Interpretation in Character Education Student (Munasabah approach of the Quran)

Bisyri Abdul Karim¹, Akhmad Syahid², Rosmiati³, Martini⁴

¹ Universitas Muslim Indonesia; bisyrikarim.umi@gmail.com
² Universitas Muslim Indonesia; bisyrikarim.umi@gmail.com
³ Universitas Muslim Indonesia; bisyrikarim.umi@gmail.com
⁴ Universitas Muslim Indonesia; bisyrikarim.umi@gmail.com

ARTICLE INFO	ABSTRACT
	This research examines the concept of interpretation in student character education with the Qur'an munasabah approach. The purpose of the study will analyze the concept of character education and interpretation of the themes of character education contained in the Qur'an which can be used as a reference for planting and transmitting student character education in higher education. The method used in the study is literature review with munasabah approach. Based on the results of the analysis, it can be concluded that student character education is a process of instilling good character values as a conscious effort through education. This process is carried out continuously as a planned stage of transmission to equip students with noble personalities. Reference sources related to student character education can be explored in the verses of the Qur'an with a munasabah approach to absorb The Concep of verses related to character education including verses themed on honesty character, disciplinary, hard work, curiosity, achievement, friendliness, peace-loving, reading character, and social character of college students.

Corresponding Author:
Bisyri Abdul Karim
Universitas Muslim Indonesia; bisyrikarim.umi@gmail.com

1. INTRODUCTION

Character excellence is a significant objective for the implementation of academic education(Freeman, 2014; Miller et al., 2005). Because of this, the implementation of campus education must not only be centered on the cognitive aspects of students and a wide range of value accomplishments, but also must shape students to have the capacity and experience specifically to develop their conduct toward a more positive character(KIM, 2021; Moulin-Stożek, 2019).

Imam Ghazali said that the characteristic of a strong character is crucial for a nation's image and identity(Kamalia, 2016; E. Setiawan, 2017; Sholeh, 2017). According to Zubaedi (2012), a nation's existence

can depend on certain character traits. The nation must possess this quality in order to set itself apart from other nations and increase its worth and dignity. According to him, character serves as a living value that may be used to set humans apart from other creatures. He went on to underline that people with social and personal character demonstrate their identity as people with morally high ideals, have morality, and have very valuable character.

Institutions on campus play a crucial part in delivering character education to students(Mulia, 2020; K. Rahman, 2021; A. Setiawan, 2021; Wibowo et al., 2021). The reality that there are kids with undesirable acts and behaviors demonstrates how crucial it is for character education to be transferred so that it can become a value base that students can exemplify. Character education is thus one of the necessities that must be implemented in a planned and long-lasting way(Freeman, 2014; Gilead, 2011; Huang, 2006; Melé, 2005; Peim, 2013). Universities may thus motivate students and make a significant contribution to the development of Indonesia's national identity(Alazmi & Alazmi, 2020; Liddle, 2020; Marzuki et al., 2019; Nur et al., 2021; Siregar & Ramli, 2020).

The development of character is crucial for preparing college students. With the use of information, students are people who are ready to become enlightened beings with noble character. Students' personalities will be incomplete even with good education if they lack decent character. As a result, pupils' capacity for knowledge must be comparable to their capacity for moral character. Fundamental understanding allows for the realization that character education's primary goal is to foster the development of morally upright and resilient people(Amirrudin et al., 2021; Bates, 2019; Croce & Silvia Vaccarezza, 2017; Francis, 1962; Masfiah et al., 2021; M. Rahman & Aliman, 2020). Additionally, students with strong character will be inspired to grow and be able to grow based on moral principles that will later serve as life objectives.

Muragustam (2015) discusses how characters are transmitted that have the power to mold a person's personality. This can be accomplished methodically by using a character education model system that is applied holistically, namely by integrating formal education with informal and non-formal education in addition to the development of seven key pillars that form a continuous circle in order. According to his theory, behavior that is consistently and consistently related to the application of the seven pillars—including reflecting and cultivating the positive, learning right things or moral knowledge, having steadfastly moral feeling and loving, acting morally, having the exemplary and repentant nature to always return to God—can be said to be characterful.

