

Problems and Challenges of Moral Education in Indonesia: A Conceptual Framework

Dedi

Program Pascasarjana, Institut Agama Islam Darussalam (IAID), Ciamis, Jawa Barat, Indonesia
Email: dediiaid@iaid.ac.id

Lilis Nurteti

Institut Agama Islam Darussalam (IAID), Ciamis, Jawa Barat, Indonesia

Muhammad Nurcholis

Institut Agama Islam Darussalam (IAID), Ciamis, Jawa Barat, Indonesia

Ima Frima Fatimah

Institut Agama Islam Darussalam (IAID), Ciamis, Jawa Barat, Indonesia

Abstract

In order to cultivate individuals with strong moral values and exemplary character, it is necessary to provide education that encompasses a wide range of subjects and is guided by effective administration and execution. Tuhan has embedded the concepts of perfect education in the Al-Qur'an Surah Ar-Rahman to enable humans to fully realize their potential and function ideally in accordance with the guidelines set by Tuhan and Nabi Muhammad. Ultimately, this will result in the development of a fully-formed individual with exceptional qualities, known as a *insan kamil*. Character education faces challenges and obstacles in its implementation, primarily due to a lack of alignment between its objectives of promoting cultural values and national character, which are currently in decline, and the actual circumstances being encountered. While striving to shape the Indonesian human character in accordance with the teachings of the Al-Qur'an and Sunnah, numerous internal and external obstacles and difficulties persistently arise, necessitating ongoing personal growth and development. One possible approach is to seamlessly incorporate it into the curriculum standards and character values outlined in the Al Qur'an and the Hadith of the Prophet. These texts clearly demonstrate how Prophet Muhammad exemplified character development in all aspects of his life.

Keywords: Problems, challenges, education, character

Introduction

Every human being who is born on this earth is likened to white paper, clean and soft without the slightest stain, does not have anything and is unable to do anything, in the sense that every human being who is born does not bring possessions and riches, not even knowledge which is something to be proud of. which is inherent in him so that there is nothing to be proud of about anything (Greece and Sumadi 2017). Along with development and growth, humans learn and develop according to the abilities available in the environment and experience which then provide patterns and knowledge streaks so that strong behavior will be formed in them. Islam teaches that the first and foremost education that is most responsible for human physical and spiritual development is the parents, especially the mother (Ifendi 2021). Islam commands parents to educate themselves and their families, especially their children,

to avoid the pain of living in ignorance and being lulled into laziness, so that parents have a very important role in their children's education process (Mardiah and Al-Hamdani 2017).

In a statement expressed by Hafiz Ibrahim in his poetry, he said that "*Al-Ummu madrasatul ula, iza a'dadtaha a'dadta sya'ban thayyibal a'raq*" (Hidayah 2021) Meaning: The mother is the madrasa or first educator of her child, If you prepare him well, then it is the same as preparing a good nation at its core. He has risked his life in the struggle to give birth to a child, then care for and look after it until it grows up to become a complete human being. Next, there is the struggle for a mother in preparing the nation's generation what is good is not only providing food, clothing and shelter, he must fulfill his obligations to be a good human being by teaching values, norms of goodness and manners from an early age (Rohiman, Munandar, and Daryaman 2018).

Character education for students is currently becoming a topic of discussion in various nations. Views of agreement and disagreement regarding this policy color the problems in character education which should be an important part of the main tasks and functions of educational institutions such as schools, madrasas, Islamic boarding schools and others, but so far they have not paid much attention to it (Nurmala, Azis, and Selamat 2018). Educational institutions should not only be obliged to improve academic achievement, but also be responsible for forming the character of students as the main goal in education.

Achieving learning outcomes and the process of forming good student character are the two main missions that educational institutions must pay attention to, however, the economic and political demands of education cause a separation of education which requires schools to prioritize achieving student learning outcomes, thereby defeating the ideality of the role of schools in character formation. The character of a nation is determined by the abilities of that nation, because character is a very important and fundamental thing in education.

Character is also the essence of life that differentiates humans from animals, in this case humans who do not have character are said to be excessive humans and have gone beyond reasonable limits. In Islamic teachings, humans who have a strong character and are good both individually and socially are called humans who have perfect morals, morals and good manners. (Sari 2017).

