

## Analysis of the Relationship between Islamic Religious Education and Character Development and Its Impact on Improving Professional Ethics

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### Abstract

This research analyzes the relationship between Islamic religious education and character education and its role in improving work ethics. This study uses qualitative methods by collecting data through in-depth interviews with students, teachers and professionals in various fields of work, as well as observations in school and workplace environments.....

**Keywords:** Analysis, Relationship, Islamic Religious Education, Character Education

### Introduction

A reference must also be put in the end of every citation that paraphrasing ideas from someone's works. If citation is taken from a book, it must be like this,<sup>1</sup> and the subsequent citation is like this.<sup>2</sup> A book with volumes,<sup>3</sup>

### Theoretical Basis

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<sup>1</sup>Reşit Haylamaz, *Aisha: The Wife, The Companion, The Scholar* (New Jersey: Tughra Books, 2014), 25.

<sup>2</sup>Haylamaz, 20.

<sup>3</sup>Wahbah az-Zuhaili, *Al-Fiqh al-Islāmī Wa Adillatuhu*, 2nd ed., vol. II (Beirut: Dār al-Fikr, 1985), 3.

Examples of references other than book are paper in a journal,<sup>4</sup> or this journal,<sup>5</sup> websites,<sup>6</sup> magazines and newspapers,<sup>7</sup> reports,<sup>8</sup> book chapters,<sup>9</sup> a master thesis,<sup>10</sup> and a PhD thesis.<sup>11</sup>

### **Methods**

The method used in the research is library research. This research uses a type of library research based on.....

### **Research Results and Discussion**

The relationship between Islamic Religious Education and Character Education has a significant impact in improving work ethics in a professional environment. Islamic Religious Education provides a solid moral foundation by teaching ethical values, morality and integrity taken from religious teachings....

### **Conclusion**

Please provide here your remarks as closing statement. It could be a final conclusion from your discussion and analysis and your recommendations for further research project.

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<sup>4</sup>Moch Nur Ichwan, 'Differing Responses to an Ahmadi Translation and Exegesis: The Holy Qur'ân in Egypt and Indonesia', *Archipel* 62, no. 1 (2001): 143–61, <https://doi.org/10.3406/arch.2001.3668>.

<sup>5</sup>Carlos Ulibarri, 'Rational Philanthropy and Cultural Capital', *Journal of Cultural Economics* 24, no. 2 (2000): 5, <https://doi.org/10.1023/A:1007639601013>.

<sup>6</sup>Wildan Pramudya, 'Antropologi Zakat: System of Giving Dalam Islam', *Wildan Pramudya* (blog), 30 August 2010, <https://pramudyarifin.wordpress.com/2010/08/30/antropologi-zakat-system-of-giving-dalam-islam/>.

<sup>7</sup>Nyein Pyae Sone, 'At Rangoon Mosque, Buddhist Monks Accept Alms and Discuss Tolerance', *The Irrawaddy* (blog), 4 July 2013, <http://www.irrawaddy.com/conflict/at-rangoon-mosque-buddhist-monks-accept-alms-and-discuss-tolerance.html>.

<sup>8</sup>Mark Edelman and Sandra Charvat Burke, 'Creating Philanthropy Initiatives to Enhance Community Vitality', Staff General Research Report (Iowa State University, Department of Economics, 2008), 4, <https://ideas.repec.org/cgi-bin/htsearch?q=philanthropy>.

<sup>9</sup>J. Iqbal, 'Democracy and the Modern Islamic State', in *Voices of Resurgent Islam*, ed. John L. Esposito (Oxford University Press, 1983).

<sup>10</sup>Nadirsyah Hosen, 'Shari'a & Constitutional Reform in Indonesia' (Master Thesis, Singapore, National University of Singapore, 2005).

<sup>11</sup>Kevin William Fogg, 'The Fate of Muslim Nationalism in Independent Indonesia' (PhD. Dissertation, Yale University, 2012), <http://gradworks.umi.com/35/35/3535314.html>.

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