The younger generation is the nation's hope generation. The role of the younger generation is very influential on the future life of a nation. If a nation has a young generation that is damaged then that nation will also be destroyed and vice versa if the nation has a good young generation then the nation will continue to be victorious. It means dead or alive, advanced or left behind, destroyed or stronger, a nation is in the hands of the younger generation. However, the younger generation, especially the younger generation of Indonesia, are not spared from the influence of culture and association so that the younger generation grows up in a cultured life that is uneducated and a world of very free association.

As a result, the younger generation grows into individuals who are characterless and become colonizers of their own nation. This proves to us not to deny the words of the first President of the Republic of Indonesia, Bung Karno that "My struggle is easier because it is against the colonialists but your struggle will be more difficult because it is against your own nation". In general, the main actors in Indonesia's problems are the younger generation and those who have passed through the situation of the younger generation themselves. For example: corruption, drugs, terrorists and others.

Therefore, a strong character education is needed which is based on Islamic values originating from the Koran. Islam is a worldwide religion with a wealth of moral principles. The word moral education, which is defined as education on temperament, character, character, or behavior, can serve as the foundation for character education in Islam. The Qur'an and the Hadith, which are the two primary sources for Islamic law, serve as the foundation for this character education. Therefore, it is possible to establish the definition of character that is pertinent to and required by students by interpreting student character education.

On the previous research, we found the Peterson (2020)that Recent critics have suggested that character education (either in and of itself or certain instantiations of it) is overly individualised and, as a result, fails to engage adequately with the political. In this paper, I offer an account of character education which takes issue with such criticisms, and seeks to make clear connections between the moral and the political necessary for character formation and expression. Either Dewi & Alam (2020) that The aim of their current study is to find out and explain the transformation of character education of students observed from the role of teacher in line with the vision, responsibility, social sensitivity, logical ability, and honesty in producing well prepared output to encounter today's global digital. This study applied qualitative approach with phenomenological type of sociology-oriented educational research that is general, flexible, dynamic, exploratory, and experiences developed during the research process. Also Muassomah et al., (2020) said that Character education has become a significant challenge in Indonesia, as youths have become involved in all sorts of criminal and illicit acts, including casual sex, narcotics, brawls, street racing, and gambling. Even though character education is recognized as necessary for preparing the country's future generations, the current system has been incapable of resolving the issues facing Indonesia's youths or instilling them with desired character traits and values. The article of Hart (2022) that Character Education in the UK is often considered controversial through its perceived neoliberal individualizing of character, disregarding of young people's moral agency, and blindness to the effect of social structures. This article presents an alternative framework for character educators, focussed on the biographical narratives of the students and the practice of teaching. Also Hermino & Arifin (2020), This research has the purpose to explore implementation contextual character education in Senior High School in Buli village, East Halmahera Regency, Eastern Indonesia, and Remote Indigenous Community (RIC) role in addressing student behavior to improve education quality in that area. Sources of data from this qualitative research are teachers, students, village leader, and religious leaders. Focuses of the research are (1) socioeconomic conditions in families who live in the remote areas regarding adolescent character, (2) the influence of mobile phones and the internet, (3) the role of the customary leader in the control of norms in adolescents, and (4) good habits in schools as an effort to implement the character education program of adolescents in schools.

In this study, interpretation will be done utilizing the Quranic munasabah method, which entails carefully and in-depth reading of the theme of the verses of the Quran, which forms the main cornerstone of student character education. the concept of mufassir is very important for interpreters, because people who do not understand the munasabah of a verse and then focus only on understanding that verse have the opportunity to misapply (miscontext) and it will lead to radicalism in religion. In order to establish and spread student character education in higher education, the study's goal is to investigate the idea of character education and understand the themes of character education found in the Qur'an.