Results and Discussion

The issue of character crisis currently being experienced by the Indonesian nation must be a matter for consideration and thought as well as a common concern for which a solution and resolution must also be found so that it does not destroy the souls of the generations of this nation. We often see this character crisis in cases of students who should not have happened, such as; brawls between students, acts of bullying or bullying both from peers and seniority, increasing promiscuity, increasing rates of child and adolescent violence, sexual harassment, the rise of motorbike gangs and mugging among students which often leads to acts of violence that disturb the community and even lead to in acts of murder (Hamidah and Endang 2017).

Explicitly, it appears that education observers have attempted to solve the problems of the character crisis by pouring it into a concept, idea, and even how to implement it, which must be carried out by educational institutions from primary, secondary and higher education in order to produce quality. graduates with character,

nurturing the nation's next generation who have a religious personality, noble character, think critically, are innovative, master science and technology (Darisman 2017).

The government's attention in responding to this character crisis also seeks to anticipate the nation's future generations to avoid negative actions, especially in facing increasingly worrying challenges and conditions in society, by implementing a character-based curriculum in all educational institutions in this country. However, in practice it actually increases the burden on teachers and educators in terms of fulfilling administration, while the instillation of character values that educators should instill in students is not carried out optimally due to limited time and opportunities in their work priorities (Abdullah and Azis 2019). This has a huge impact on the quality of character produced, from the educational process and instilling character values that are not optimal, resulting in graduate output that is less than impressive and therefore does not add to the goodness of educational institutions.

The character education process can actually be carried out anywhere, not necessarily in formal and informal educational institutions such as schools or madrasas, but can also be carried out in the realm of non-formal education such as at home (family), play environments such as in the community, organizations and even social institutions. The human need for education is something that is absolute in this life, and humans cannot be separated from educational activities. Fatah Yasin quotes the words of John Dewey which is also quoted in his book *Zakiah Daradjat* stating that "Education is one of the necessities of human life in order to shape and prepare individuals to live with discipline" (Prasetyo and Sahlan 2012).

Imam Syafii once said "Whoever wants worldly life must have knowledge, and whoever wants the afterlife must have knowledge, and whoever wants both must have knowledge" (lib.unnes.ac.id). In the teachings of the Islamic religion, all human beings must be guided in life by the absolute and universal, namely the Al-Qur'an and As-Sunnah which contain the main teachings (basic principles) of the Islamic religion which teach all aspects of human life so that they can be developed. according to the abilities and reasoning power of each era, and is present functionally to solve humanitarian problems as a whole (Arumawan and Yasri 2021).

God has indicated in the Qur'an that people who are given knowledge will be elevated in rank by Allah by having several degrees of honor compared to others. This difference in degree is then used as the basis for the struggle for knowledge seekers in motivating themselves and others. Educators in the arena of human civilization currently have a very important role, where educators play a very big role in shaping the progress of a nation, namely progress in terms of morals, morals, science and technology, and so on so that they are not left behind by developments in an increasingly sophisticated and modern era. In other words, educators must be a light and guide the way for a nation that wants to progress and realize the noble ideals of the country's founders.

There are various characteristics that an educator must have which are sourced from the Al-Qur'an and the Hadith of the Prophet, including the view of *Fathul Mu'in* who quotes the opinion of Muchlas Samani (Mu'in 2019) that an educator must a) maintain self-esteem, b) work diligently to seek sustenance, c) stay in touch, maintain communication, d) communicate well and politely, like to greet each other, e) be honest, do not cheat, keep promises and are trustworthy, f) do

justice, help each other, love each other, and love each other, g) be patient and optimistic, h) love and respect parents, don't cheat, i) forgive and be generous, j) empathize, feel compassion as a manifestation of goodness, k) tell the truth, don't lie, l) always be grateful, m) not arrogant and haughty, n) have noble character (morals), o) do good in everything, p) have shame and faith, q) say good things or keep silent, r) be consistent, s) be firm heart, not giving up, t) responsible, u) love peace.

