

Moral Education for Early Childhood: An Analysis of Muhammad 'Athiyah Al-Abrasyi's Ideas

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Abstract

This study aims to elaborate on moral education for early childhood according to one scholar of Islamic education, Muhammad' Athiyah Al-Abrasyi. This study uses a critical analysis method, in which the ideas of Muhammad' Athiyah Al-Abrasyi are read and critically examined. According to Muhammad' Athiyah Al-Abrasyi, the study's findings indicate that moral education for young children is the most important aspect of Islamic education. According to him, moral education should be the foundation of early childhood education. Education based on the values or doctrines of the Koran is moral education. According to him, the purpose of moral education in Islam is to cultivate in young children a noble character, a strong will, polite speech and noble behaviour, as well as a wise, civilized, sincere, honest, and pious disposition. Second, according to Al-Abrasyi, there are multiple methods of moral education for early childhood in Islam, including (1) the direct method, which involves using instructions,

guidance, advice and mentioning the benefits and dangers of something; (2) the indirect method, which involves suggesting or giving children encouragement, strength, trust, and inner memory; and (3) the method of exploiting the tendencies and characteristics of children who frequently imitate their idols.

Keywords: Early Childhood, Moral Education, Character Education.

INTRODUCTION

Muhammad 'Athiyah Al-Abrasyi is a contemporary Islamic education thinker. Many of his works are referred to by experts and practitioners of Islamic education. Unfortunately, research on Muhammad 'Athiyah Al-Abrasyi is mostly done from the aspect of his educational philosophy. Very few researchers have tried to explore how Muhammad 'Athiyah Al-Abrasyi thought about moral education, especially with regard to moral education methods for early childhood (Fauzi, 2017; Husni, 2016, 2020; Munawwaroh, 2019).

Along with the increasingly crowded discourse or discourse about character education (another term for morals) and the Indonesian people's concern for the decline of the nation's morals, research on the thoughts of Islamic scholars and scholars regarding character education is believed to be increasingly important.

Currently, the discourse on the importance of character education is again being widely discussed along with strengthening the Indonesian people's concerns about intolerant attitudes and behaviour, violence, terror, corruption, and other destructive behaviour. Recent increases in destructive behaviours such as violence, attacks, intolerance, arson, destructive demonstrations, and brawls have made the Indonesian people aware of the importance of character education, which was once the core curriculum during the New Order administration (Komara, 2018).

On the surface, the ideological pattern of character education emphasising the indoctrination approach appears to be suc-

cessful. It has been proven, for example, that tolerance between various community groups can be maintained, violence in the name of religion, ethnicity and race almost never occurs, and corruption seems to not exist because there are almost no corruptors who are properly processed through judicial institutions (Hisyam, 2003). However, if we take a closer look, the conditions that appeared as if there were no character deviations at that time were not caused by the success of the pattern of character education in formal educational institutions but rather by the repressive power of the authorities.

When the Indonesian nation is facing a serious morality problem like today, the academic world is again busy discussing the urgency of implementing character education in educational institutions. Education experts and practitioners are discussing again the concept of proper character education, which can reduce the behaviour and culture of intolerance, violence, terror, and corruption. The sentence 'the concept of proper character education' needs to be emphasized, because so far the Indonesian people have implemented and repeatedly changed from one name to another, but the results are believed not to be in accordance with the expected goals (Hendayani, 2019). This problem is perhaps because education in Indonesia, where most of the population is Muslim, does not provide a place for thoughts or ideas about character education (or also moral education) from Muslim clerics and scholars.

Value education leaders from the West take and develop more character education methods. The learning theory of character or value education is also taken from Western educational thought, which is then modified and adapted to the country's educational practice needs (Fakhruddin, 2014). Meanwhile, the educational ideas of Islamic scholars, including Muhammad 'Athiyah Al-Abrasyi, receive less attention and tend to be ignored (Hisyam, 2003; Raharjo, 2010; Thooyibah & Setiawan, 2018). It is believed that this neglect is due to the fact that researchers and reviewers of Islamic education do not provide a place for the thoughts of Islamic scholars in the field of educational methods. So far, scholars and scholars of Islamic

education, both classical and contemporary, have studied their educational philosophy more.

This research seeks to explore Muhammad 'Athiyah Al-Abrasyi's ideas about moral education methods for early childhood, so that moral education methods for early childhood can be found that are appropriate and relevant to character education in educational institutions in Indonesia.