2. METHODS

The method used in the study is literature review, with the Qur'anic munasabah approach serving as the primary framework for interpreting the text of the Qur'an, particularly the verses that are pertinent to student character development. The Quranic munasabah approach is relevant to the author's literature research method because it primarily bases analysis on the text. The significance of knowledge of munasabah al-Ayat is important to note. Munasabah al-Ayat in the Koran shows a complete and comprehensive unity of meaning. The understanding of munasabah al-ayat is a procedural step that must be taken to examine the understanding of education in the perspective of the Koran, especially in the application of maudhu'i interpretation. Munasabah al Ayat helps researchers to understand The Concep of the verse and the meaning that can be drawn based on the mindset that is used as the paradigm of verse study. More than that, the sciences of the Qur'an can be limiting. The science of Da'wah should not be too realistic-pragmatic, while the Science of Da'wah can draw on the sciences of the Qur'an so that it is not too idealistic-utopian.

First, about the 1) The Nature of Character Education, 2) The Value of Character Education, 3) and reasonable Review of the Quran, included honesty, edisciplinarity, hard work, curiosity, outstanding,

friendliness, peace-loving, reading character, and college student social character. The following are some of the steps of the Quranic munasabah suggested by 'Atha (Adlim, 2018): First, examine the themes in the letter; second, make observations of premises near the goal; third, classify the findings of the premises found in the verse; and fourth, perform interconnected sentences or statements and the various premises found. The application in this study is significantly more straightforward and consists of connecting the Quranic verses' character-related concepts to student character education.

3. FINDINGS AND DISCUSSION

Based on method, here the inventory of Verses for Forming Children's Character in the Qur'an. These verses are Al-Baqarah verse 126, Ali Imran verses 36 and 38, Al-A'raf verse 173, An-Nisa verse 9, Ibrahim verses 37 and 40, Al-Furqan verse 74, Al-Ahqaf verse 15, Ath-Thur verse 21, Al-Israa verses 2, 3, and 62. Some of these verses tell about the role of parents and the formation of children's character. Then those related to morality, namely surah Al-Hujurat verses 12, 13 and 14, Yusuf verse 87, Al-Baqarah verse 177, Ali Imran verse 200, Maryam verse 58.

Based on observation, In general, the formation of character in children is divided into several parts, but after searching several studies and references, the author did not find many verses regarding the formation of children's character in the Qur'an. In short, it can be divided into several main points, namely steps in educating children, factors that influence children's character, and message of Qur'an in forming morals. Based on the literature review that the author has carried out, it is necessary to explain in advance that in the process of inventorying and classifying character building verses, the author uses dzuriyyat, and those related to The Concep of verses related to character formation.

From the verses above, the author classifies some of these verses, as the authors mention and are categorized into three groups, namely: a) Character Education in Islam: An-Nisa: 9, Al-Baqarah: 266. b) Factors: Al -An'am: 133, Al-Anfal: 25, Al-Hadid: 26, An- Nahl: 125, Ar-Ra'du: 23 and 38, Al-An'am: 84 and 87, Yasin: 41, Al -Kahfi: 50, and Yunus: 83. and c) Message of the Qur'an in shaping human morality: Al-hujurat: 11-13, Al-Mukminun: 71, Shaad: 26, Al-Baqarah: 120, Ali Imran : 66.

After the followed steps, the author try to perform interconnected sentences or statements and the various premises found as stated below :

3.1. The Nature of Character Education

Character relates to any form of behavior that appears in a person that is important to be formed through education. On the other hand, character can also be understood through the apparent character or psychiatric nature of a person. Another understanding can be based on the term akhlak in Islam or bud pekerti in Indonesian culture that harmonizes one's mind with one's feelings so that it can guide the will in action.

Lickona (1992) explains that character in a person is understood as something natural. This trait is a reaction or response triggered by morals that then encourages good and honest behavior and other noble characters. He then explained about three important things in shaping the character such as knowing, loving, and acting the good. This process of character education must begin from the point of understanding positive character, how to follow and carry out the example of positive characters in life.

Character education is a process of activity that is very valuable for each individual. Yahya Khan (2010) explains that this process takes place using many conscious efforts and through the design of a plan directing individuals as learners. As a process of activity, character education stimulates the quality of education itself which must be internalized in students and stimulates the development of harmony that educates and fosters human beings to the achievement of intellectual abilities, personality character and humans can have good skills.