In general, the basis for character education in the Qur'an is implied in Q.S an-Nisa' verse 9 "Let them be afraid of those who if (die) leave behind them, weak offspring (whom) they worry about. So, fear Allah and speak with the right words (in terms of protecting the rights of your descendants)" (QS. An Nisa: 9). In this verse, Allah requires every people not to leave behind them a generation that is weak, helpless and has no competitiveness in the competition of life. This verse can also be interpreted in general as saying that there is a message from the Koran to every Muslim to try as hard as possible so that the next generation is a generation that is stronger than its predecessors. In the Qur'an, human perfection does not only lie in the physical dimension, but through the spiritual dimension, humans will always remain in their position as the best creatures. Development on the physical side alone will only drop humans to the lowest place (*asfala safilin*), while development of the spiritual dimension will give birth to commendable morals (Shofiyani, Azis, and Setiawan 2021).

This condition of crisis and moral decadence indicates that all the moral and religious knowledge obtained at school apparently has no impact on changes in student behavior. Many people are of the view that this condition allegedly originates from a learning process that tends to teach moral education limited to text and does not prepare students to respond to and face contradictory life. Due to these conditions, character education began to receive attention from many parties. According to the views of the figures, the problems related to character education that occur in Indonesia include:

Educators

The task of instilling character values in students in educational institutions in Indonesia is generally borne by Islamic Religious Education teachers and Guidance Counseling teachers who are deemed very suitable because they communicate and interact more often with students, plus their main task and function is to look after stability of the continuity of learning at school with tasks listed in the learning objectives. Therefore, in designing a learning implementation plan, it cannot be prepared merely as a formality in implementing learning activities, but must be a higher work priority as a teacher, because everything that is good without good planning will result in something detrimental. The preparation of learning implementation plans is not only for reporting to superiors so that they know that teachers are teaching according to the learning implementation plan, or only to fulfill the prerequisites for increasing allowance payments and so on, but the preparation of learning implementation plans must be a benchmark for a teacher's success in teaching and educating students.

In the implementation of instilling character values by teachers, especially Islamic religious education teachers and guidance and counseling teachers, sometimes things differ greatly from the plans they have prepared. There are those who educate by punishing students for making mistakes and violating school rules,

there are those who educate and instill character values in students by scolding those who behave impolitely, there are also those who educate in a gentle way. behavior that has a cause-and-effect relationship to good and bad behavior, but all of this is not in accordance with the learning implementation plan that was prepared so that as a result the process has no effect or influence on the students. Not to mention the influence of the personal problems of Islamic religious education teachers and guidance and counseling teachers themselves so that the implementation of the educational process is felt to be not objective or not in accordance with the principles of character education. If the PAI teacher's role is only limited to conveying theories, concepts, values to students, and the Guidance Counseling teacher is tasked with executing those who break the rules or only scolding lazy students without any expression of affection for what they do, then it can be ascertained that Their presence at these educational institutions is also just a formality of the learning process, not an educational process (Choli 2020).

Legally, the cultivation of character by educators in students is contained in Law no. 20 of 2003 concerning the National Education System, in article 3 it is stated that "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent" (National Education System Constitution No. 20 2003)

One of the objectives of national education stated in the law is to form human beings with character. This must of course become a regulation or planning benchmark in the implementation of national education which aims to develop the potential of students to become human beings who believe and fear God, have good morals. noble, healthy, knowledgeable, capable, creative, independent, a democratic and responsible citizen.

So what is wrong with education in Indonesia today? Teachers as the spearhead of education are once again in the spotlight and accused of being the party who must be responsible. There are those who accuse educational institutions of producing many human graduates who are immature, meaning they do not have adequate skills accompanied by good character. A general example can be seen in the current condition of bourgeois society, many officials commit acts of corruption, are selfish and forget their duties as social beings, many government leaders carry out oppression both in terms of economics and justice, policies that are not pro-people, so that His personal interests trump the common interests and this is an example of a very real failure of character education.

