and the benefits felt by adolescents who can sublimate adolescent character education through religious content in Nagori Pamatang Sidamanik. The theory underlying this research is Sigmund's psychoanalysis theory (Cohen et al., 2014). (Cohen et al., 2014)..

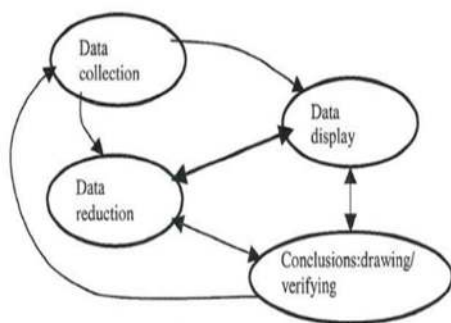
METHODOLOGY

This research was conducted with qualitative research methods with descriptive qualitative types. Researchers use a qualitative approach because they want to get a clear and objective picture or

description of how teenagers use religious character sublimation through preaching content on social media in Nagori Pamatang Sidamanik. This research was conducted in Nagori Pamatang Sidamanik starting from February to June 2024 starting from the stage of determining the research title, preliminary studies, determining respondents who are in accordance with research problems, to data collection from the observation interview process and documentation. Selection of informants in this study using *purposive sampling*. Researchers used 5 informants, namely adolescents in Nagori Pamatang Sidamnik, researchers made enough of 5 informants because the data had experienced saturation. The characteristics of the informants used in this study are: Teenagers in Nagori Pamatang Sidamanik who sublimate religious characters and follow social media dakwah content.

Data collection in this research is by semi-structured interviews included in the *in-depth interview* category. Observation carried out in this study is non-participant observation. And the documentation used in this research is photos during interviews and photos related to research problems.

The data analysis technique refers to the concept of the Miles and Huberman model, known as the interactive model which divides data analysis into four steps. These steps include data collection through interviews, documentation, and observation methods. *data reduction*, namely selecting key things, summarising and focusing on important things, then data *display* or presenting data and then drawing conclusions (verification). (Sugiyono, 2013).



RESULTS

The results of the study focus on the process of sublimation of religious character intolerance, bully and anti-social teenagers through social media preaching content in Nagori Pamatang Sidamanik, as well as the benefits of sublimation of religious character of teenagers through social media preaching content in Nagori Pamatang Sidamanik. The teenagers who became respondents in this study were DAK, RF, TN, S and F.

The sublimation process of youth character education through religious content

1. The primitive impulses of the *id*

From the results of the study it was found that adolescents often experience primitive *id* urges that are not in accordance with good religious character as conveyed by DAK he said that: "If the negative impulse is definitely there, even it often appears in me". There are several forms of primitive *id* urges that are not in accordance with good religious character including: the first is disrespect for others such as the desire to mock friends or physically hurt friends, it is difficult to accept advice from others this was conveyed by F this is in line with what was conveyed by DAK and RF

who also often experience the desire to mock or physically hurt friends. The second is intolerance such as the desire to mock other religions, this was conveyed by F based on the observation of researchers finding that many teenagers often mock or demonise other religions that are different from their religion, S also said that he often had the desire not to accept other people's opinions that were contrary to his personal opinion. The third is dishonesty such as the desire not to return the change from parents' shopping, this was conveyed by S while RF often has the desire to cheat on assignments from his friends.

2. Da'wah Content as *Super Ego Shaper*

Da'wah content can be one of the media forming *super ego* or (control in personality through norms) with many benefits related to norms, especially religious norms that can be obtained from watching social media da'wah content as conveyed by TN who feels that this da'wah content provides many benefits and after watching da'wah content there are changes in him such as: more obedient in worshipping allah, more confident and confident in the decree of allah is the best, more confident and grateful, more responsible for obedience and obligations to allah and increase knowledge, this is in line with what DAK said who also gained many benefits from watching social media da'wah content. There are several forms of da'wah content that become *super ego-forming* media including:

The first is interesting social media da'wah content, interesting da'wah content can make the audience not bored so that the da'wah messages can be conveyed properly so that it can become a medium for the formation of *super ego* as stated by TN

"The da'wah content that the way it is conveyed is interesting kak so that I don't get bored to always watch da'wah content and can accept the content of the da'wah so that it can increase faith in myself".