Thus, it can be understood that character education equips the human being with the quality of behaving in living life. In line with this, Lickona (1992) posits several important pillars of character as

a sublime universal value that is important internalized in each individual, namely; (1) love for the Creator; (2) independent character and sense of responsibility; (3) honest character, trustworthy and able to diplomacy; (4) the character respects and has civility; (5) generous character and tend to be more cooperative; (6) the character of tenacity of hard work and having self-confidence; (7) leadership character and fairness; (8) humble character; and (9) tolerate, have a sense of peace and be able to blend in unity. Some of these character values can be formed in humans, especially students as personality capital before returning to society.

Ramli (Gunawan, 2012) goes on to describe the nature of character education, saying that it is moral and moral education that is its core and purpose. He claims that character education plays a significant role in developing a person's personality so they can become good people and contributing members of society. Additionally, this education molds a person's personality into a person who becomes a respectable and well-behaved citizen in accordance with the national principles. This positive personality can be observed generally in the area of social values, which are also influenced by local and national cultural values. As a result, it can be said that character education in the Indonesian conception relates to the high ideals of that country's culture, which can be used to support the growth of Indonesian human conduct.

According to the explanation provided above, character education on campuses is an instructional method that focuses on morality and values in an effort to develop beneficial attributes in each student. Students develop noble character through this process, becoming optimistic about acting in accordance with academic ideals, having a system of awareness and tenacity, and becoming good campus citizens. The most crucial requirement for students is that they must be moral beings who can serve as role models when they return to society

3.2. The Value of Character Education

A value system that represents the caliber of on-campus education is character education. Character education is a crucial value system that must be developed in kids due to the atmosphere of a campus that is consistently associated with student violence. Students' personalities are anticipated to be developed through the ongoing and integrated character education process so that they can interact positively in daily life and have scientific understanding of their academic background. As a result, it is clear that character education plays a crucial role in forming the overall morals and character of students, making it a quality value in the academic system.

Students who have internalized the value of character education possess not only cerebral intelligence but also the capacity for moral behavior. This highlights the importance of character as a fundamental quality that is undoubtedly based on moral principles that are consistent with Islamic principles and urges students to behave in a way that is realistic and formable through the academic system.

The importance of character education, according to Muslih (2011), is highlighted by an educational process built on human morality that is acknowledged and realized as authentic, real-life behavior. As a result, knowledge and the process of establishing values and attitudes go hand in hand. In other words, a person of good character has a system of knowledge about them and is aware of the boundaries between good and bad. He described learning to coexist as a crucial characteristic that might aid one in responding appropriately in social situations. Positive facets of life, such as relationships with people and with family, character in one's own life, in state and national life, and character in relation to God and the environment are included in these principles.

The Ministry of National Education (Gunawan, 2012) launched 80 points of character values based on research into religious values, social norm systems, rules and laws, academic ethics, and human rights principles in response to the debate over the importance of character education. The determined character traits are then divided into five major categories: the value of behavior toward God Almighty, the value of behavior toward oneself, the value of behavior toward others, the value of behavior toward the environment, and the value of behavior toward the nationality system.

The justification provided demonstrates the value of character education, which has been developed by numerous educational activists and practitioners over the years. These efforts have been supported by various techniques and strategies, making character education more motivating because it is also founded on moral principles derived from religious beliefs. In Islam, character education is seen as the most important aspect of every Muslim's life and is strongly encouraged. That's why efforts to change behavior were resisted from the start due to the existence of Islam. The Quran and the Hadith provide guidelines for character education in Islam, which can help to promote and develop social character as well as mainstream the religious moral character to Allah SWT.

3.3. Reasonable Review of the Quran

One of the key topics of the Qur'an is the development of moral character. This can be mocked as old wisdom that has always been relevant to human beings throughout the course of civilization. Therefore, the Qur'an became one of Islam's normative pillars for character education. Thus, it is clear that one of the fundamental principles found in the Quran that also holds true in other religions is character education.

A wise way to understand the worth of a noble character is through the Qur'an. God originally revealed this character to his prophets and apostles, who then internalized or charged it to his followers, giving rise to a type of human person with honorable traits in God's eyes and fame in society. Creating people and communities of faith and devotion who always follow the principles and ideals of positive character in life is the essence of character education in Islam. To develop into human beings, students must be shaped as individuals in character. Here is how the Qur'an's understanding of character education will be expressed in light of the findings of the munasabah analysis.