The problem of character degradation in a nation, especially in Indonesia, is not only the responsibility of teachers as educators, but is an interconnected system so there must be supervision and attention from all parties. Indeed, the problems related to character education are very broad and complex, and cannot be blamed on certain individuals or groups alone, especially teachers as the spearhead of education. If we pay attention, of the total time in 24 hours a day and night, education in the school environment lasts approximately only 8 hours, outside of that the more dominant influence is the home or family environment and the community environment, in this case teachers should be able to harmonize methods learning and tasks given to students with activities carried out by students in society, so it is hoped that the cultivation of character values can touch on their internalization and real practice in everyday life in society, not only at the cognitive and affective levels but also reaches the psychomotor realm.

Character education in schools so far has only touched on the level of introduction to religious norms, good values, and punishment for violations of these norms, it has not yet touched on the level of internalization and follow-up on violations of norms and good values in everyday life. Therefore, the role of parents or guardians of students as supervisors and responsible for students' morals outside school hours cannot be separated from human duties in general. In this case, teachers should establish communication with the responsible parties outside school hours, namely parents or guardians of students and extracurricular supervisors. It is hoped that with this, teachers can respond to and absorb information regarding individual students' conditions when they are outside school hours as a reference in educating and instilling moral norms and values in students' character.

In the realm of teachers as extracurricular supervisors, they also have the same duties and responsibilities to teach and instill character values in their students, but there are still many of them who do not pay attention to this, they prioritize and value their skills and expertise even though they are moral and their character is bad. Not a few unpleasant reports have emerged regarding the behavior of students and extra supervisors both in educational institutions and in social institutions which reflects uneducated people, such as cases of sexual harassment perpetrated by trainers or supervisors on their students during extra hours, there are cases of bullying by friends in the organization and others, this also indicates that teachers as educators of character values are not yet functioning.

Parents

Family is the first environment most familiar to children, especially parents. During the period of growth and development, a child really needs help and encouragement from his parents, so that parents become their children's first role models or first teachers. Therefore, parents must maintain attitudes and behavior when socializing in the family, not to display negative and detrimental things because that is what the child will imitate, either consciously or unconsciously, and be embedded in the child's memory so that it becomes its own character when grow up later. A good attitude from parents will help instill good habits at home, for example obeying worship, speaking politely, maintaining cleanliness, and so on, so that the good habits that have been instilled from an early age will be imprinted in their memory and make them good human beings forever. even.

It is not easy for parents to educate children in this day and age because the challenges they face are not only negative values from other humans but also the influence of technology which is increasingly developing and becoming more sophisticated is also very influential. The development of science and technology has a huge impact on the formation of students' character, especially communication and social technology. With this era of modernization, children's lives are always presented with communication tools such as smartphones and television as their playmates rather than asking children to play with his friends in the real world. When children cry or when parents feel that their work and time are being disturbed by their children's requests, quite a few parents tell their children to be quiet by giving them a cellphone to watch a video without paying attention and monitoring what they are watching, quite a few parents actually turn it on. television so that children do not whine to fulfill their requests, so this is the beginning of the loss of children's trust in their parents and the most dangerous consequence of these habits is the character

value that is embedded in the child's memory from an early age, namely the value of distrust in oneself, themselves and the value of underestimating others.

The terms parents in the home environment are father and mother, and in the school environment they are teachers, while in the community environment they are elders or elders in the community, they are all the most important elements that are very influential in the process of cultivating children's character. There are many things that parents can do listed in these terms to be good role models and examples for children such as; behaving respectfully towards older people and loving towards younger ones, speaking in a way that is in accordance with the teachings and Shari'a of the Islamic religion, living tolerantly, not hurting each other, respecting other people's opinions, having integrity and other things related to character.

This kind of parenting style is currently starting to be degraded, many parents who communicate with their children piously communicate with their friends so that the language used is not regulated, many parents entrust their character education too much to educational institutions so they assume that their children when they are the house must be pampered and there is no need to be educated on character norms and values because they think that children will definitely be tired after studying at school, and there are many other behaviors of parents who do not pay attention to their children's growth. This is then responded to by the child as a form of attention, assistance, guidance and encouragement to shape him to develop himself as a characterless person who radiates the child's lack of authority towards his parents.