THE CONCEPT OF MORAL EDUCATION METHODS FOR EARLY CHILDHOOD

The concept of morality is often used for the same purpose as moral and ethics (Awaliyah & Nurzaman, 2018). Therefore, moral education is also often intended for moral education, ethics education or value education (Rusnak et al., 1992). The following will examine the concept of morality, morality, and ethics. According to language, the word morals (Arabic) is the plural form of the word khuluqun. Khulq in the Al-Munjid Dictionary means manners, temperament, behaviour or character (Ma'luf, 1986). In Islamic literature, for example in Dâ'iratul Ma'ârif it is said: "Morals are the characteristics of an educated human being" (Dahdah, 1983). Based on the above understanding, it can be seen that morals are the characteristics that humans carry from birth which are embedded in their souls and are always present in them. This trait can be born in the form of good deeds, called noble morals, or bad deeds, called akhlak, which is despicable according to the formation.

An expert scholar in the field of morality, Ibnu Miskawaih, as quoted by Mohd. Nasir Omar emphasized that morality is a thing or a psychological situation that encourages a human being to do something happily without thinking and planning neatly (Omar, 2005). Another opinion was expressed by Ali Abdul Halim Mahmud who said that the word "akhlak" denotes a number of natural traits in humans and a number of traits that are cultivated so that this moral nature has two forms, the first is inwardly or psychological in nature and the second is zahiriyah in nature which is manifested in the form of behaviour (Mahmud, 1988). Al-Maududi, as quoted by Asmawati Suhid,

defines morality as human behaviour that has existed since a person's birth, which then becomes a norm that can be accepted by society, whether good or bad morals. For him, morality is good behaviour that has become the custom of a person or group of people (Suhid, 2009). One contemporary Muslim scholar, Ahmad Amin, said that morality is a habit of will (Amin, 1993). This means that if the will is accustomed to something then the habit is called morality. The Encyclopedia of Education states that morals are manners, character, decency (ethical and moral awareness), namely good behaviour which results from the right attitude of the soul towards its Creator and fellow human beings (Editor, 2011).

Meanwhile, in *Al-Mu'jam al-Wâsit* the definition of morality is stated as follows: That is, morals are traits that are embedded in the soul, with which various kinds of actions are born, good or bad, without the need for thought and consideration (Anis, 1997).). In line with this understanding, Imam Ghazali defines morality as follows: Meanwhile, *Al-Khulq* is a trait embedded in the soul that generates various kinds of actions easily and easily, without the need for thought and consideration (Al-Ghazali, 1986).

Therefore, in essence, *khulq* (character) or morals is a condition or trait that has seeped into the soul and becomes a personality so that various kinds of actions emerge spontaneously and easily without artificiality and without the need for thought. If from this condition arises good and commendable behaviour according to the views of the Shari'ah and reason, then it is called noble character (*al-akhlaq al-mahmûdah*) and vice versa if bad behaviour is born, then it is called despicable character (*al-akhlaq al-mazmûmah*).

The concept of *al-khulq* is referred to as a condition or trait that has permeated and imprinted in the soul, because if someone donates his wealth in rare circumstances for a purpose and suddenly, then this person is not called a generous person as a reflection from his personality. Also required, an action can be considered good if the action arises easily as a habit without requiring thought. Because if there is someone who forces

himself to donate his wealth or forces his heart to remain silent when something causes anger arises and tries to do this seriously and thinks about it beforehand, then this kind of person is not called a generous person.

When connected with the notion of science, namely knowing something according to its essence, and the notion of *khulq*: character, temperament, behaviour or character as mentioned above, then the science of morality, seen from an etymological point of view, is an attempt to know a character, a person's temperament, behaviour or character is following his essence. As mentioned in the Al-Kautsar dictionary, morality is defined as the science of manners (As-Suyuthi, 1995). So, the science of morality is the science that seeks to know human behaviour and then gives a law/value to that action that is good or bad following moral norms and morals. In The Encyclopedia of Islam it is stated: It is the science of virtues and how to acquire them, of vices and how to guard against them (Leaman, 2006).

PROBLEMS OF MORAL EDUCATION METHODS FOR EARLY CHILDHOOD

Moral education, which at the academic level is also known as value education at the practical level, can be implemented using a number of approaches. By tracing the values education literature, there were at least five character education approaches that were commonly used in the decade of the 90s, namely the rational development approach, the judgmental approach, the values clarification approach, the cognitive moral development approach, and the social behaviour approach (Hersh et al., 1980). The results of Douglas P. Superka's research in 1973 entitled "A Typology of Valuing Theories and Values Education Approaches" resulted in a summary of five approaches, namely (1) the inculcation approach, (2) the cognitive moral development approach, (3) value analysis approach, (4) value clarification approach, and (5) action learning approach (Agostinho, 2006).