The Concep of Honesty Character

One of the most crucial character attributes that everyone should strive to develop is honesty, especially Muslims. A person's self can be trusted if they possess the quality of honesty, which can be read to mean that they are trustworthy as a whole. The definition of honesty places emphasis on the requirement that words and actions be equally flexible. The Qur'an contains several verses that explain this trait of honesty, including QS. Al-Baqarah verse 283, QS. An-Nisa' verse 58, and QS. At-Taubah verse 119. It is also possible to apply this feature of character meaning to the study of QS. Al-Maidah v. 119, QS. Al-An'am v. 40, and QS. Joseph vv. 17, 27, and 51.

Honesty is a very admirable moral virtue that also captures the essence of the prophet Muhammad Saw. Students who respect honesty explore the nature of shiddiq to improve their level of dependability in daily life. Students with this quality can lead their communities

The Concep of Disciplinary Character

One of the qualities of behavior that pupils should develop is discipline. The discipline component is an attitude that is anticipated to be a cultured conduct in an academic environment that will later inspire students to have student compliance with the moral laws that ethically urge students to do good deeds. It is acknowledged that discipline has a character defined by harmony between attitudes and different regulations, which can be developed through ongoing training.

The Quran contains several verses that express this disciplinary nature, such as QS. Al-Ashr verses 1-3, which emphasize the value of appreciating time, QS. Al-Nisa verses 1-3, which emphasize the discipline of fostering friendship and social relationships, and QS. Al-Isra' verse 84, which highlights the potential and self-bearing of one another. The development of a student's disciplined mindset gives them the foundation they need to manage their own potential. The definition of "disiplan" in the verses cited might be taken as a moral foundation that can constructively orient the student's personality.

The Concep of Hard Work Character

A persistent and hopeless nature is hard work. Students live in their own worlds because they must complete a challenging educational process; some even do so while experiencing financial constraints. Students that work hard often have a positive outlook and are less readily discouraged by numerous challenges. The Qur'anic verses QS. Al-Qashsh verse 77 and QS. Al-Jumu'ah verse 10 can be examined to learn more about the characteristics of this arduous task.

Verse 10 of Al-Jumu'ah says that one must work hard to acquire Allah SWT's gift while still on earth. In order for this hard effort to become the source of luck and happiness in the hereafter, it must also be accompanied by an attitude of perpetual gratitude and remembrance of all the blessings that Allah bestows. Verse 7 of QS. Al-Insyirah again confirms that man must labor hard to finish any task that comes his way. This may reflect how busy students become when they have a lot of work to complete. This verse can motivate you to finish your lecture assignment on time so that you can finish other things.

The Concep of Curiosities Character

Students in college are in an inquisitive stage where they are encouraged to question a lot of things in life. Everyone has curiosity, which is also the key asset for people who are constantly seeking knowledge. The Quran contains several verses that explain this trait of curiosity, including QS. An-Nahl verse 43 and QS. Al-Anbiya verse 7. In the Quran, God encourages people (especially the musyriks) to ask the scholars of the book explicitly about the different particulars of God, which can be taken as saying that curiosity is always sparked by the proposal of asking about everything (QS. An-Nahl verse 43). Allah also instructed the prophet Muhammad to consult a competent person in QS. Al-Anbiya.

The Qur'an has at least demonstrated that this curiosity has long been a requirement of humans. For instance, the Qur'an mentions people in QS. Al-Baqarah verse 219 enquiring about the haraman of khamar beverages and gambling. On the other hand, the Qur'an also mentions people in other verses and in QS. Al-Baqaraj verse 189 who inquire about the moon's purpose.

It is clear from the aforementioned explanation that everyone seeks for his answers out of a desire to learn more about anything. In order to give rise to what is known as inquiry and research in the student learning process, curiosity is also a person's effort to get a lot of knowledge by asking, observing, or shouting.

The Concep of Accomplished Character

Outstanding students might serve as a sign of a campus's academic caliber. In educational institutions, achievement is a metric of quality that demonstrates the accomplishment of learning objectives. Students who receive character education may seem more committed to reaching their academic goals. Students will feel acknowledged for their academic ability as a result of this accomplishment. This is what motivates all academic programs on campus to offer a place where students can actualize their potential and fulfill their potential to accomplish goals.