Community Environment

The community environment is one of the places where students live, interaction and communication are the factors that have the greatest influence on children's character education. If children grow and develop in an environment that is good, polite, and obedient to religious norms, then the child will have the character of being a good person. But on the other hand, the bad influence of the social environment will also create habits that are easily transmitted, therefore parents must really pay attention to what environment they can and cannot join in their social interactions.

Humans are social creatures who will need help from other parties in life, of course we should introduce them to the community environment, but the character of each community group is different, there must be good and bad as a question from God. to be answered by each individual with various options of their own choice. The decision to determine which community environment will be friends and which will be enemies is what indicates the individual's character, whether he has noble character values within himself or not, so that we can judge someone who is unable to differentiate between good and bad. which is bad means he has not received character education from either his teachers or his parents. So it is our job as older people to direct them towards good things in the community environment, meaning we have to really know whether the environment where children socialize is truly sterile for their character development or not.

The community environment is also one of the supporting factors for children's growth which really needs high attention after innate characteristics or birth characteristics. Without support from environmental factors, the process of children's growth and development in realizing their innate potential into real abilities will not be realized. Therefore, the function or role of the environment in the process of

development and growth can be said to be a teaching factor or "a factor that will influence the realization of a potential in a good or bad way, because the influence of the environment in this case can be positive, which means the influence is good and really supports the development of a potential or negative in nature, namely the influence of the environment is not good and will hinder/damage development" (Haryanti 2017).

Society as a social environment where individuals interact and communicate without limits with other people who are wider and can provide a strong influence, color and style of life on their environment or vice versa, individuals can receive influence from the community environment as a social interaction that shapes their character, which is a cause and effect relationship. from humanist social law. Influences that can play a role in shaping a child's character include the environment in which they live, for example a child living in a police or army dormitory will tend to have high courage but arbitrarily because they often witness the attitudes displayed by the police and army, environments such as This will shape the child's character to be a tough, fierce person, what he wants must be done immediately (Fatimah, Husni, and Pasha 2018). Or by choosing to live in the middle of a big city, where neighbors don't know each other, an environment like this can form bad characters in children, so they get used to being insensitive to other people, feeling like they don't need them. other people in his life, his individualism will also be very visible.

Technological Development

In this increasingly sophisticated and modern era, the challenges faced by educational institutions in instilling the norms and values of character education are certainly not easy. In facing the impact of technological developments which are very massive and evenly distributed throughout the realm of society, this is like facing two currencies that are sharpening each other's thinking patterns and lifestyles. Current technological sophistication not only makes human work easier, but also has the potential to disrupt social and cultural stability if its use is uncontrolled, as in a scientific journal it was found that there are limited conditions in the use of technology, namely that there are two character values that cannot be reached, namely integrity and mutual cooperation (Rewo and Wanti 2022).

Education policy is fundamental, the implementation of education systemically refers to the applicable regulations by adapting to the context of the times, such as the conditions when the global community is facing the Covid-19 pandemic, requiring the government to take tactical steps, so that it can continue to implement the mandate of the 1945 Constitution, especially in The field of education is to make the nation's life more intelligent. The government issued Circular Letter Number 4 of 2020 concerning the Implementation of Education in the Emergency Period of Coronavirus Disease (Covid-19), containing the elimination of National Examinations, Work From Home (WFH), and arrangements for school examinations, grade promotions, acceptance of new students, and funding school operational assistance to prevent the spread of Covid-19. Even though this policy is a quite realistic option, it actually raises new problems in efforts to strengthen character education, especially the impact of the WFH policy which makes teaching staff and pupils carry out the teaching and learning process from home, despite supporting facilities such as ownership of technological equipment. and the availability of internet coverage by teaching staff and students is inadequate (Rewo and Wanti 2022).