The second is social media da'wah content that contains laws, da'wah content related to law can make people feel afraid to violate allah's commands and do allah's prohibitions because they know the consequences of each action as conveyed by F "Da'wah content related to laws, because when we know the law or the consequences of what we do, we will definitely be afraid to do bad things and love to do good things," this is in line with what DAK said.

The third is motivational social media da'wah content, motivational da'wah content can make self-confidence in terms of doing God's commands and staying away from God's prohibitions, as conveyed by S "Da'wah content is motivational kak, because it can make me more confident that I am able to leave all of God's prohibitions and obey God's commands" this is in line with what RF said he liked the content of da'wah which was musings that motivated him to remember sin more.

3. Diversion of Desires into Positive Activities

The diversion of desires into more positive things occurs in several forms, the first in the form of motivation, RF said that he often diverts his desires by imagining people who are more difficult and watching da'wah content. This is in line with DAK who also diverts by watching da'wah content, while that is done by S who diverts it by watching videos of Palestine, The second is by remembering Allah DAK said that diverting his negative desires with

activities that lead to remembering Allah and rassulullah such as dhikr, istigfar, prayer and listening to sholawat. This is in line with what is said by S and TN who also divert it with dhikr prayers and istigfar, the third is by resting this is conveyed by S who is in line with DAK they divert their negative desires by sleeping, the fourth is by nature tadabur TN said that haeling or nature tadabur is often done to divert some of his negative desires, The fifth is by channeling S diverts his negative desires by channeling his painting talent, this is in line with TN who diverts it with his cooking talent and F who diverts it with his football playing talent, and the sixth is in terms of self-introspection as conveyed by TN, the way to divert negative desires in himself is by self-introspection by saying istigfar and trying to advise himself in front of the mirror.

Benefits of sublimating adolescent character education through religious content

1. Prevent or relieve anxiety

From the results of the research, researchers found that adolescents who are able to sublimate characters can reduce anxiety in themselves, because when they follow *id* urges that are contrary to norms can make them feel anxiety because they think about the impact caused, but when they are able to divert it into positive activities then the anxiety will decrease and even not happen, as stated by TN who does not often experience anxiety after being able to divert his negative desires into positive things because he does not need to think about the bad consequences of what he does to fulfil his desires, this is in line with DAK who also feels the same way.

2. Generate creative activity

The next finding is that adolescents who sublimate characters are able to produce creative activities that can explore their potential, so that the primitive urges they experience can produce positive and useful things, this was conveyed by S who diverted his negative desires by painting, this is in line with TN who diverted it by cooking and F who diverted it by playing football.

3. Full self-acceptance

The next finding is that adolescents who sublimate their characters feel accepted and considered good in their environment and feel proud of their achievements as conveyed by DAK who feels accepted and even gets praise from the community for being able to divert their negative desires into positive things that are of good value, and feel proud of themselves for being able to turn their desires into something to be proud of.

DISCUSSION

This research has presented data on how the sublimation of adolescent character education through religious content works in Nagori Pamatang Sidamanik and the benefits of sublimation of adolescent character education through religious content in Nagori Pamatang Sidamanik. Researchers will discuss the findings on how the sublimation of adolescent religious character works through social media dakwah content. This study found that there are three stages of how the sublimation of adolescent character education works through religious content, namely: primitive *id* encouragement, preaching content as a

super ego shaper and diversion of desire into positive things.