The Qur'an exhorts people to pursue success in life. Naturally, this is acquired by competing in compassion. In order to achieve success, students might also be inspired to compete in doing good for themselves. According to the explanations in the Qur'an, among which can be found in QS. Al-Baqarah verse 148, it is for what is done in this race that Allah would grant particular rewards. This verse illustrates the significance of racing in goodness to acquire merit achievements on the side of Allah Swt. While it is evident in previous verses, QS. An-Nahl verse 97 emphasizes "reward" as a privilege bestowed by God on both men and women in this life and the next.

The Concep of Friendliness Characters

In light of students' propensity to become involved in violent incidents constantly, the character of student friendship is a crucial need that must be developed. Students are undoubtedly unique individuals and social beings who want assistance from others. Naturally, every mechanism in higher education promotes the development of a sociable and outgoing student character. By sustaining social connections through friendship and upholding the ukhuwah that is mentioned in QS. Ali Imran v. 112, the Qur'an alludes to the significance of this friendship. This verse emphasizes the value of continuing to worship, particularly aqidah, in order to remain in touch with God's resources. This passage also affirms the role of communication as a tool for forming connections with people both personally and in larger contexts like business.

This connection needs to have a strong character among the student community. In order to build relationships between students in a healthy way, character education must be able to promote student relations across campuses. A strong friendship must undoubtedly reinforce each other's goodwill. This friendship serves as a mutually influencing atmosphere. Al-Sa'di (Jufri, 2017) also explains this type of friendship atmosphere by stating that while an ugly friendship will likewise be ugly, a good friendship will have a positive impact. Many people choose friendships that unintentionally destroy themselves. As a result, good friendship is a gift from God, but bad friendship results in divine retribution.

The Concep of Peace-Loving Characters

Islam strongly advocates a peace-loving form of human life so as to avoid all forms of hostility. These verses about peace-loving can be found in the Qur'an that students can refer to in shaping themselves as peace-loving individuals. The value of peace-loving characters that can be contextual with the existence of students as can be read in QS. Al-Hujurat verses 9-10 which affirm the importance of peace in case of infighting between two Muslims because basically every believer is a brother. Similarly, in social relations, students are brothers, bound by the same religion and beliefs and of course the same almamater

The Concep of Characters Fond of Reading

Students should be very interested in reading to further their understanding of science. Reading is essential for a campus intellectual and reflects students as well-educated individuals. Islam places a high value on reading, hence the first verse to be deduced is the one in QS. Al-Alaq verses 1–5, which deals with reading. Another verse that speaks to this quality is QS. An-Nahl verse 98, which instructs readers to recite the istiazah before beginning to read the Quran. The second letter is found in QS. Al-Araf verse 204, which claims that when the Quran is read, it provides the path to both prosperity and salvation.

Reading extensively can also be viewed as a good habit that has religious significance, therefore not only the Quran but also other sources of knowledge can be used to broaden students' perspectives and knowledge. Because reading for students is a receptive skill related to language that must be acquired via intensive behavior, the intensity of reading must be fostered to achieve a passion. As a result, reading is not a genetically inherited trait. As a result, in addition to the intensity of ongoing debates, students must participate in integrated activities. Of course, student-led discussions are another academic custom that are essential to the reading process.

The Concep of Social Character

One of the characteristics of the student can be recognized in his tendency to fight for social interests. Many student movements are based on the motives for conveying the aspirations of weak people. This is a color that makes students as agents of social control. Thus, The Concep of social character for students has long been attached so that character education in this dimension is easily formed because the student movement has always been synonymous with social problems.

The character of social care is also strongly emphasized in Islam. This is what encourages the existence of zakat, infaq and sedeqah as noble expressions in Islam to care about the siituation and condition of others. The verses relating to this for example can be seen in QS. Al-Baqarah verse 195 and verse 267 which affirm the importance of inflicting property from agricultural products whose substance is a recommendation of charity. Nowadays, this activity of helping others has been widely expressed by students which is certainly a transmission of character education. A concrete example, as can be seen in student actions that are not always part of the rejection of government policies but a form of fundraising action to be distributed to victims of natural disasters and so on.