The Ministry of Women's Empowerment and Child Protection has conducted a survey, "What's wrong with Covid-19" in 2020, showing the results that 58% of children are not comfortable undergoing the online learning process from home, 38% of children also stated that schools do not have a good program for the process. internet-based learning, then online learning which directs children to search more for information on the internet. Based on a child poll, 64% of children admit that they often get hoax information. The survey results are just a few of the problems that arise as a result of adjustments to educational policies related to Teaching and Learning Activities (KBM). (Ministry 2017)

The government's preventive action in overcoming the issue of moral degradation currently occurring in Indonesia is by issuing a government regulation through the Ministry of Education and Culture to carry out a national character revolution and a movement to strengthen character education (PPK) which has been rolled out since 2016 at the elementary level of education. will receive a larger portion than secondary level education, for elementary schools it is 70 percent, while for junior high schools it is 60 percent. PPK encourages national education to return to paying attention to exercise of the heart (ethics and spirituality), exercise of feeling (aesthetics), and also sports (kinesthetics), which is integrated into intracurricular, co-curricular and extracurricular learning processes in schools based on the development of school culture and through collaboration and communities outside the educational environment.

There are five main character values originating from Pancasila which are priorities for the development of the PPK movement, namely religion, nationalism, integrity, independence and mutual cooperation. Each value does not stand and develop independently, but interacts with one another, developing dynamically and forming personal wholes.

Religious character values reflect belief in God which is manifested in the behavior of implementing religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions. Nationalist character values are a way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation, placing the interests of the nation and state above the interests of oneself and one's group. The character value of integrity is the value that underlies behavior which is based on efforts to make oneself a person who can always be trusted in words, actions and work, has commitment and loyalty to human and moral values. The value of independent character is the attitude and behavior of not depending on other people and using all your energy, thoughts and time to realize your hopes, dreams and aspirations. The character value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establishing communication and friendship, providing assistance/assistance to people in need. Through these character values, it is hoped that students will be able to show respect for others, be able to work together, be inclusive, be able to commit to joint decisions, reach consensus, help each other, have empathy and a sense of solidarity, anti-discrimination, anti-violence and volunteerism.

Conclusion

The process of instilling character values in students has its own obstacles and problems, namely the dissynchronization between the concept of character education and the reality faced. At school, children are instilled with noble character values but are not supported by environmental conditions that support the practice of these noble values. Facing the condition of the Indonesian nation which is experiencing a multidimensional crisis due to the erosion of national character values and concerns about the birth of a generation that is not in line with the goals of national education, a generation that has a noble personality, adheres to religious values and Pancasila, a policy and concept for cultural and national character education was created. to restore the religious and Pancasila character of the Indonesian nation.

Character education as educational reform will be realized with cooperation starting from the central government as policy makers, schools as implementers of education in the field who integrate character education in the curriculum used and teachers as role models, parents as the first shapers of children's character, and the community or environment which reflects the application of national culture and character in everyday life, and is supported by the supervision of parents and teachers in the use of technology, it is hoped that the success of character education will be felt when all these elements carry out their respective functions as well as possible. When all this can go well, a nation with moral character will be formed and a harmonious national life will be created in accordance with the ideals of our predecessors in building this nation, namely creating moral human beings (*syahsiah thayyibah*) and a good country (*baldah thoyyibah*).

REFERENCES

- Abdullah, Usep Mudani Karim, and Abdul Azis. 2019. "Efektifitas Strategi Pembelajaran Analisis Nilai Terhadap Pengembangan Karakter Siswa Pada Mata Pelajaran Sejarah Kebudayaan Islam." *Jurnal Penelitian Pendidikan Islam* 7(1): 51. <http://dx.doi.org/10.36667/jppi.v7i1.355>.
- Arumawan, Muhammad Muhsin, and Hayyun Lathifaty Yasri. 2021. "Efektivitas Pembelajaran Berbasis Riset Pada Mata Kuliah Hikmat Al-Tasyri." *Jurnal Penelitian Pendidikan Islam* 8(2): 149. <http://dx.doi.org/10.36667/jppi.v8i2.484>.
- Choli, Ifham. 2020. "Problematika Pendidikan Karakter Pendidikan Tinggi." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3(1): 55–66.
- Darisman, dede. 2017. "Konsep Pendidikan Anak Menurut Abdullah Nashih Ulwan." *Jurnal penelitian pendidikan islam* 5(1). <http://riset-iaid.net/index.php/jppi/article/view/64>.
- Fatimah, Durotul, H Husni, and Rayi Pasha. 2018. "Pengaruh Optimasi Otak Kanan Terhadap Minat Belajar Peserta Didik Pada Mata Pelajaran Fikih (Penelitian Di MTs Al-Istiqomah Sukajaya Kecamatan Rajadesa Kabupaten Ciamis)." *Bestari* |

jurnal studi pendidikan islam 14(2). <https://riset-iaid.net/index.php/bestari/article/view/164>.