The first finding is the primitive *id* urge, there are several forms of primitive *id urges* that arise in adolescents and cannot be channeled because they do not reflect good religious character including disrespect for others, intolerance and dishonesty. If related to Sigmund Freud's psychoanalysis theory, *id* is a hedonistic personality, where they tend to prioritise pleasure and try to avoid pain. They tend to pursue pleasure without considering the consequences or negative impacts that may arise in the future, are worldly and have short-term goals, while in the Islamic concept, the term *id* refers to lust or desire associated with the animal spirits. This lust is considered as one aspect of the carnal bodily functions, which if uncontrolled, can influence one's behaviour in seeking worldly pleasures without considering higher spiritual values or wisdom. (Ishom Fuadi Fikri et al., 2023).

The second finding is da'wah content as a *super ego shaper*, informants stated that many benefits can be taken from watching da'wah related to norms, especially religious norms. There are several forms of da'wah content that become sublimation media for teenagers' religious characters, including: Interesting da'wah content because it can make the audience not bored so that da'wah messages can be conveyed well, da'wah content related to law can make people feel afraid to violate God's commands and do God's prohibitions because they know the consequences of each action, motivational da'wah content can make self-confidence in terms of doing God's commands and staying away from God's prohibitions. if associated with Sigmund Freud's

psychoanalysis theory, this da'wah content is one of the media for *superego* formation, Superego, is the area of norms or values, functioning as a moral watchdog that always monitors whether ego actions are allowed or not. (Suhermanto Ja'far, 2020). In the Islamic concept, the *superego* is known as the heart (*al-Qalb*) or practical power (*al-Quwwah al-'Amilah*). It refers to a spiritual element that has moral and noble values, which guides individuals to behave in accordance with spiritual and moral principles in Islam. In a study conducted by Dody Hartanto & Mufied Fauziah in 2021 entitled "The impact of globalisation on family quality in terms of the character of independence, integrity, and adolescent religiosity" Where the results of his research are globalisation, especially the phenomenon of internet addiction, has an impact that can be seen from two perspectives, namely positive and negative. If internet use is not regulated wisely, it can lead to problems related to internet addiction, such as mental health disorders, lack of social interaction, and other negative impacts on daily life. (Kiemas Widatama et al., n.d.) This finding is one of the positive sides of globalisation. Furthermore, research conducted by M. Ridwan, Nurdin, Fitriingsih in 2020 entitled "The Effect of Da'wah on Instagram on Student Religious Behaviour" the results of the study show that the variable da'wah on Instagram (X) has a significant influence on religious behaviour (Y). The magnitude of this influence can be seen from the Beta value, which is 0.526 or equivalent to 52.6%. This finding indicates that da'wah through Instagram has been significantly successful in influencing the religious behaviour of students of the Islamic Communication and Broadcasting

Study Program (KPI). (Latifah, 2019) in line with this study which shows that social media containing da'wah content can be a medium for sublimation of adolescent religious character. And research conducted by Hengki Wijaya and I pitu ayub darmawan entitled "Optimisation of *Superego* in Sigmund Freud's Psychoanalysis Theory for Character Education" found that one way to optimise the role of *Superego* in character education is with Spiritual discipline through learning. With spiritual discipline that is closely related to moral values, it can form a strong superego. (Hengki wijaya & I putu ayub darmawan, 2019). In this case, social media dakwah content can also be a learning medium to form spiritual discipline so that it can achieve *superego* optimisation in adolescent character education.