A simpler approach classification was made by John E. Elias, who divided it into three approaches, the cognitive

approach, the effective approach, and the behavioural approach (Elias, 1989). According to John R. Rest, this classification is based on three elements of morality, which are usually the foundation of psychological studies: behaviour, cognition, and affection (Rest, 1994).

As already mentioned, method and approach are often used interchangeably, and the two are often confused or equated in their use. The two have slight differences that can be used to confirm that the two terms are indeed different. Related to this, it is appropriate for educators or parents to understand that to convey an educational message, it is necessary to understand how the message can be delivered properly and perfectly received by students. To achieve message delivery to students, of course, an educator or parent must have or choose the skills to use an approach that is in accordance with children's mindset and psychological development. The accuracy or suitability of choosing an approach will affect the success in instilling morals in children. While the method has a slightly different meaning from the approach.

MORAL EDUCATION FOR EARLY CHILDHOOD ACCORDING TO MUHAMMAD 'ATHIYAH AL-ABRASYI

According to Muhammad Athiyah al-Abrasyi (MAA), the method is the way to gain students' understanding of all kinds of lessons in all subjects. Methods are plans made by educators before entering and implementing them in class (Al-Abrasyi, 1982, 2018). The Islamic education methods that are relevant and effective in teaching Islam according to Muhammad Athiyah al-Abrasyi are: (1) the inductive method (*al-istiqraiyah aw al-istinbathiyah*); (2) deductive method (*al-qiyasiyah*); (3) the advertising method (*al-ikhbariyah*) and the meeting method (*al-muhadharah*). The advertising method (*al-ikhbariyah*) and the meeting method (*al-muhadharah*) are carried out by placing advertisements, notifications, announcements, brochures, news either through television, radio or newspapers, journals or magazines. This method can be realized by using the following

models: (a) lectures (*al-mawidhah*); (b) writing (*al-kitab*); (c) dialogue method (*hiwar*) (Al-Abrasyi, 1969).

Specifically to realize the dialogue method, the following models can be used: (a) question and answer (*al-as'ilah wa ajwibah*); (b) discussion (*al-niqasy*); (c) rebuttals (*al-mujadalah*); (d) brainstorming; (e) method of correction and criticism (*al-tanqibiyah*); (f) the method of metaphor (*al-amtsal*); (g) game method (*al-la'bu*); (h) drill method (*al-tadrib wa al-muranah*); and (i) lecture method (*muhadharah*) (Al-Abrasyi, 2018).

Of the many educational methods according to MAA, MAA then formulated a method of moral education for early childhood in Islam, which according to him consisted of several methods: First, the direct method of moral education for early childhood, namely by using instructions, guidance, advice, mentioning the benefits and dangers of something. Students are explained what is useful and what is not, leading them to good deeds, encouraging them to have high morals and avoid reprehensible things. This moral education, poetry is often used because both of them have a beautiful metaphorical homecoming style, strong rhythms and the deep impression they make on the soul. Therefore, Islamic books on literature and history are full of words of wisdom, testaments and useful instructions. According to MAA, Westerners are now using these methods (Al-Abrasyi, 1994).

Among the words of wisdom, good testaments in the field of moral and moral education for children, according to the MAA, the following are stated: Politeness is the best legacy, good character is a true friend, reaching consensus is the best leader. , *ijtihad* is a profitable view, reason is the most useful treasure, there is no greater calamity than ignorance, no opponent is more reliable than deliberation, there is no solitude that is worse than self-glorification (Al-Abrasyi, 1982).

Second, the moral education method for early childhood indirectly, namely by way of suggestion. Like dictating wisdom verses to children, preventing them from reading empty verses. This is not surprising because education experts in Islam believe in the influence of words of wisdom, advice and true stories in

children's moral education because these pearls of wisdom can be considered as suggestions from outside. That the poems are very influential in children's education. They will justify what they hear and have what they read in their textbooks, the poems, words of wisdom, and testaments about ethics have a profound effect on them.

Third, take advantage of the inclinations and characteristics of children in the context of moral education. In MAA language, taking advantage of the tendencies and nature of children is called: For example, students imitate the words of people who are closely related to the teacher. Therefore, Islamic philosophers expect that every teacher will be decorated with good, noble morals, and avoid anything that is reprehensible.

Islamic education requires every teacher to seek useful ways in forming good customs, moral education for the purity of his conscience, directing his childhood traits to walk straight and getting him used to doing good deeds and avoiding all evil.