- Hamidah, aah, and Ujang Endang. 2017. "Upaya Meningkatkan Hasil Belajar Siswa Dengan Menggunakan Strategi Learning Tournament." *Jurnal penelitian pendidikan islam* 4(1). <http://riset-iaid.net/index.php/jppi/article/view/14>.
- Haryanti. 2017. "Manajemen Kurikulum Berwawasan Lingkungan Di Sekolah Dasar Alam Pacitan Kabupaten Pacitan Tahun Pelajaran 2016/2017." IAIN Surakarta.
- Hidayah, Ulil. 2021. "Makna Ibu Sebagai Madrasah Pertama Dalam." 16(2): 31–46.
- Ifendi, Mahfud. 2021. "Madrasah Nizamiyah: Telaah Historis Sebagai Lembaga Pendidikan Dan Perang Politik-Ideologi." *Jurnal Penelitian Pendidikan Islam* 8(2): 139. <http://dx.doi.org/10.36667/jppi.v8i2.449>.
- Kementrian, Pemberdayaan Perempuan dan Perlindungan Anak. 2017. "PENGUATAN PENDIDIKAN KARAKTER JADI PINTU MASUK PEMBENAHAN PENDIDIKAN NASIONAL." *Universitas Nusantara PGRI Kediri* 01: 1–7.
- Mardiah, dedeh, and Mdjaswidi Al-hamdani. 2017. "Pengaruh Model Pembelajaran Kooperatif Tipe Cooperative Integratide Reading and Composition Terhadap Perilaku Sosial Dan Spiritual Siswa." *Jurnal penelitian pendidikan islam* 5(1). <http://riset-iaid.net/index.php/jppi/article/view/68>.
- Mu'in, Fatchul. 2019. *Pendidikan Karakter: Perspektif Teoritis Dan Gagasan Praktis*.
- Nurmala, eneng, Abdul Azis, and Selamat Selamat. 2018. "Model Pembelajaran Pai Bagi Penyandang Tunagrahita Di Smp Luar Biasa Taman Raflesia Cikoneng Kabupaten Ciamis." *Jurnal penelitian pendidikan islam* 3(2). <http://riset-iaid.net/index.php/jppi/article/view/180>.
- Prasetyo, Teguh, and Sahlan. 2012. "Desain Pembelajaran Berbasis Pendidikan Karakter." *UIN Maulana Malik Ibrahim Malang*: 1–23.
- Rewo, Andi, and Batari Wanti. 2022. "Arah Kebijakan Pendidikan Karakter Era New Normal Di Indonesia." 2: 724–32.
- Rohiman, Siti, didih syakir Munandar, and Daryaman Daryaman. 2018. "Metode Pembelajaran Pendidikan Agama Islam Dalam q.s. Al-Maidah Ayat 67 (Kajian Tafsir Al-Misbah Karya m. Quraish Shihab)." *Jurnal penelitian pendidikan islam* 5(2). <http://riset-iaid.net/index.php/jppi/article/view/189>.
- Sari, Dewi P. 2017. "Pendidikan Karakter Berbasis Al Qur`an." 1(01): 1–24.
- Shofiyani, deti, Abdul Azis, and Iwan Setiawan. 2021. "Efektivitas Metode Al-Qasimi Terhadap Kemampuan Santri Dalam Menghafal Al-Qur'an." *Bestari* 17(2): 1–11.

<https://riset-iaid.net/index.php/bestari/article/view/510>.

UUD Sisdiknas No.20. 2003. "UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional." *Zitteliana* 19(8): 159–70.

Yunani, yuyun, and Sumadi Sumadi. 2017. "Pembiasaan Nilai-Nilai Islami Dan Keteladanan Guru Dalam Mengembangkan Karakter Peserta Didik." *Jurnal penelitian pendidikan islam* 4(1). <http://riset-iaid.net/index.php/jppi/article/view/13>.