The third finding is the diversion of desire into a positive form from the results of the study there are several forms of diversion of desire into positive forms including: motivation such as watching da'wah content, remembering God such as prayer dhikr, resting such as sleeping and others, natural tadabur such as walking to enjoy the beauty of nature, channeling talents such as painting and cooking, and self-introspection such as istigfar. If it is associated with Sigmund Freud's psychoanalysis theory, namely the *ego* defence mechanism where the Ego is a personality that aims to meet the demands of the *id* in a way that is socially acceptable and follows the principles of reality. (Sibi & Sibi, 2020). Sublimation is one of the ego's defence mechanisms that serves to relieve or avoid anxiety. This mechanism works by transforming and adjusting the primitive urges of the *id* that have the potential to

cause anxiety, then diverting these urges into behaviours that are more socially acceptable, even appreciated by society. Thus, individuals can cope with anxiety in a way that is more productive and in accordance with the prevailing values in society. (Helaluddin, 2018). So in this case the transfer of desire into a positive form is an *ego* defense mechanism where there are demands from the *id* in the form of negative desires that cannot be accepted by religion and norms attached to the *superego* so as to avoid anxiety, an *ego* defense mechanism occurs with the optimisation of the *superego* called sublimation which produces behaviours that reflect good religious character. research conducted by Assya Syahnaz, Nur Hidayat, and Muqowim in 2023 entitled "Religious Character: A Need for Adolescents in the Digital Age" The result of this study is that religious character in adolescents in the digital age acts as a barrier or buffer that helps them not be easily influenced or fall into the negative impact of using digital technology. Religious characters can guide adolescents to make wiser choices, maintain moral values, and maintain a balance in the use of technology to stay in line with the spiritual and ethical principles of their religion. (Kiemas Widatama et al., n.d.) This research shows that religious character plays an important role for teenagers to fortify themselves from negative things.

Furthermore, researchers will discuss the second finding, namely the benefits of sublimation of adolescent character education through religious content. This study found that there are three benefits of sublimation of adolescent religious character through social media dakwah content including: preventing or

relieving anxiety, producing creative activities and full self-acceptance.

The first finding is that the sublimation of adolescent character education through religious content can relieve anxiety because when they follow the *id* impulse that is contrary to the norm can make them feel anxiety because they think about the impact caused, but when they are able to divert it into positive activities then the anxiety will decrease and even not happen. In previous research conducted by Hafifatul Auliya Rahmy and Muslimahayati 2021 entitled "depression and anxiety of adolescents in terms of health and Islamic perspectives" This study shows that anxiety is one of the biggest causes of disease burden and disability experienced by adolescents. (Hafifatul Auliya Rahmy & Muslimahayati, 2021)Therefore, relieving anxiety is very influential for adolescent health so that the sublimation of adolescent religious character also has an important role in adolescent health.

The second finding is that the sublimation of adolescent character education through religious content can produce creative activities that can explore their potential, so that from the primitive impulses they experience can produce positive and useful things. In a previous study conducted by Nuelian Dkk in 2019 entitled "productive creative adolescents as a preventive *treatment for* drug abuse in adolescents in rural areas" this study shows that creative and productive adolescents avoid drugs and socially do not make a mess in society both in building interaction relationships, behaving and acting socially healthy.(Saputra et al., 2019)Therefore, adolescent creative activities can help adolescents avoid drugs and make a mess in

society and can help adolescents act socially healthy.

The third finding is that adolescents who sublimate their characters feel accepted and considered good in their environment and feel proud of their achievements. In previous research conducted by Tika Pratiwi Andani in 2020 entitled "the relationship between self-acceptance and self-esteem of adolescents with divorced parents" the research showed a significant correlation between the level of self-acceptance and the level of self-esteem in adolescents, as shown by Andani's research (2020). This means that the higher a person's level of self-acceptance, the higher the level of self-esteem they have. Conversely, the lower the level of self-acceptance, the lower the self-esteem of the individual. Thus, self-acceptance and self-esteem are closely interconnected in the context of adolescence.

CONCLUSIONS

This study found that there are three stages of how the sublimation of adolescent character education works through religious content, namely: primitive *id* encouragement, da'wah content as a *super ego shaper* and desire diversion into positive things. And this study found that there are three benefits of sublimation of adolescent character education through social religious content including preventing or relieving anxiety, producing creative activities and full self-acceptance .

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