4. CONCLUSION

Based on the foregoing, it can be formulated the following conclusions. The concept of character education for students is the deliberate process of imparting moral principles through education. This process is ongoing as a deliberate stage of transmission, giving students noble characters in the process. With a munasabah approach, it is possible to learn more about sources for student character education in the verses of the Qur'an, such as those themed on honesty, edisciplinarity, hard work, curiosity, outstanding, friendliness, peace-loving, reading character, and college student social character.

REFERENCES

Adlim, Ah. Fauz. (2018). "Teori Munasabah dan Aplikasinya dalam Al Qur'an". Al Furqan: Jurnal Ilmu Al Quran dan Tafsir, Volume 1 Nomor 1 Juni 2018.

Alazmi, M. S., & Alazmi, A. A. (2020). The role of administration and faculty in developing character education within public and private universities in Kuwait. *International Journal of Educational Management*. https://doi.org/10.1108/IJEM-07-2019-0231

Amirrudin, M., Harun, H., Yasid, M., Roiqoh, S., & Rohana, F. S. (2021). The Development of Education Character Policy and Programs in Information Society of Kampung Cyber Yogyakarta. *Jurnal Iqra' : Kajian Ilmu Pendidikan*. https://doi.org/10.25217/ji.v6i2.1326

Bates, A. (2019). Character education and the 'priority of recognition.' *Cambridge Journal of Education*. https://doi.org/10.1080/0305764X.2019.1590529

Croce, M., & Silvia Vaccarezza, M. (2017). Educating through exemplars: Alternative paths to virtue. *Theory and Research in Education*. https://doi.org/10.1177/1477878517695903

Dewi, E. R., & Alam, A. A. (2020). Transformation model for character education of students. *Cypriot Journal of Educational Sciences*. https://doi.org/10.18844/CJES.V15I5.5155

Francis, E. F. (1962). Fundamentals of Character Education. *The School Review*. https://doi.org/10.1086/442632

Freeman, G. G. (2014). The Implementation of Character Education and Children's Literature to Teach Bullying Characteristics and Prevention Strategies to Preschool Children: An Action Research Project. *Early Childhood Education Journal*. https://doi.org/10.1007/s10643-013-0614-5

Gilead, T. (2011). Countering the Vices: On the Neglected Side of Character Education. *Studies in Philosophy and Education*. https://doi.org/10.1007/s11217-011-9223-1

Gunawan, Heri. (2012). Pendidikan Karakter Konsep dan Implementasi. Bandung: Alfabeta.

Hart, P. (2022). Reinventing character education: the potential for participatory character education using MacIntyre's ethics. *Journal of Curriculum Studies*. https://doi.org/10.1080/00220272.2021.1998640

Hermino, A., & Arifin, I. (2020). Contextual character education for students in the senior high school. *European Journal of Educational Research*. https://doi.org/10.12973/EU-JER.9.3.1009

Huang, F. (2006). Internationalization of curricula in higher education institutions in comparative perspectives: Case studies of China, Japan and the Netherlands. *Higher Education*. https://doi.org/10.1007/s10734-004-2015-6

Jufri, Nurhikmah Itsnaini. (2017). "Pertemanan Perspektif Al-Qur'an (Suatu Tinjauan Metode Maudu')

Tesis, Pascasarjana Universitas Islam Negeri (UIN) Alauddin Makassar 2017.

Kamalia, N. (2016). Konsep Ilmu Pendidikan Menurut Imam Al-Ghazali. *At-Ta'dib*.

Khan, Yahya. (2010). Pendidikan Karakter Berbasis Potensi Diri. Yogyakarta: Pelangi Publishing.

KIM, G. Y. (2021). The Excellence of Character and Phronesis in Aristotle. *The Journal of Human Studies*. https://doi.org/10.33638/jhs.56.2

Lickona, Thomas. (1992). Educating For Character: How Our School Can Teach Respect and Responsibility. New York:Bantam Books.

Liddle, A. (2020). The rise of character education in Britain: heroes, dragons and the myths of character. *Educational Review*. https://doi.org/10.1080/00131911.2020.1723249

Maragustam. (2015). Filsafat Pendidikan Islam: Menuju Pembentukan Karakter Menghadapi Arus Global. Yogyakarta: Kurnia Kalam Semesta.