The position of the teacher in moral education is very strategic. The success of moral education is very dependent on the character of the teacher. Because moral education is very important, the position of the teacher is also very important. In the view of MAA, moral education is education that has a core position in the structure of Islamic teachings. This important value can be referred to through two approaches, namely the *naqliyah* (normative) approach and the *aqliyah* (scientific) approach (Al-Abrasyi, 1969).

Normatively, the Qur'an and the sunnah of the Prophet Muhammad provide a clear affirmation of the necessity of humans to have noble morals which appear in the reflection of actions, be it words, deeds, or attitudes. Humans in whom there is a divine manifestation which is then actualized through perfect humanity (*insan kamil*) with reflections of noble character will receive praise from God. In the Koran, Allah praises His servants so beautifully: And indeed you are truly virtuous (Q.S. al-Qalam: 4); For the sake of the soul and its perfection (creation). Then Allah inspires to the soul (way) ungodliness and piety. Truly for-

tunate is the one who purifies the soul. And actually lose people who pollute it. (Q.S. al-Sham: 7-10).

The verses above emphasize that human glory lies in the nobility of morals, so that it deserves God's praise. In Islam, glory lies in piety. Because piety is the main character. Interestingly, this verse, which is identified as praising the Prophet, uses the word praise with one of the attributes of Allah, namely al-azim (Most Great). According to MAA, having morals is realizing and attributing oneself to the nature of these morals, not knowledge of meanings or concepts as obtained by referring to a dictionary; that womb (compassion) is like this and atuf is like this. Thus, it is clear the meaning of the hadith of the Prophet that Allah actually has 99 names. Whoever understands and practices it, he will enter heaven. That is, having character with the essence of these names, as mentioned in another hadith from the Prophet, that Allah has 99 morals. Whoever behaves with it, then he will enter heaven. This is because the hadiths explain each other, just as some of the Koran discusses some of the others.

Moral glory is also the goal of sending the prophets. In one of his hadiths, the Prophet emphasized that in fact he was sent by Allah to perfect human morals, "in fact I was sent to perfect human morals." in the community every day. The Prophet's words have a general and specific meaning. This is because the word *buitstu* which means 'I was sent' shows the general meaning of prophethood and apostleship which means God's messenger, but on the other hand, the prophet also emphasized that he was steadfast and patient in facing various difficulties, insults, insults from the polytheistic Arab community, and so on. All that he took in order to perfect the noble character. As for the sentence "to perfect" it can be understood that all religions and divine teachings aim to improve human morals.

Thus, the spiritual dimension of prophethood is not obtained by chance and luck, but by hard work by mobilizing all its potential so that it reaches a state of closeness to Allah until it is declared fit to carry out the mission of prophecy. The struggle of the prophet Muhammad who was so strong to maintain

himself on the path of holiness amidst the storms of destruction of the Arab Meccan community, made the prophet a consciously trained figure to always speak, behave and act in ways that are civilized, full of dignity and noble character. The habit of the prophet to always carry out useful and good activities, making himself the most perfect human existence in the entire universe.

MAA states that morals are produced from *malakah* (skills, traits) of the soul which, with repeated training and practice so that various activities can be easily generated, will be internalized strongly within humans so that they are not easily damaged. According to the MAA, a certain character (*malakah*) may appear in humans due to one of the following reasons: (1) Natural and artificial make-up; this shows that some people are patient while others are easily irritated and insecure. (2) Habits; formed due to activities and special actions carried out repeatedly and continuously to form certain characters. Conscious exercise and effort; which if done continuously over a long period of time will allow it to form a certain character. So, if you want to acquire noble character, someone is encouraged to repeat good deeds and good deeds continuously so that they become habits ingrained in the soul and difficult to get rid of.

MAA also describes three educational methods to achieve perfection and moral improvement: First, educating early childhood morals with good worldly goals. This means dealing with praise and disgrace before men. Second, educating early childhood morals through *ukhrawi* goals which indicate rewards and sins, rewards and torments in the *yaum al-akhir*. Third, educating humans descriptively and scientifically by using knowledge (*ma'arif*) that does not leave the subject of reprehensible. The three ways of use are adjusted to the right conditions and situations according to the level and ability of the individual.

As explained, the MAA considers the teacher's position to be very important in moral education. The characteristics that teachers in Islamic education must possess according to MAA, namely: (1) *Zuhud* does not prioritize material, and teaches because it seeks Allah's pleasure. (2) Teacher hygiene. A teacher

must be clean in body, away from sins and mistakes, clean in soul, free from major sins, good nature (seeking fame), envy, hostility, strife and other disgraceful traits. The Messenger of Allah said: The destruction of my ummah is due to two kinds of people, a pious person who is naughty and a pious person who is ignorant, the best people are good scholars and the worst people are stupid people. (3) Sincere in work. The sincerity and honesty of a teacher in his work is the best way to his success in carrying out his duties and the success of his students. A person who is classified as sincere is someone who matches words with deeds, does what he says and is not shy about saying, "I don't know if there is something he doesn't know". Besides that, he is sincere towards his students and takes care of them and a teacher must be humble, firm, wise in words and deeds, gentle without showing weakness, tough without showing rudeness. (4) Forgiving. A teacher must be forgiving towards his students, to be a perfect teacher, he must have personality and self-respect, maintain honor, avoid things that are low and low, refrain from anything bad, not make noise, and shout- shout so that he is honored and appreciated. (5) A teacher is a father before he is a teacher. A teacher must love his pupils as he loves his own children and think of their condition as he thinks of his own children. (6) Must know the character of students. In Islamic education, a teacher is required to be knowledgeable about the willingness and character of children and pay attention to this in teaching so that they can choose suitable subjects that align with their level of thinking. (7) Must master the subject. A teacher must be able to master the subjects he teaches and deepen his knowledge of these subjects.

Included in moral education, according to MAA, is getting students to carry out the obligations that must be done: (1) Before starting to study, the student must first cleanse his heart of all bad traits because learning to teach is considered worship. (2) By learning that, he intends to fill his soul with virtue, draw closer to Allah, not with the intention of showing off, being proud and valiant. (3) Willing to seek knowledge, including leaving family and homeland. (4) Don't change

teachers too often, but you have to think before you act to change teachers. (5) Let him honor and glorify him and exalt him for the sake of Allah and make every effort to please the teacher in a good way. (6) Don't bother the teacher with lots of questions, don't tire him or her to answer, don't walk in front of him, don't sit in his seat, and don't talk, except after getting permission from the teacher. (7) Do not reveal secrets to the teacher, do not deceive the teacher, nor ask the teacher to reveal secrets, immediately apologize to the teacher if his tongue slips. (8) Study earnestly and diligently, both day and night to acquire knowledge, by first seeking more important knowledge. (9) The spirit of mutual love and brotherhood must illuminate the association between students so that they appear to be children of the same father. (10) Greet the teacher beforehand, reduce conversations in front of the teacher, don't say rude things to teachers. (11) Study diligently, repeating his lessons at dusk and before dawn. The time between *isya' shalah* and pre-dawn meal is a time full of blessings. (12) Determined to learn until the end of life, do not underestimate a branch of knowledge, but let it be considered that all knowledge is useful.

MAA also considers it important to form good behaviour in children as early as possible. This is in accordance with the views of Islamic educational philosophers who have described what educational psychology experts use at this time, namely the formation of good behaviour in children done since childhood, such as getting used to sleeping early and getting used to it. walking and doing sports movements, getting used to not spitting in public places, not blowing his nose or standing with his back to other people, not liking to lie and not liking to swear whether true or false and getting used to the children obeying their parents and teachers. These are all healthy habits in society and morals that must be instilled in a child's soul from an early age. The point is that at that time the children's nerves were still elastic and receiving formation.

CONCLUSION

In the perspective of Muhammad 'Athiyah Al-Abrasyi's educational thought, moral education is the main component of Islamic education. For Muhammad 'Athiyah Al-Abrasyi, moral education must be the main basis for children's education. Moral education is education based on the values or teachings of the Koran. According to him, moral education in Islam aims to form people who have good morals, are strong-willed, polite in speech and noble in behaviour and have a wise, civilized, sincere, honest and holy temperament. According to Al-Abrasyi, the method is the path taken to gain students' understanding of all kinds of lessons in all subjects. Methods are plans made by educators before entering class and implementing them in class. Al-Abrasyi formulated several methods of moral education for early childhood in Islam, namely (1) direct methods of moral education for early childhood, namely by using instructions, guidance, advice, mentioning the benefits and dangers of something; (2) methods of moral education for early childhood indirectly, namely by means of suggestions or giving encouragement, strength, trust, and inner memory to children; (3) the method by taking advantage of the tendencies and traits of children who often imitate their idols. The third method is the exemplary method. Al-Abrasy recommends that teachers set a good example to cultivate good morals in children; (4) educate early childhood morals using praise and blame. Praise if the child has a commendable character and reproach if he commits a disgraceful act; (5) educating early childhood morals through *ukhrawi* goals, especially regarding rewards and sins, rewards and torment in the hereafter; (6) educating children's early childhood morals scientifically by using science.

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