Marzuki, M., Zuchdi, D., Hajaroh, M., Imtihan, N., & Wellyana, W. (2019). EVALUATING THE IMPLEMENTATION OF CHARACTER EDUCATION PROGRAM IN UNIVERSITY. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*. https://doi.org/10.21831/jk.v3i2.25058

Masfiah, U., Muzayanah, U., & Parray, T. A. (2021). Character Education Values. *El-HARAKAH (TERAKREDITASI)*.

Melé, D. (2005). Ethical education in accounting: Integrating rules, values and virtues. *Journal of Business Ethics*. https://doi.org/10.1007/s10551-004-3829-y

Miller, T. W., Kraus, R. F., & Veltkamp, L. J. (2005). Character education as a prevention strategy in school-related violence. *Journal of Primary Prevention*. https://doi.org/10.1007/s10935-005-0004-x

Moulin-Stożek, D. (2019). The social construction of character. *Journal for the Theory of Social Behaviour*. https://doi.org/10.1111/jtsb.12188

Muassomah, Abdullah, I., Istiadah, Mujahidin, A., Masnawi, N., & Sohrah. (2020). Believe in Literature: Character Education for Indonesia's Youth. *Universal Journal of Educational Research*. https://doi.org/10.13189/ujer.2020.080605

Muslih, Masnur. (2011). Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional. Jakarta: Bumi Aksara.

Mulia, H. R. (2020). Integrasi Pendidikan Karakter dalam Pembelajaran Akidah Akhlak. *TADRIS: Jurnal Pendidikan Islam*. https://doi.org/10.19105/tjpi.v15i1.3092

Nur, R., . S., . N., & Kanji, H. (2021). Integrated Model of Character Education Development Based on Moral Integrative to Prevent Character Value Breaches. *AL-ISHLAH: Jurnal Pendidikan*. https://doi.org/10.35445/alishlah.v13i1.272

Peim, N. (2013). Education, Schooling, Derrida's Marx and Democracy: Some Fundamental Questions. *Studies in Philosophy and Education*. https://doi.org/10.1007/s11217-012-9300-0

Peterson, A. (2020). Character education, the individual and the political. *Journal of Moral Education*. https://doi.org/10.1080/03057240.2019.1653270

Rahman, K. (2021). Pendidikan Karakter Berbasis Kurikulum Terintegrasi di Perguruan Tinggi Agama Islam. *Journal of Islamic Education Research*. https://doi.org/10.35719/jier.v2i2.169

Rahman, M., & Aliman, A. (2020). Model Analysis of Religious Character Education in State-owned Islamic School. *Journal of Educational Management and Leadership*. https://doi.org/10.33369/jeml.1.1.14-21

Setiawan, A. (2021). Pendidikan Karakter pada Peserta Didik di Masa Pandemi Covid-19 Berbasis Keluarga. *Jurnal Ilmiah Mandala Education*. https://doi.org/10.36312/jime.v7i1.1795

Setiawan, E. (2017). Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. *Jurnal Kependidikan*. https://doi.org/10.24090/jk.v5i1.1252

Sholeh, S. (2017). Pendidikan Akhlak dalam Lingkungan Keluarga Menurut Imam Ghazali. *Jurnal Pendidikan Agama Islam Al-Thariqah*. https://doi.org/10.25299/althariqah.2016.vol1(1).618

Siregar, H. L., & Ramli, R. (2020). DEVELOPMENT OF INTEGRATED CHARACTER EDUCATION MODELS IN PAI LEARNING AT UNIVERSITY. *Ta Dib : Jurnal Pendidikan Islam*. https://doi.org/10.29313/tjpi.v9i1.6339

Wibowo, D. V., Munastiwi, E., & Sanusi, A. (2021). Manajemen Kurikulum Berbasis Pendidikan Islam Masa Pandemi Covid-19. *JURNAL PENELITIAN KEISLAMAN*. https://doi.org/10.20414/jpk.v17i1.3464

Zubaedi. (2012). Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan. Jakarta: Kencana Pranada Media Group.